This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

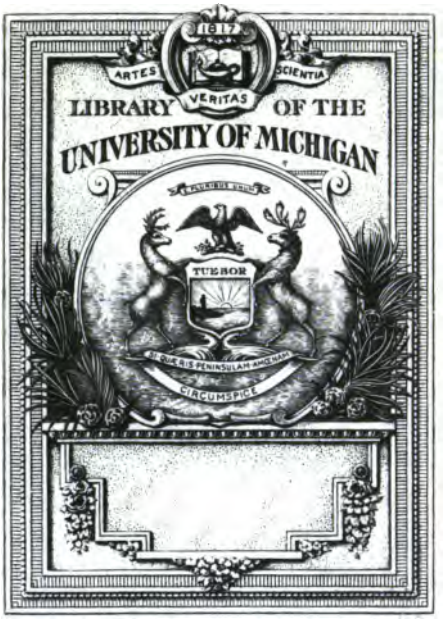
+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`



FROM THE LIBRARY OF
WARREN P. LOMBARD, MD, ScD.
PROFESSOR OF PHYSIOLOGY, 1892-1923

829
M172
1882

From Frank & Mary.
Aug 13th 1882

CRITICAL, HISTORICAL,

AND

MISCELLANEOUS

ESSAYS AND POEMS.

BY

THOMAS BABINGTON MACAULAY, 1st baron

VOLUME III.

BOSTON:
ESTES AND LAURIAT.
1882.

Library
of
W. P. Lombard
12-1-39

CONTENTS.

	PAGE.
THE LIFE AND WRITINGS OF ADDISON. (*Edinburgh Review*, July 1843.)	7
BARRÈRE. (*Edinburgh Review*, April 1844.)	79
THE EARL OF CHATHAM. (*Edinburgh Review*, October 1844.)	160
FRANCIS ATTERBURY. (*Encyclopædia Britannica*, December 1853.)	239
JOHN BUNYAN. (*Encyclopædia Britannica*, May 1854.)	253
OLIVER GOLDSMITH. (*Encyclopædia Britannica*, February 1856.)	266
SAMUEL JOHNSON. (*Encyclopædia Britannica*, December 1856.)	280
WILLIAM PITT. (*Encyclopædia Britannica*, January 1859.)	314
JAMES I.	370
CHARLES I.	375
ARCHBISHOP LAUD	375
CHARLES II.	376
THE EARL OF CLARENDON	380
LOUIS XIV.	384
THE CABAL	385
THOMAS OSBORN, EARL OF DANBY	387
SIR WILLIAM TEMPLE	389
GEORGE SAVILE, VISCOUNT HALIFAX	390
ROBERT SPENCER, EARL OF SUNDERLAND	393
THE DUKE OF MONMOUTH	396
LAWRENCE HYDE, EARL OF ROCHESTER	399
SIDNEY GODOLPHIN	400
FRANCIS NORTH, LORD GUILDFORD	400
JUDGE JEFFREYS	402

12-1-39 EW

PAGE.

THE LAST DAYS OF JEFFREYS 406
RICHARD BAXTER 410
WILLIAM PENN 411
JOHN LOCKE 413
ARCHIBALD, EARL OF ARGYLE 417
RICHARD TALBOT, EARL OF TYRCONNEL . . . 422
CATHARINE SEDLEY 424
WILLIAM III., MARY II., AND BISHOP BURNET . . 428
JOHN DRYDEN 444
THE DUCHESS OF MARLBOROUGH 446
AUBREY DE VERE, EARL OF OXFORD 448
CHARLES TALBOT, EARL OF SHREWSBURY . . . 449
CHARLES SACKVILLE, EARL OF DORSET . . . 451
WILLIAM WILLIAMS, SOLICITOR GENERAL . . . 453
HENRY SIDNEY, BROTHER OF ALGERNON . . . 454
SCHOMBERG 455
JOHN LORD LOVELACE 456
ANTONINE, COUNT OF LAUZUN 458
THE FIRST MINISTRY OF WILLIAM III. 459
UNPOPULARITY OF WILLIAM III. 463
POPULARITY OF MARY II. 466
BURNET, BISHOP OF SALISBURY 468
THE COUNT OF AVAUX 471
CRUELTY OF ROSEN AT THE SIEGE OF LONDONDERRY. 472
SIR JAMES DALRYMPLE 474
LORD MELVILLE 477
CARSTAIRS 478
THE MARQUESS OF RUVIGNY 479
THE DUKE OF SCHOMBERG 479
ADMIRAL TORRINGTON 481
AVARICE OF MARLBOROUGH 483
KEN, BISHOP OF BATH AND WELLS 484
CHARLES LESLIE 486
DR. WILLIAM SHERLOCK 486
GEORGE HICKES 492
JEREMY COLLIER 493
HENRY DODWELL 495
KETTLEWELL AND FITZWILLIAM 497
TILLOTSON, ARCHBISHOP OF CANTERBURY . . . 498
ALDRICH AND JANE 501
EDMUND LUDLOW 502

PAGE.
Sir Robert Sawyer 505
Caermarthen 508
Sir John Lowther 508
Sir John Trevor 510
The Princess of Denmark (Queen Anne) and her Favorites 511
George Fox 517
William Fuller 522
John, Earl of Breadalbane 527
Robert Young 529
Grandval 538
John Bart 541
James Whitney 542
Anne Bracegirdle and Lord Mohun . . . 543
Charles Blount 545
Dean Swift 553
The Lord Keeper Somers 556
Charles, Earl of Middleton 558
William III. at the Battle of Landen . . . 560
William Anderton 561
Charles Montague 565
Thomas Wharton 569
Robert Harley, Earl of Oxford and Mortimer . 572
Paul Foley 576
Elizabeth Villers 577
Death of Mary II. 577
Policy of Marlborough after the Death of Mary. 585
Robert Charnock and his Accomplices . . . 585
Marshall, the Duke of Villeroy 588
The West Indies. (*Edinburgh Review*, January 1825.) 590
The London University. (*Edinburgh Review*, February 1826.) 616
Social and Industrial Capacities of Negroes. (*Edinburgh Review*, March 1827.) 644
The Present Administration. (*Edinburgh Review*, June 1827.) 685

MISCELLANEOUS POEMS

PAGE
EPITAPH ON HENRY MARTYN. (1812.) 687
LINES TO THE MEMORY OF PITT. (1813.) . . . 687
A RADICAL WAR-SONG. (1820.) 688
THE BATTLE OF MONCONTOUR. (1824.) 690
THE BATTLE OF NASEBY. (1824.) 691
SERMON IN A CHURCHYARD. (1825.) 693
TRANSLATION FROM A. V. ARNAULT. (1826.) . . 696
DIES IRÆ. (1826.) 697
THE MARRIAGE OF TIRZAH AND AHIRAD. (1827.) . 698
THE COUNTRY CLERGYMAN'S TRIP TO CAMBRIDGE. (1827.) 712
SONG. (1827.) 714
POLITICAL GEORGICS. (March 1828.) 715
THE DELIVERANCE OF VIENNA. (*Winter's Wreath*, 1828.) 717
THE LAST BUCCANEER. (1839.) 722
EPITAPH ON A JACOBITE. (1845.) 723
LINES WRITTEN IN AUGUST, 1847 723
TRANSLATION FROM PLAUTIUS. (1850.) 727
PARAPHRASE 729
INSCRIPTION ON THE STATUE OF LORD WILLIAM BENTINCK. (1835.) 730
EPITAPH ON SIR BENJAMIN HEATH MALKIN. (1837.) . 730
EPITAPH ON LORD METCALFE. (1847.) 731
POMPEII. (July, 1819.) 732
THE ARMADA 741
THE CAVALIER'S MARCH TO LONDON 745

LAYS OF ANCIENT ROME.

PREFACE 747
HORATIUS 763
THE BATTLE OF THE LAKE REGILLUS 780
VIRGINIA 805
THE PROPHECY OF CAPYS 815

MACAULAY'S

MISCELLANEOUS WRITINGS.

VOLUME III.

ESSAYS.

THE LIFE AND WRITINGS OF ADDISON.*

(*Edinburgh Review, July*, 1843.)

Some reviewers are of opinion that a lady who dares to publish a book renounces by that act the franchises appertaining to her sex, and can claim no exemption from the utmost rigor of critical procedure. From that opinion we dissent. We admit, indeed, that in a country which boasts of many female writers, eminently qualified by their talents and acquirements to influence the public mind, it would be of most pernicious consequence that inaccurate history or unsound philosophy should be suffered to pass uncensured, merely because the offender chanced to be a lady. But we conceive that, on such occasions, a critic would do well to imitate the courteous Knight who found himself compelled by duty to keep the lists against Bradamante. He, we are told, defended successfully the cause of which he was the champion; but before the fight began, exchanged Balisarda for a less deadly sword, of which he carefully blunted the point and edge.†

* *The Life of Joseph Addison.* By Lucy Aikin. 2 vols. 8 vo. London, 1843.

† Orlando Furioso, xlv. 68.

Nor are the immunities of sex the only immunities which Miss Aikin may rightfully plead. Several of her works, and especially the very pleasing Memoirs of the Reign of James the First, have fully entitled her to the privileges enjoyed by good writers. One of those privileges we hold to be this, that such writers, when, either from the unlucky choice of a subject, or from the indolence too often produced by success, they happen to fail, shall not be subjected to the severe discipline which it is sometimes necessary to inflict upon dunces and impostors, but shall merely be reminded by a gentle touch, like that with which the Laputan flapper roused his dreaming lord, that it is high time to wake.

Our readers will probably infer from what we have said that Miss Aikin's book has disappointed us. The truth is, that she is not well acquainted with her subject. No person who is not familiar with the political and literary history of England during the reigns of William the Third, of Anne, and of George the First, can possibly write a good life of Addison. Now, we mean no reproach to Miss Aikin, and many will think that we pay her a compliment, when we say that her studies have taken a different direction. She is better acquainted with Shakspeare and Raleigh, than with Congreve and Prior; and is far more at home among the ruffs and peaked beards of Theobald's than among the Steenkirks and flowing periwigs which surrounded Queen Anne's tea table at Hampton. She seems to have written about the Elizabethan age, because she had read much about it; she seems, on the other hand, to have read a little about the age of Addison, because she had determined to write about it. The consequence is that she has had to describe men and things without having either a correct or a vivid idea of them, and that she has often fallen into errors of a very serious kind. The reputation which Miss Aikin has justly earned stands so high, and the charm of Addison's letters is so great, that a second edition of this work may probably be required. If so, we hope that every paragraph will be revised, and that every date and fact about which there can be the smallest doubt will be carefully verified.

To Addison himself we are bound by a sentiment as much like affection as any sentiment can be, which is inspired by one who has been sleeping a hundred and twenty years in Westminster Abbey. We trust, however, that this feeling will not betray us into that abject idolatry which we have often had occasion to reprehend in others, and which

seldom fails to make both the idolater and the idol ridiculous. A man of genius and virtue is but a man. All his powers cannot be equally developed; nor can we expect from him perfect self-knowledge. We need not, therefore, hesitate to admit that Addison has left us some compositions which do not rise above mediocrity, some heroic poems hardly equal to Parnell's, some criticism as superficial as Dr. Blair's, and a tragedy not very much better than Dr. Johnson's. It is praise enough to say of a writer that, in a high department of literature, in which many eminent writers have distinguished themselves, he has had no equal; and this may with strict justice be said of Addison.

As a man, he may not have deserved the adoration which he received from those who, bewitched by his fascinating society, and indebted for all the comforts of life to his generous and delicate friendship, worshipped him nightly, in his favorite temple at Button's. But, after full inquiry and impartial reflection, we have long been convinced that he deserved as much love and esteem as can be justly claimed by any of our infirm and erring race. Some blemishes may undoubtedly be detected in his character; but the more carefully it is examined, the more will it appear, to use the phrase of the old anatomists, sound in the noble parts, free from all taint of perfidy, of cowardice, of cruelty, of ingratitude, of envy. Men may easily be named, in whom some particular good disposition has been more conspicuous than in Addison. But the just harmony of qualities, the exact temper between the stern and the humane virtues, the habitual observance of every law, not only of moral rectitude, but of moral grace and dignity, distinguish him from all men who have been tried by equally strong temptations, and about whose conduct we possess equally full information.

His father was the Reverend Lancelot Addison, who, though eclipsed by his more celebrated son, made some figure in the world, and occupies with credit two folio pages in the Biographia Britannica. Lancelot was sent up, as a poor scholar, from Westmoreland to Queen's College, Oxford, in the time of the Commonwealth, made some progress in learning, became, like most of his fellow students, a violent Royalist, lampooned the heads of the University, and was forced to ask pardon on his bended knees. When he had left college, he earned a humble subsistence by reading the liturgy of the fallen Church to the families of those

sturdy squires whose manor houses were scattered over the Wild of Sussex. After the Restoration, his loyalty was rewarded with the post of chaplain to the garrison of Dunkirk. When Dunkirk was sold to France, he lost his employment. But Tangier had been ceded by Portugal to England as part of the marriage portion of the Infanta Catharine; and to Tangier Lancelot Addison was sent. A more miserable situation can hardly be conceived. It was difficult to say whether the unfortunate settlers were more tormented by the heats or by the rains, by the soldiers within the wall or by the Moors without it. One advantage the chaplain had. He enjoyed an excellent opportunity of studying the history and manners of Jews and Mahometans; and of this opportunity he appears to have made excellent use. On his return to England, after some years of banishment, he published an interesting volume on the Polity and Religion of Barbary, and another on the Hebrew Customs and the State of Rabbinical learning. He rose to eminence in his profession, and became one of the royal chaplains, a Doctor of Divinity, Archdeacon of Salisbury, and Dean of Lichfield. It is said that he would have been made a bishop after the Revolution, if he had not given offence to the government by strenuously opposing, in the Convocation of 1689, the liberal policy of William and Tillotson.

In 1672, not long after Dr. Addison's return from Tangier, his son Joseph was born. Of Joseph's childhood we know little. He learned his rudiments at schools in his father's neighborhood, and was then sent to the Charter House. The anecdotes which are popularly related about his boyish tricks do not harmonize very well with what we know of his riper years. There remains a tradition that he was the ringleader in a barring out, and another tradition that he ran away from school and hid himself in a wood, where he fed on berries and slept in a hollow tree, till after a long search he was discovered and brought home. If these stories be true, it would be curious to know by what moral discipline so mutinous and enterprising a lad was transformed into the gentlest and most modest of men.

We have abundant proof that, whatever Joseph's pranks may have been, he pursued his studies vigorously and successfully. At fifteen he was not only fit for the university, but carried thither a classical taste and a stock of learning which would have done honor to a Master of Arts. He was

entered at Queen's College, Oxford; but he had not been many months there, when some of his Latin verses fell by accident into the hands of Dr. Lancaster, Dean of Magdalene College. The young scholar's diction and versification were already such as veteran professors might envy. Dr. Lancaster was desirous to serve a boy of such promise; nor was an opportunity long wanting. The Revolution had just taken place; and nowhere had it been hailed with more delight than at Magdalene College. That great and opulent corporation had been treated by James, and by his Chancellor, with an insolence and injustice which, even in such a Prince and in such a Minister, may justly excite amazement, and which had done more than even the prosecution of the Bishops to alienate the Church of England from the throne. A president, duly elected, had been violently expelled from his dwelling: a Papist had been set over the society by a royal mandate: the Fellows who, in conformity with their oaths, had refused to submit to this usurper, had been driven forth from their quiet cloisters and gardens, to die of want or to live on charity. But the day of redress and retribution speedily came. The intruders were ejected: the venerable House was again inhabited by its old inmates: learning flourished under the rule of the wise and virtuous Hough; and with learning was united a mild and liberal spirit too often wanting in the princely colleges of Oxford. In consequence of the troubles through which the society had passed, there had been no valid election of new members during the year 1688. In 1689, therefore, there was twice the ordinary number of vacancies; and thus Dr. Lancaster found it easy to procure for his young friend admittance to the advantages of a foundation then generally esteemed the wealthiest in Europe.

At Magdalene Addison resided during ten years. He was, at first, one of those scholars who are called Demies, but was subsequently elected a fellow. His college is still proud of his name: his portrait still hangs in the hall; and strangers are still told that his favorite walk was under the elms which fringe the meadow on the banks of the Cherwell. It is said, and is highly probable, that he was distinguished among his fellow students by the delicacy of his feelings, by the shyness of his manners, and by the assiduity with which he often prolonged his studies far into the night. It is certain that his reputation for ability and learning stood high. Many years later, the ancient doctors of Mag-

dalene continued to talk in their common room of his boyish compositions, and expressed their sorrow that no copy of exercises so remarkable had been preserved.

It is proper, however, to remark that Miss Aikin has committed the error, very pardonable in a lady, of overrating Addison's classical attainments. In one department of learning, indeed, his proficiency was such as it is hardly possible to overrate. His knowledge of the Latin poets, from Lucretius and Catullus down to Claudian and Prudentius, was singularly exact and profound. He understood them thoroughly, entered into their spirit, and had the finest and most discriminating perception of all their peculiarities of style and melody; nay, he copied their manner with admirable skill, and surpassed, we think, all their British imitators who had preceded him, Buchanan and Milton alone excepted. This is high praise; and beyond this we cannot with justice go. It is clear that Addison's serious attention during his residence at the university, was almost entirely concentrated on Latin poetry, and that, if he did not wholly neglect other provinces of ancient literature, he vouchsafed to them only a cursory glance. He does not appear to have attained more than an ordinary acquaintance with the political and moral writers of Rome; nor was his own Latin prose by any means equal to his Latin verse. His knowledge of Greek, though doubtless such as was, in his time, thought respectable at Oxford, was evidently less than that which many lads now carry away every year from Eton and Rugby. A minute examination of his works, if we had time to make such an examination, would fully bear out these remarks. We will briefly advert to a few of the facts on which our judgment is grounded.

Great praise is due to the Notes which Addison appended to his version of the second and third books of the Metamorphoses. Yet those notes, while they show him to have been, in his own domain, an accomplished scholar, show also how confined that domain was. They are rich in apposite references to Virgil, Statius, and Claudian; but they contain not a single illustration drawn from the Greek poets. Now, if, in the whole compass of Latin literature, there be a passage which stands in need of illustration drawn from the Greek poets, it is the story of Pentheus in the third book of the Metamorphoses. Ovid was indebted for that story to Euripides and Theocritus, both of whom he has sometimes followed minutely. But neither to Euripi-

ides nor to Theocritus does Addison make the faintest allusion; and we, therefore, believe that we do not wrong him by supposing that he had little or no knowledge of their works.

His travels in Italy, again, abound with classical quotations happily introduced; but scarcely one of those quotations is in prose. He draws more illustrations from Ausonius and Manilius than from Cicero. Even his notions of the political and military affairs of the Romans seem to be derived from poets and poetasters. Spots made memorable by events which have changed the destinies of the world, and which have been worthily recorded by great historians, bring to his mind only scraps of some ancient versifier. In the gorge of the Appenines he naturally remembers the hardships which Hannibal's army endured, and proceeds to cite, not the authentic narrative of Polybius, not the picturesque narrative of Livy, but the languid hexameters of Silius Italicus. On the banks of the Rubicon he never thinks of Plutarch's lively description, or of the stern conciseness of the Commentaries, or of those letters to Atticus which so forcibly express the alternations of hope and fear in a sensitive mind at a great crisis. His only authority for the events of the civil war is Lucan.

All the best ancient works of art at Rome and Florence are Greek. Addison saw them, however, without recalling one single verse of Pindar, of Callimachus, or of the Attic dramatists; but they brought to his recollection innumerable passages of Horace, Juvenal, Statius and Ovid.

The same may be said of the Treatise on Medals. In that pleasing work we find about three hundred passages extracted with great judgment from the Roman poets; but we do not recollect a single passage taken from any Roman orator or historian; and we are confident that not a line is quoted from any Greek writer. No person, who had derived all his information on the subject of medals from Addison, would suspect that the Greek coins were in historical interest equal, and in beauty of execution far superior, to those of Rome.

If it were necessary to find any further proof that Addison's classical knowledge was confined within narrow limits, that proof would be furnished by his Essay on the Evidences of Christianity. The Roman poets throw little or no light on the literary and historical questions which he is under the necessity of examining in that Essay. He is, therefore,

left completely in the dark; and it is melancholy to see how helplessly he gropes his way from blunder to blunder. He assigns, as grounds for his religious belief, stories as absurd as that of the Cock-Lane ghost, and forgeries as rank as Ireland's Vortigern, puts faith in the lie about the Thundering Legion, is convinced that Tiberius moved the senate to admit Jesus among the gods, and pronounces the letter of Agbarus King of Edessa to be a record of great authority. Nor were these errors the effects of superstition; for to superstition Addison was by no means prone. The truth is that he was writing about what he did not understand.

Miss Aikin has discovered a letter from which it appears that, while Addison resided at Oxford, he was one of the several writers whom the booksellers engaged to make an English version of Herodotus; and she infers that he must have been a good Greek scholar. We can allow very little weight to this argument, when we consider that his fellow-laborers were to have been Boyle and Blackmore. Boyle is remembered chiefly as the nominal author of the worst book on Greek history and philology that ever was printed; and this book, bad as it is, Boyle was unable to produce without help. Of Blackmore's attainments in the ancient tongues, it may be sufficient to say that, in his prose he has confounded an aphorism with an apophthegm, and that when, in his verse, he treats of classical subjects, his habit is to regale his readers with four false quantities to a page.

It is probable that the classical acquirements of Addison were of as much service to him as if they had been more extensive. The world generally gives its admiration, not to the man who does what nobody else even attempts to do, but to the man who does best what multitudes do well. Bentley was so immeasurably superior to all the other scholars of his time that few among them could discover his superiority. But the accomplishment in which Addison excelled his contemporaries was then, as it is now, highly valued and assiduously cultivated at all English seats of learning. Everybody who had been at a public school had written Latin verses; many had written such verses with tolerable success, and were quite able to appreciate, though by no means able to rival, the skill with which Addison imitated Virgil. His lines on the Barometer and the Bowling Green were applauded by hundreds, to whom the Dissertation on

the Epistles of Phalaris was as unintelligible as the hieroglyphics on an obelisk.

Purity of style, and an easy flow of numbers, are common to all Addison's Latin poems. Our favorite piece is the Battle of the Cranes and Pigmies; for in that piece we discern a gleam of the fancy and humor which many years later enlivened thousands of breakfast tables. Swift boasted that he was never known to steal a hint; and he certainly owed as little to his predecessors as any modern writer. Yet we cannot help suspecting that he borrowed, perhaps unconsciously, one of the happiest touches in his Voyages to Lilliput from Addison's verses. Let our readers judge.

"The Emperor," says Gulliver, "is taller by about the breadth of my nail than any of his court, which alone is enough to strike an awe into the beholders."

About thirty years before Gulliver's Travels appeared, Addison wrote these lines:

> "Jamque acies inter medias sese arduus infert
> Pygmeadum ductor, qui, majestate verendus,
> Incessuque gravis, reliquos supereminet omnes
> Mole gigantea, mediamque exsurgit in ulnam."

The Latin poems of Addison were greatly and justly admired both at Oxford and Cambridge, before his name had ever been heard by the wits who thronged the coffee-houses round Drury-Lane theatre. In his twenty-second year, he ventured to appear before the public as a writer of English verse. He addressed some complimentary lines to Dryden, who, after many triumphs and many reverses, had at length reached a secure and lonely eminence among the literary men of that age. Dryden appears to have been much gratified by the young scholar's praise; and an interchange of civilities and good offices followed. Addison was probably introduced by Dryden to Congreve, and was certainly presented by Congreve to Charles Montague, who was then Chancellor of the Exchequer, and leader of the Whig party in the House of Commons.

At this time Addison seemed inclined to devote himself to poetry. He published a translation of part of the fourth Georgic, Lines to King William, and other performances of equal value, that is to say, of no value at all. But in those days, the public was in the habit of receiving with applause pieces which would now have little chance of obtaining the Newdigate prize or the Seatonian prize. And the reason is

obvious. The heroic couplet was then the favorite measure. The art of arranging words in that measure, so that the lines may flow smoothly, that the accents may fall correctly, that the rhymes may strike the ear strongly, and that there may be a pause at the end of every distich, is an art as mechanical as that of mending a kettle or shoeing a horse, and may be learned by any human being who has sense enough to learn. But, like other mechanical arts, it was gradually improved by means of many experiments and many failures. It was reserved for Pope to discover the trick, to make himself complete master of it, and to teach it to everybody else. From the time when his Pastorals appeared, heroic versification became matter of rule and compass; and, before long, all artists were on a level. Hundreds of dunces who never blundered on one happy thought or expression were able to write reams of couplets which, as far as euphony was concerned, could not be distinguished from those of Pope himself, and which very clever writers of the reign of Charles the Second, Rochester, for example, or Marvel, or Oldham, would have contemplated with admiring despair.

Ben Jonson was a great man, Hoole a very small man. But Hoole, coming after Pope, had learned how to manufacture decasyllable verses, and poured them forth by thousands and tens of thousands, all as well turned, as smooth, and as like each other as the blocks which have passed through Mr. Brunel's mill in the dockyard at Portsmouth. Ben's heroic couplets resemble blocks rudely hewn out by an unpractised hand with a blunt hatchet. Take as a specimen his translation of a celebrated passage in the Æneid:

> "This child our parent earth, stirred up with spite
> Of all the gods, brought forth, and, as some write,
> She was last sister of that giant race
> That sought to scale Jove's court, right swift of pace,
> And swifter far of wing, a monster vast
> And dreadful. Look, how many plumes are placed
> On her huge corpse, so many waking eyes
> Stick underneath, and, which may stranger rise
> In the report, as many tongues she wears."

Compare with these jagged misshapen distichs the neat fabric which Hoole's machine produces in unlimited abundance. We take the first lines on which we open in his version of Tasso. They are neither better nor worse than the rest:

> "O thou, whoe'er thou art, whose steps are led,
> By choice or fate, these lonely shores to tread,
> No greater wonders east or west can boast

Than you small island on the pleasing coast.
If e'er thy sight would blissful scenes explore,
The current pass, and seek the further shore."

Ever since the time of Pope there has been a glut of lines of this sort, and we are now as little disposed to admire a man for being able to write them, as for being able to write his name. But in the days of William the Third such versification was rare; and a rhymer who had any skill in it passed for a great poet, just as in the dark ages a person who could write his name passed for a great clerk. Accordingly, Duke, Stepney, Granville, Walsh, and others, whose only title to fame was that they said in tolerable metre what might have been as well said in prose, or what was not worth saying at all, were honored with marks of distinction which ought to be reserved for genius. With these Addison must have ranked, if he had not earned true and lasting glory by performances which very little resembled his juvenile poems.

Dryden was now busied with Virgil, and obtained from Addison a critical preface to the Georgics. In return for this service, and for other services of the same kind, the veteran poet, in the postscript to the translation of the Æneid, complimented his young friend with great liberality, and indeed with more liberality than sincerity. He affected to be afraid that his own performance would not sustain a comparison with the version of the fourth Georgic, by "the most ingenious Mr. Addison of Oxford." "After his bees," added Dryden, "my latter swarm is scarcely worth the hiving."

The time had now arrived when it was necessary for Addison to choose a calling. Everything seemed to point his course towards the clerical profession. His habits were regular, his opinions orthodox. His college had large ecclesiastical preferment in its gift, and boasts that it has given at least one bishop to almost every see in England. Dr. Lancelot Addison held an honorable place in the Church, and had set his heart on seeing his son a clergyman. It is clear, from some expressions in the young man's rhymes, that his intention was to take orders. But Charles Montague interfered. Montague had first brought himself into notice by verses, well timed and not contemptibly written, but never, we think, rising above mediocrity. Fortunately for himself and for his country, he early quitted poetry, in which he could never have attained a rank as high as that

of Dorset or Rochester, and turned his mind to official and parliamentary business. It is written that the ingenious person who undertook to instruct Rasselas, prince of Abyssinia, in the art of flying, ascended an eminence, waved his wings, sprang into the air, and instantly dropped into the lake. But it is added that the wings, which were unable to support him through the sky, bore him up effectually as soon as he was in the water. This is no bad type of the fate of Charles Montague, and of men like him. When he attempted to soar into the regions of poetical invention, he altogether failed; but, as soon as he had descended from that ethereal elevation into a lower and grosser element, his talents instantly raised him above the mass. He became a distinguished financier, debater, courtier, and party leader. He still retained his fondness for the pursuits of his early days; but he showed that fondness not by wearying the public with his own feeble performances, but by discovering and encouraging literary excellence in others. A crowd of wits and poets, who would easily have vanquished him as a competitor, revered him as a judge and a patron. In his plans for the encouragement of learning, he was cordially supported by the ablest and most virtuous of his colleagues, Lord Chancellor Somers. Though both these great statesmen had a sincere love of letters, it was not solely from a love of letters that they were desirous to enlist youths of high intellectual qualifications in the public service. The Revolution had altered the whole system of government. Before that event the press had been controlled by censors, and the Parliament had sat only two months in eight years. Now the press was free, and had begun to exercise unprecedented influence on the public mind. Parliament met annually and sat long. The chief power in the State had passed to the House of Commons. At such a conjuncture, it was natural that literary and oratorical talents should rise in value. There was danger that a Government which neglected such talents might be subverted by them. It was therefore, a profound and enlightened policy which led Montague and Somers to attach such talents to the Whig party, by the strongest ties both of interest and of gratitude.

It is remarkable that in a neighboring country, we have recently seen similar effects follow from similar causes. The revolution of July, 1830, established representative government in France. The men of letters instantly rose to the highest importance in the state. At the present mo-

ment most of the persons whom we see at the head both of the Administration and of the Opposition, have been Professors, Historians, Journalists, Poets. The influence of the literary class in England, during the generations which followed the Revolution, was great, but by no means so great as it has lately been in France. For, in England, the aristocracy of intellect had to contend with a powerful and deeply rooted aristocracy of a very different kind. France had no Somersets and Shrewsburies to keep down her Addisons and Priors.

It was in the year 1699, when Addison had just completed his twenty-seventh year, that the course of his life was finally determined. Both the great chiefs of the Ministry were kindly disposed towards him. In political opinions he already was what he continued to be through life, a firm, though a moderate Whig. He had addressed the most polished and vigorous of his early English lines to Somers, and had dedicated to Montague a Latin poem, truly Virgilian, both in style and rhythm, on the peace of Ryswick. The wish of the young poet's great friends was, it should seem, to employ him in the service of the crown abroad. But an intimate knowledge of the French language was a qualification indispensable to a diplomatist; and this qualification Addison had not acquired. It was, therefore, thought desirable that he should pass some time on the Continent in preparing himself for official employment. His own means were not such as would enable him to travel: but a pension of three hundred pounds a year was procured for him by the interest of the Lord Chancellor. It seems to have been apprehended that some difficulty might be started by the rulers of Magdalene College. But the Chancellor of the Exchequer wrote in the strongest terms to Hough. The State—such was the purport of Montague's letter—could not, at that time, spare to the Church such a man as Addison. Too many high civil posts were already occupied by adventurers, who, destitute of every liberal art and sentiment, at once pillaged and disgraced the country which they pretended to serve. It had become necessary to recruit for the public service from a very different class, from that class of which Addison was the representative. The close of the Minister's letter was remarkable. "I am called," he said, "an enemy of the Church. But I will never do it any other injury than keeping Mr. Addison out of it."

This interference was successful; and, in the summer of

1699, Addison, made a rich man by his pension, and still retaining his fellowship, quitted his beloved Oxford, and set out on his travels. He crossed from Dover to Calais, proceeded to Paris, and was received there with great kindness and politeness by a kinsman of his friend Montague, Charles Earl of Manchester, who had just been appointed Ambassador to the Court of France. The Countess, a Whig and a toast, was probably as gracious as her lord; for Addison long retained an agreeable recollection of the impression which she at this time made on him, and, in some lively lines written on the glasses of the Kit Cat Club, described the effect which her cheeks, glowing with the genuine bloom of England, had excited among the painted beauties of Versailles.

Lewis the Fourteenth was at this time expiating the vices of his youth by a devotion which had no root in reason, and bore no fruit of charity. The servile literature of France had changed its character to suit the changed character of the prince. No book appeared that had not an air of sanctity. Racine, who was just dead, had passed the close of his life in writing sacred dramas; and Dacier was seeking for the Athanasian mysteries in Plato. Addison described this state of things in a short but lively and graceful letter to Montague. Another letter, written about the same time to the Lord Chancellor, conveyed the strongest assurances of gratitude and attachment. "The only return I can make to your Lordship," said Addison, "will be to apply myself entirely to my business." With this view he quitted Paris and repaired to Blois, a place where it was supposed that the French language was spoken in its highest purity, and where not a single Englishman could be found. Here he passed some months pleasantly and profitably. Of his way of life at Blois, one of his associates, an Abbé named Philippeaux, gave an account to Joseph Spence. If this account is to be trusted, Addison studied much, mused much, talked little, had fits of absence, and either had no love affairs, or was too discreet to confide them to the Abbé. A man who, even when surrounded by fellow countrymen and fellow students, had always been remarkably shy and silent, was not likely to be loquacious in a foreign tongue, and among foreign companions. But it is clear from Addison's letters, some of which were long after published in the Guardian, that, while he appeared to be absorbed in his own meditations, he was really observing French society with that

keen and sly, yet not ill-natured side glance, which was peculiarly his own.

From Blois he returned to Paris; and, having now mastered the French language, found great pleasure in the society of French philosophers and poets. He gave an account, in a letter to Bishop Hough, of two highly interesting conversations, one with Malbranche, the other with Boileau. Malbranche expressed great partiality for the English, and extolled the genius of Newton, but shook his head when Hobbes was mentioned, and was indeed so unjust as to call the author of the Leviathan a poor silly creature. Addison's modesty restrained him from fully relating, in his letter, the circumstances of his introduction to Boileau. Boileau, having survived the friends and rivals of his youth, old, deaf, and melancholy, lived in retirement, seldom went either to Court or to the Academy, and was almost inaccessible to strangers. Of the English, and of English literature he knew nothing. He had hardly heard the name of Dryden. Some of our countrymen, in the warmth of their patriotism, have asserted that this ignorance must have been affected. We own that we see no ground for such a supposition. English literature was to the French of the age of Lewis the Fourteenth what German literature was to our own grandfathers. Very few, we suspect, of the accomplished men who, sixty or seventy years ago, used to dine in Leicester Square with Sir Joshua, or at Streatham with Mrs. Thrale, had the slightest notion that Wieland was one of the first wits and poets, and Lessing, beyond all dispute, the first critic in Europe. Boileau knew just as little about the Paradise Lost, and about Absalom and Ahitophel; but he had read Addison's Latin poems, and admired them greatly. They had given him, he said, quite a new notion of the state of learning and taste among the English. Johnson will have it that these praises were insincere. "Nothing," says he, "is better known of Boileau than that he had an injudicious and peevish contempt of modern Latin; and therefore his profession of regard was probably the effect of his civility rather than approbation." Now, nothing is better known of Boileau than that he was singularly sparing of compliments. We do not remember that either friendship or fear ever induced him to bestow praise on any composition which he did not approve. On literary questions, his caustic, disdainful, and self-confident spirit rebelled against that authority to which everything else in France bowed

down. He had the spirit to tell Lewis the Fourteenth firmly and even rudely, that his Majesty knew nothing about poetry, and admired verses which were detestable. What was there in Addison's position that could induce the satirist, whose stern and fastidious temper had been the dread of two generations, to turn sycophant for the first and last time? Nor was Boileau's contempt of modern Latin either injudicious or peevish. He thought, indeed, that no poem of the first order would ever be written in a dead language. And did he think amiss? Has not the experience of centuries confirmed his opinion? Boileau also thought it probable that, in the best modern Latin, a writer of the Augustan age would have detected ludicrous improprieties. And who can think otherwise? What modern scholar can honestly declare that he sees the smallest impurity in the style of Livy? Yet is it not certain that, in the style of Livy, Pollio, whose taste had been formed on the banks of the Tiber, detected the inelegant idiom of the Po? Has any modern scholar understood Latin better than Frederic the Great understood French? Yet is it not notorious that Frederic the Great, after reading, speaking, writing French, and nothing but French, during more than half a century, after unlearning his mother tongue in order to learn French, after living familiarly during many years with French associates, could not, to the last, compose in French, without imminent risk of committing some mistake which would have moved a smile in the literary circles of Paris? Do we believe that Erasmus and Fracastorius wrote Latin as well as Dr. Robertson and Sir Walter Scott wrote English? And are there not in the Dissertation on India, the last of Dr. Robertson's works, in Waverley, in Marmion, Scotticisms at which a London apprentice would laugh? But does it follow, because we think thus, that we can find nothing to admire in the noble alcaics of Gray, or in the playful elegiacs of Vincent Bourne? Surely not. Nor was Boileau so ignorant or tasteless as to be incapable of appreciating good modern Latin. In the very letter to which Johnson alludes, Boileau says—"Ne croyez pas pourtant que je veuille par là blâmer les vers Latins que vous m'avez envoyés d'un de vos illustres académiciens. Je les ai trouvés fort beaux, et dignes de Vida et de Sannazar, mais non pas d'Horace et de Virgile." Several poems, in modern Latin, have been praised by Boileau quite as liberally as it was his habit to praise anything. He says, for

example, of the Père Fraguier's epigrams, that Catullus seems to have come to life again. But the best proof that Boileau did not feel the undiscerning contempt for modern Latin verses which has been imputed to him, is, that he wrote and published Latin verses in several metres. Indeed it happens, curiously enough, that the most severe censure ever pronounced by him on modern Latin is conveyed in Latin hexameters. We allude to the fragment which begins—

> 'Quid numeris iterum me balbutire Latinis,
> Longe Alpes citra natum de patre Sicambro,
> Musa, jubes?"

For these reasons we feel assured that the praise which Boileau bestowed on the *Machinæ Gesticulantes*, and the *Gerano-Pygmæomachia*, was sincere. He certainly opened himself to Addison with a freedom which was a sure indication of esteem. Literature was the chief subject of conversation. The old man talked on his favorite theme much and well, indeed, as his young hearer thought, incomparably well. Boileau had undoubtedly some of the qualities of a great critic. He wanted imagination; but he had strong sense. His literary code was formed on narrow principles; but in applying it, he showed great judgment and penetration. In mere style, abstracted from the ideas of which style is the garb, his taste was excellent. He was well acquainted with the great Greek writers; and, though unable fully to appreciate their creative genius, admired the majestic simplicity of their manner, and had learned from them to despise bombast and tinsel. It is easy, we think, to discover in the Spectator and the Guardian, traces of the influence, in part salutary and in part pernicious, which the mind of Boileau had on the mind of Addison.

While Addison was at Paris, an event took place which made that capital a disagreeable residence for an Englishman and a Whig. Charles, second of the name, King of Spain, died; and bequeathed his dominions to Philip, Duke of Anjou, a younger son of the Dauphin. The King of France, in direct violation of his engagements, both with Great Britain and with the States-General, accepted the bequest on behalf of his grandson. The house of Bourbon was at the summit of human grandeur. England had been outwitted, and found herself in a situation at once degrading and perilous. The people of France, not presaging the calamities by which they were destined to expiate the perfidy of their sovereign, went mad with pride and delight.

Every man looked as if a great estate had just been left him. "The French conversation," says Addison, "begins to grow insupportable; that which was before the vainest nation in the world is now worse than ever." Sick of the arrogant exultation of the Parisians, and probably foreseeing that the peace between France and England could not be of long duration, he set off for Italy.

In December, 1700,* he embarked at Marseilles. As he glided along the Ligurian coast, he was delighted by the sight of myrtles and olive trees, which retained their verdure under the winter solstice. Soon, however, he encountered one of the black storms of the Mediterranean. The captain of the ship gave up all for lost, and confessed himself to a capuchin who happened to be on board. The English heretic, in the mean time, fortified himself against the terrors of death with devotions of a very different kind. How strong an impression this perilous voyage made on him, appears from the ode, "How are thy servants blest, O Lord!" which was long after published in the Spectator. After some days of discomfort and danger, Addison was glad to land at Savona, and to make his way, over mountains where no road had yet been hewn out by art, to the city of Genoa.

At Genoa, still ruled by her own Doge, and by the nobles whose names were inscribed on her Book of Gold, Addison made a short stay. He admired the narrow streets overhung by long lines of towering palaces, the walls rich with frescoes, the gorgeous temple of the Annunciation, and the tapestries whereon were recorded the long glories of the house of Doria. Thence he hastened to Milan, where he contemplated the Gothic magnificence of the cathedral with more wonder than pleasure. He passed Lake Benacus while a gale was blowing, and saw the waves raging as they raged when Virgil looked upon them. At Venice, then the gayest spot in Europe, the traveller spent the Carnival, the gayest season of the year, in the midst of masques, dances, and serenades. Here he was at once diverted and provoked by the absurd dramatic pieces which then disgraced the Italian stage. To one of those pieces, however, he was indebted for a valuable hint. He was present when a ridiculous play on the death of Cato was performed. Cato, it seems, was

* It is strange that Addison should, in the first line of his travels, have misdated his departure from Marseilles by a whole year, and still more strange that this slip of the pen, which throws the whole narrative into inextricable confusion, should have been repeated in a succession of editions, and never detected by Tickell or by Hurd.

in love with a daughter of Scipio. The lady had given her heart to Cæsar. The rejected lover determined to destroy himself. He appeared seated in his library, a dagger in his hand, a Plutarch and a Tasso before him; and, in this position, he pronounced a soliloquy before he struck the blow. We are surprised that so remarkable a circumstance as this should have escaped the notice of all Addison's biographers. There cannot, we conceive, be the smallest doubt that this scene, in spite of its absurdities and anachronisms, struck the traveller's imagination, and suggested to him the thought of bringing Cato on the English stage. It is well known that about this time he began his tragedy, and that he finished the first four acts before he returned to England.

On his way from Venice to Rome, he was drawn some miles out of the beaten road by a wish to see the smallest independent state in Europe. On a rock where the snow still lay, though the Italian spring was now far advanced, was perched the little fortress of San Marino. The roads which led to the secluded town were so bad that few travellers had ever visited it, and none had ever published an account of it. Addison could not suppress a good-natured smile at the simple manners and institutions of this singular community. But he observed with the exultation of a Whig, that the rude mountain tract which formed the territory of the republic swarmed with an honest, healthy, and contented peasantry, while the rich plain which surrounded the metropolis of civil and spiritual tyranny was scarcely less desolate than the uncleared wilds of America.

At Rome Addison remained on his first visit only long enough to catch a glimpse of St. Peter's and of the Pantheon. His haste is the more extraordinary because the Holy Week was close at hand. He has given no hint which can enable us to pronounce why he chose to fly from a spectacle which every year allures from distant regions persons of far less taste and sensibility than his. Possibly, travelling, as he did, at the charge of a Government distinguished by its enmity to the Church of Rome, he may have thought that it would be imprudent in him to assist at the most magnificent rite of that Church. Many eyes would be upon him; and he might find it difficult to behave in such a manner as to give offence neither to his patrons in England, nor to those among whom he resided. Whatever his motives may have been, he turned his back on the most august and affecting

ceremony which is known among men, and posted along the Appian way to Naples.

Naples was then destitute of what are now, perhaps, its chief attractions. The lovely bay and the awful mountain were indeed there. But a farmhouse stood on the theatre of Herculaneum, and rows of vines grew over the streets of Pompeii. The temples of Pæstum had not indeed been hidden from the eye of man by any great convulsion of nature; but, strange to say, their existence was a secret even to artists and antiquaries. Though situated within a few hours' journey of a great capital, where Salvator had not long before painted, and where Vico was then lecturing, those noble remains were as little known to Europe as the ruined cities overgrown by the forests of Yucatan. What was to be seen at Naples, Addison saw. He climbed Vesuvius, explored the tunnel of Posilipo, and wandered among the vines and almond trees of Capreæ. But neither the wonders of nature, nor those of art, could so occupy his attention as to prevent him from noticing, though cursorily, the abuses of the government and the misery of the people. The great kingdom which had just descended to Philip the Fifth, was in a state of paralytic dotage. Even Castile and Aragon were sunk in wretchedness. Yet, compared with the Italian dependencies of the Spanish crown, Castile and Aragon might be called prosperous. It is clear that all the observations which Addison made in Italy tended to confirm him in the political opinions which he had adopted at home. To the last, he always spoke of foreign travel as the best cure for Jacobitism. In his Freeholder, the Tory fox-hunter asks what travelling is good for, except to teach a man to jabber French, and to talk against passive obedience.

From Naples, Addison returned to Rome by sea, along the coast which his favorite Virgil had celebrated. The felucca passed the headland where the oar and trumpet were placed by the Trojan adventurers on the tomb of Misenus, and anchored at night under the shelter of the fabled promontory of Circe. The voyage ended in the Tiber, still overhung with dark verdure, and still turbid with yellow sand, as when it met the eyes of Æneas. From the ruined port of Ostia, the stranger hurried to Rome; and at Rome he remained during those hot and sickly months when, even in the Augustan age, all who could make their escape fled from mad dogs and from streets black with funerals, to

gather the first figs of the season in the country. It is probable that, when he, long after, poured forth in verse his gratitude to the Providence which had enabled him to breathe unhurt in tainted air, he was thinking of the August and September which he had passed at Rome.

It was not till the latter end of October that he tore himself away from the masterpieces of ancient and modern art which are collected in the city so long the mistress of the world. He then journeyed northward, passed through Sienna, and for a moment forgot his prejudices in favor of classic architecture as he looked on the magnificent cathedral. At Florence he spent some days with the Duke of Shrewsbury, who, cloyed with the pleasures of ambition, and impatient of its pains, fearing both parties, and loving neither, had determined to hide in an Italian retreat talents and accomplishments which, if they had been united with fixed principles and civil courage, might have made him the foremost man of his age. These days, we are told, passed pleasantly; and we can easily believe it. For Addison was a delightful companion when he was at his ease; and the Duke, though he seldom forgot that he was a Talbot, had the invaluable art of putting at ease all who came near him.

Addison gave some time to Florence, and especially to the sculptures in the Museum, which he preferred even to those of the Vatican. He then pursued his journey through a country in which the ravages of the last war were still discernible, and in which all men were looking forward with a dread to a still fiercer conflict. Eugene had already descended from the Rhætian Alps, to dispute with Catinat the rich plain of Lombardy. The faithless ruler of Savoy was still reckoned among the allies of Lewis. England had not yet actually declared war against France; but Manchester had left Paris; and the negotiations which produced the Grand Alliance against the House of Bourbon were in progress. Under such circumstances, it was desirable for an English traveller to reach neutral ground without delay. Addison resolved to cross Mont Cenis. It was December; and the road was very different from that which now reminds the stranger of the power and genius of Napoleon. The winter, however, was mild; and the passage was, for those times, easy. To this journey Addison alluded when, in the ode which we have already quoted, he said that for him the Divine goodness had warmed the hoary Alpine hills.

It was in the midst of the eternal snow that he composed

his Epistle to his friend Montague, now Lord Halifax. That Epistle, once widely renowned, is now known only to curious readers, and will hardly be considered by those to whom it is known as in any perceptible degree heightening Addison's fame. It is, however, decidedly superior to any English composition which he had previously published. Nay, we think it quite as good as any poem in heroic metre which appeared during the interval between the death of Dryden and the publication of the Essay on Criticism. It contains passages as good as the second-rate passages of Pope, and would have added to the reputation of Parnell or Prior.

But, whatever be the literary merits or defects of the Epistle, it undoubtedly does honor to the principles and spirit of the author. Halifax had now nothing to give. He had fallen from power, had been held up to obloquy, had been impeached by the House of Commons, and, though his Peers had dismissed the impeachment, had, as it seemed, little chance of ever again filling high office. The Epistle, written at such a time, is one among many proofs that there was no mixture of cowardice or meanness in the sauvity and moderation which distinguished Addison from all the other public men of those stormy times.

At Geneva, the traveller learned that a partial change of ministry had taken place in England, and that the Earl of Manchester had become Secretary of State. Manchester exerted himself to serve his young friend. It was thought advisable that an English agent should be near the person of Eugene in Italy; and Addison, whose diplomatic education was now finished, was the man selected. He was preparing to enter on his honorable functions, when all his prospects were for a time darkened by the death of William the Third.

Anne had long felt a strong aversion, personal, political, and religious, to the Whig party. That aversion appeared in the first measures of her reign. Manchester was deprived of the seals, after he had held them only a few weeks. Neither Somers nor Halifax was sworn of the Privy Council. Addison shared the fate of his three patrons. His hopes of employment in the public service were at an end; his pension was stopped; and it was necessary for him to support himself by his own exertions. He became tutor to a young English traveller, and appears to have rambled with his pupil over a great part of Switzerland and Germany. At this time he wrote his pleasing treatise on Medals. It

was not published till after his death; but several distinguished scholars saw the manuscript, and gave just praise to the grace of the style, and to the learning and ingenuity evinced by the quotations.

From Germany Addison repaired to Holland, where he learned the melancholy news of his father's death. After passing some months in the United Provinces, he returned about the close of the year 1703 to England. He was there cordially received by his friends, and introduced by them into the Kit Cat Club, a society in which were collected all the various talents and accomplishments which then gave lustre to the Whig party.

Addison was, during some months after his return from the Continent, hard pressed by pecuniary difficulties. But it was soon in the power of his noble patrons to serve him effectually. A political change, silent and gradual, but of the highest importance, was in daily progress. The accession of Anne had been hailed by the Tories with transports of joy and hope; and for a time it seemed that the Whigs had fallen never to rise again. The throne was surrounded by men supposed to be attached to the prerogative and to the Church; and among these none stood so high in the favor of the sovereign as the Lord Treasurer Godolphin and the Captain General Marlborough.

The country gentlemen and the country clergymen had fully expected that the policy of these ministers would be directly opposed to that which had been almost constantly followed by William; that the landed interest would be favored at the expense of trade; that no addition would be made to the funded debt; that the privileges conceded to Dissenters by the late King would be curtailed, if not withdrawn; that the war with France, if there must be such a war, would, on our part, be almost entirely naval; and that the Government would avoid close connections with foreign powers, and, above all, with Holland.

But the country gentlemen and country clergymen were fated to be deceived, not for the last time. The prejudices and passions which raged without control in the vicarages, in cathedral closes, and in the manor-houses of fox-hunting squires, were not shared by the chiefs of the ministry. Those statesmen saw that it was both for the public interest and for their own interest, to adopt a Whig policy at least as respected the alliances of the country and the conduct of the war. But, if the foreign policy of the Whigs were

adopted, it was impossible to abstain from adopting also their financial policy. The natural consequences followed. The rigid Tories were alienated from the Government. The votes of the Whigs became necessary to it. The votes of the Whigs could be secured only by further concessions; and further concessions the Queen was induced to make.

At the beginning of the year 1704, the state of parties bore a close analogy to the state of parties in 1826. In 1826, as in 1704, there was a Tory ministry divided into two hostile sections. The position of Mr. Canning and his friends in 1826 corresponded to that which Marlborough and Godolphin occupied in 1704. Nottingham and Jersey were, in 1704, what Lord Eldon and Lord Westmoreland were in 1826. The Whigs of 1704 were in a situation resembling that in which the Whigs of 1826 stood. In 1704, Somers, Halifax, Sunderland, Cowper, were not in office. There was no avowed coalition between them and the moderate Tories. It is probable that no direct communication tending to such a coalition had yet taken place; yet all men saw that such a coalition was inevitable, nay, that it was already half formed. Such, or nearly such, was the state of things when tidings arrived of the great battle fought at Blenheim on the 13th August, 1704. By the Whigs the news was hailed with transports of joy and pride. No fault, no cause of quarrel, could be remembered by them against the Commander whose genius had, in one day, changed the face of Europe, saved the Imperial throne, humbled the House of Bourbon, and secured the Act of Settlement against foreign hostility. The feeling of the Tories was very different. They could not indeed, without imprudence, openly express regret at an event so glorious to their country; but their congratulations were so cold and sullen as to give deep disgust to the victorious general and his friends.

Godolphin was not a reading man. Whatever time he could spare from business he was in the habit of spending at Newmarket or at the card table. But he was not absolutely indifferent to poetry; and he was too intelligent an observer not to perceive that literature was a formidable engine of political warfare, and that the great Whig leaders had strengthened their party, and raised their character, by extending a liberal and judicious patronage to good writers. He was mortified, and not without reason, by the exceeding badness of the poems which appeared in honor of the battle

of Blenheim. One of these poems has been rescued from oblivion by the exquisite absurdity of three lines.

> "Think of two thousand gentlemen at least,
> And each man mounted on his capering beast;
> Into the Danube they were pushed by shoals."

Where to procure better verses the Treasurer did not know. He understood how to negotiate a loan, or remit a subsidy: he was also well versed in the history of running horses and fighting cocks; but his acquaintance among the poets was very small. He consulted Halifax; but Halifax affected to decline the office of adviser. He had, he said, done his best, when he had power, to encourage men whose abilities and acquirements might do honor to their country. Those times were over. Other maxims had prevailed. Merit was suffered to pine in obscurity; and the public money was squandered on the undeserving. "I do know," he added, "a gentleman who would celebrate the battle in a manner worthy of the subject; but I will not name him." Godolphin, who was expert at the soft answer which turneth away wrath, and who was under the necessity of paying court to the Whigs, gently replied that there was too much ground for Halifax's complaints, but that what was amiss should in time be rectified, and that in the mean time the services of a man such as Halifax had described should be liberally rewarded. Halifax then mentioned Addison, but, mindful of the dignity as well as of the pecuniary interest of his friend, insisted that the Minister should apply in the most courteous manner to Addison himself; and this Godolphin promised to do.

Addison then occupied a garret up three pair of stairs, over a small shop in the Haymarket. In this humble lodging he was surprised, on the morning which followed the conversation between Godolphin and Halifax, by a visit from no less a person than the Right Honorable Henry Boyle, then Chancellor of the Exchequer, and afterwards Lord Carleton. This high-born minister had been sent by the Lord Treasurer as ambassador to the needy poet. Addison readily undertook the proposed task, a task which, to so good a Whig, was probably a pleasure. When the poem was little more than half finished, he showed it to Godolphin, who was delighted with it, and particularly with the famous similitude of the Angel. Addison was instantly appointed to a Commissionership worth about two hundred

pounds a year, and was assured that this appointment was only an earnest of greater favors.

The Campaign came forth, and was as much admired by the public as by the Minister. It pleases us less on the whole than the Epistle to Halifax. Yet it undoubtedly ranks high among the poems which appeared during the interval between the death of Dryden and the dawn of Pope's genius. The chief merit of the Campaign, we think, is that which was noticed by Johnson, the manly and rational rejection of fiction. The first great poet whose works have come down to us sang of war long before war became a science or a trade. If, in his time, there was enmity between two little Greek towns, each poured forth its crowd of citizens, ignorant of discipline, and armed with implements of labor rudely turned into weapons. On each side appeared conspicuous a few chiefs, whose wealth had enabled them to procure good armor, horses, and chariots, whose leisure had enabled them to practise military exercises. One such chief, if he were a man of great strength, agility, and courage, would probably be more formidable than twenty common men; and the force and dexterity with which he flung his spear might have no inconsiderable share in deciding the event of the day. Such were probably the battles with which Homer was familiar. But Homer related the actions of men of a former generation, of men who sprang from the Gods, and communed with the Gods face to face, of men, one of whom could with ease hurl rocks which two sturdy hinds of a later period would be unable even to lift. He therefore naturally represented their martial exploits as resembling in kind, but far surpassing in magnitude, those of the stoutest and most expert combatants of his own age. Achilles, clad in celestial armor, drawn by celestial coursers, grasping the spear which none but himself could raise, driving all Troy and Lycia before him, and choking Scamander with dead, was only a magnificent exaggeration of the real hero, who, strong, fearless, accustomed to the use of weapons, guarded by a shield and helmet of the best Sidonian fabric and whirled along by horses of Thessalian breed, struck down with his own right arm foe after foe. In all rude societies similar notions are found. There are at this day countries where the Life-guardsman Shaw would be considered as a much greater warrior than the Duke of Wellington. Bonaparte loved to describe the astonishment with which the Mamelukes

looked at his diminutive figure. Mourad Bey, distinguished above all his fellows by his bodily strength, and by the skill with which he managed his horse and his sabre, could not believe that a man who was scarcely five feet high, and rode like a butcher, could be the greatest soldier in Europe.

Homer's description of war had therefore as much truth as poetry requires. But truth was altogether wanting to the performances of those who, writing about battles which had scarcely anything in common with the battles of his times, servilely imitated his manner. The folly of Silius Italicus, in particular, is positively nauseous. He undertook to record in verse the vicissitudes of a great struggle between generals of the first order: and his narrative is made up of the hideous wounds which these generals inflicted with their own hands. Asdrubal flings a spear which grazes the shoulder of the consul Nero; but Nero sends his spear into Asdrubal's side. Fabius slays Thuris and Butes and Maris and Arses, and the long-haired Adherbes, and the gigantic Thylis, and Sapharus and Monæsus, and the trumpeter Morinus. Hannibal runs Perusinus through the groin with a stake, and breaks the backbone of Telesinus with a huge stone. This detestable fashion was copied in modern times, and continued to prevail down to the age of Addison. Several versifiers had described William turning thousands to flight by his single prowess, and dyeing the Boyne with Irish blood. Nay, so estimable a writer as John Philips, the author of the Splendid Shilling, represented Marlborough as having won the battle of Blenheim merely by strength of muscle and skill in fence. The following lines may serve as an example:

> "Churchill, viewing where
> The violence of Tallard most prevailed,
> Came to oppose his slaughtering arm. With speed
> Precipitate he rode, urging his way
> O'er hills of gasping heroes, and fallen steeds
> Rolling in death. Destruction, grim with blood,
> Attends his furious course. Around his head
> The glowing balls play innocent, while he
> With dire impetuous sway deals fatal blows
> Among the flying Gauls. In Gallic blood
> He dyes his reeking sword, and strews the ground
> With headless ranks. What can they do? Or how
> Withstand his wide-destroying sword?"

Addison, with excellent sense and taste, departed from this ridiculous fashion. He reserved his praise for the qualities which made Marlborough truly great, energy, sagacity, military science. But, above all, the poet extolled

the firmness of that mind which, in the midst of confusion, uproar, and slaughter, examined and disposed everything with the serene wisdom of a higher intelligence.

Here it was that he introduced the famous comparison of Marlborough to an Angel guiding the whirlwind. We will not dispute the general justice of Johnson's remarks on this passage. But we must point out one circumstance which appears to have escaped all the critics. The extraordinary effect which the simile produced when it first appeared, and which to the following generation seemed inexplicable, is doubtless to be chiefly attributed to a line which most readers now regard as a feeble parenthesis,

"Such as, of late, o'er pale Britannia pass'd."

Addison spoke, not of a storm, but of the storm. The great tempest of November, 1703, the only tempest which in our latitude has equalled the rage of a tropical hurricane, had left a dreadful recollection in the minds of all men. No other tempest was ever in this country the occasion of a parliamentary address or of a public fast. Whole fleets had been cast away. Large mansions had been blown down. One Prelate had been buried beneath the ruins of his palace. London and Bristol had presented the appearance of cities just sacked. Hundreds of families were still in mourning. The prostrate trunks of large trees, and the ruins of houses still attested, in all the southern counties, the fury of the blast. The popularity which the simile of the angel enjoyed among Addison's contemporaries, has always seemed to us to be a remarkable instance of the advantage which, in rhetoric and poetry, the particular has over the general.

Soon after the Campaign, was published Addison's narrative of his Travels in Italy. The first effect produced by this Narrative was disappointment. The crowd of readers who expected politics and scandal, speculations on the projects of Victor Amadeus, and anecdotes about the jollities of convents and the amours of cardinals and nuns, were confounded by finding that the writer's mind was much more occupied by the war between the Trojans and Rutulians than by the war between France and Austria; and that he seemed to have heard no scandal of later date than the gallantries of the Empress Faustina. In time, however, the judgment of the many was overruled by that of the few, and, before the book was reprinted, it was so eagerly sought that it sold for five times the original price. It is still read

with pleasure: the style is pure and flowing; the classical quotations and illusions are numerous and happy; and we are now and then charmed by that singularly humane and delicate humor in which Addison excelled all men. Yet this agreeable work, even when considered merely as the history of a literary tour, may justly be censured on account of its faults of omission. We have already said that, though rich in extracts from the Latin poets, it contains scarcely any references to the Latin orators and historians. We must add, that it contains little, or rather no information, respecting the history and literature of modern Italy. To the best of our remembrance, Addison does not mention Dante, Petrarch, Boccaccio, Boiardo, Berni, Lorenzo de'-Medici, or Machiavelli. He coldly tells us that at Ferrara he saw the tomb of Ariosto, and that at Venice he heard the gondoliers sing verses of Tasso. But for Tasso and Ariosto he cared far less than for Valerius Flaccus and Sidonius Apolinaris. The gentle flow of the Ticin brings a line of Silius to his mind. The sulphurous steam of Albula suggests to him several passages of Martial. But he has not a word to say of the illustrious dead of Santa Croce; he crosses the wood of Ravenna without recollecting the Spectre Huntsman, and wanders up and down Rimini without one thought of Francesca. At Paris he had eagerly sought an introduction to Boileau; but he seems not to have been at all aware that at Florence he was in the vicinity of a poet with whom Boileau could not sustain a comparison, of the greatest lyric poet of modern times, Vincenzio Filicaja. This is the most remarkable, because Filicaja was the favorite poet of the accomplished Somers, under whose protection Addison travelled, and to whom the account of the Travels is dedicated. The truth is, that Addison knew little and cared less, about the literature of modern Italy. His favorite models were Latin. His favorite critics were French. Half the Tuscan poetry that he had read seemed to him monstrous, and the other half tawdry.

His Travels were followed by the lively Opera of Rosamond. The piece was ill set to music, and therefore failed on the stage, but it completely succeeded in print, and is indeed excellent in its kind. The smoothness with which the verses glide, and the elasticity with which they bound, is, to our ears at least, very pleasing. We are inclined to think that if Addison had left heroic couplets to Pope, and blank verse to Rowe, and had employed himself in writing airy

and spirited songs, his reputation as a poet would have stood far higher than it now does. Some years after his death, Rosamond was set to new music by Doctor Arne; and was performed with complete success. Several passages long retained their popularity, and were daily sung, during the latter part of George the Second's reign, at all the harpsichords in England.

While Addison thus amused himself, his prospects, and the prospects of his party, were constantly becoming brighter and brighter. In the spring of 1705 the ministers were freed from the restraint imposed by a House of Commons in which Tories of the most perverse class had the ascendency. The elections were favorable to the Whigs. The coalition which had been tacitly and gradually formed was now openly avowed. The Great Seal was given to Cowper. Somers and Halifax were sworn of the Council. Halifax was sent in the following year to carry the decoration of the order of the garter to the Electoral Prince of Hanover, and was accompanied on this honorable mission by Addison, who had just been made Under Secretary of State. The Secretary of State under whom Addison first served was Sir Charles Hedges, a Tory. But Hedges was soon dismissed to make room for the most vehement of Whigs, Charles, Earl of Sunderland. In every department of the state, indeed, the High Churchmen were compelled to give place to their opponents. At the close of 1707, the Tories who still remained in office strove to rally, with Harley at their head. But the attempt, though favored by the Queen, who had always been a Tory at heart, and who had now quarrelled with the Duchess of Marlborough, was unsuccessful. The time was not yet. The Captain General was at the height of popularity and glory. The Low Church party had a majority in Parliament. The country squires and rectors, though occasionally uttering a savage growl, were for the most part in a state of torpor, which lasted till they were roused into activity, and indeed into madness, by the prosecution of Sacheverell. Harley and his adherents were compelled to retire. The victory of the Whigs was complete. At the general election of 1708, their strength in the House of Commons became irresistible; and before the end of that year, Somers was made Lord President of the Council, and Wharton Lord Lieutenant of Ireland.

Addison sat for Malmsbury in the House of Commons which was elected in 1708. But the House of Commons

was not the field for him. The bashfulness of his nature made his wit and eloquence useless in debate. He once rose, but could not overcome his diffidence, and ever after remained silent. Nobody can think it strange that a great writer should fail as a speaker. But many, probably, will think it strange that Addison's failure as a speaker should have had no unfavorable effect on his success as a politician. In our time, a man of high rank and great fortune might, though speaking very little and very ill, hold a considerable post. But it would now be inconceivable that a mere adventurer, a man who, when out of office, must live by his pen, should in a few years become successively Under Secretary of State, Chief Secretary for Ireland, and Secretary of State, without some oratorical talent. Addison, without high birth, and with little property, rose to a post which Dukes, the heads of the great houses of Talbot, Russell, and Bentinck, have thought it an honor to fill. Without opening his lips in debate, he rose to a post, the highest that Chatham or Fox ever reached. And this he did before he had been nine years in Parliament. We must look for the explanation of this seeming miracle to the peculiar circumstances in which that generation was placed. During the interval which elapsed between the time when the Censorship of the Press ceased, and the time when parliamentary proceedings began to be freely reported, literary talents were, to a public man, of much more importance, and oratorical talents of much less importance, than in our time. At present the best way of giving rapid and wide publicity to a fact or an argument is to introduce that fact or argument into a speech made in Parliament. If a political tract were to appear superior to the Conduct of the Allies, or to the best numbers of the Freeholder, the circulation of such a tract would be languid indeed when compared with the circulation of every remarkable word uttered in the deliberations of the legislature. A speech made in the House of Commons at four in the morning is on thirty thousand tables before ten. A speech made on the Monday is read on the Wednesday by multitudes in Antrim and Aberdeenshire. The orator, by the help of the shorthand writer, has to a great extent superseded the pamphleteer. It was not so in the reign of Anne. The best speech could then produce no effect except on those who heard it. It was only by means of the press that the opinion of the public without doors could be influenced; and the opinion of the public

without doors could not but be of the highest importance in a country governed by parliaments, and indeed at that time governed by triennial parliaments. The pen was therefore a more formidable political engine than the tongue. Mr. Pitt and Mr. Fox contended only in Parliament. But Walpole and Pulteney, the Pitt and Fox of an earlier period, had not done half of what was necessary, when they sat down amidst the acclamations of the House of Commons. They had still to plead their cause before the country, and this they could only do by means of the press. Their works are now forgotten. But it is certain that there were in Grub Street few more assiduous scribblers of Thoughts, Letters, Answers, Remarks, than these two great chiefs of parties. Pulteney, when leader of the Opposition, and possessed of thirty thousand a year, edited the Craftsman. Walpole, though not a man of literary habits, was the author of at least ten pamphlets, and retouched and corrected many more. These facts sufficiently show of how great importance literary assistance then was to the contending parties. St. John was, certainly, in Anne's reign, the best Tory speaker; Cowper was probably the best Whig speaker. But it may well be doubted whether St. John did so much for the Tories as Swift, and whether Cowper did so much for the Whigs as Addison. When these things are duly considered, it will not be thought strange that Addison should have climbed higher in the state than any other Englishman has ever, by means merely of literary talents, been able to climb. Swift would, in all probability, have climbed as high, if he had not been encumbered by his cassock and his pudding sleeves. As far as the homage of the great went, Swift had as much of it as if he had been Lord Treasurer.

To the influence which Addison derived from his literary talents was added all the influence which arises from character. The world, always ready to think the worst of needy political adventurers, was forced to make one exception. Restlessness, violence, audacity, laxity of principle, are the vices ordinarily attributed to that class of men. But faction itself could not deny that Addison had, through all changes of fortune, been strictly faithful to his early opinions, and to his early friends; that his integrity was without stain; that his whole deportment indicated a fine sense of the becoming; that, in the utmost heat of controversy, his zeal was tempered by a regard for truth, humanity, and social decorum; that no outrage could ever provoke him to retalia-

tion unworthy of a Christian and a gentleman; and that his only faults were a too sensitive delicacy, and a modesty which amounted to bashfulness.

He was undoubtedly one of the most popular men of his time; and much of his popularity he owed, we believe, to that very timidity which his friends lamented. That timidity often prevented him from exhibiting his talents to the best advantage. But it propitiated Nemesis. It averted that envy which would otherwise have been excited by fame so splendid, and by so rapid an elevation. No man is so great a favorite with the public as he who is at once an object of admiration, of respect, and of pity; and such were the feelings which Addison inspired. Those who enjoyed the privilege of hearing his familiar conversation, declared with one voice that it was superior even to his writings. The brilliant Mary Montague said, that she had known all the wits, and that Addison was the best company in the world. The malignant Pope was forced to own, that there was a charm in Addison's talk, which could be found nowhere else. Swift, when burning with animosity against the Whigs, could not but confess to Stella that, after all, he had never known any associate so agreeable as Addison. Steele, an excellent judge of lively conversation, said, that the conversation of Addison was at once the most polite, and the most mirthful, that could be imagined; that it was Terence and Catullus in one, heightened by an exquisite something which was neither Terence nor Catullus, but Addison alone. Young, an excellent judge of serious conversation, said, that when Addison was at his ease, he went on in a noble strain of thought and language, so as to chain the attention of every hearer. Nor were Addison's great colloquial powers more admirable than the courtesy and softness of heart which appeared in his conversation. At the same time, it would be too much to say that he was wholly devoid of the malice which is, perhaps, inseparable from a keen sense of the ludicrous. He had one habit which both Swift and Stella applauded, and which we hardly know how to blame. If his first attempts to set a presuming dunce right were ill received, he changed his tone, "assented with civil leer," and lured the flattered coxcomb deeper and deeper into absurdity. That such was his practice we should, we think, have guessed from his works. The Tatler's criticisms on Mr. Softly's sonnet, and the Spectator's dialogue with the politician who is so zealous for the honor of Lady

Q—p—t—s, are excellent specimens of this innocent mischief.

Such were Addison's talents for conversation. But his rare gifts were not exhibited to crowds or to strangers. As soon as he entered a large company, as soon as he saw an unknown face, his lips were sealed, and his manners became constrained. None who met him only in great assemblies would have been able to believe that he was the same man who had often kept a few friends listening and laughing round a table, from the time when the play ended, till the clock of St. Paul's in Covent Garden struck four. Yet, even at such a table, he was not seen to the best advantage. To enjoy his conversation in the highest perfection, it was necessary to be alone with him, and to hear him, in his own phrase, think aloud. "There is no such thing," he used to say, "as real conversation, but between two persons."

This timidity, a timidity surely neither ungraceful nor unamiable, led Addison into the two most serious faults which can with justice be imputed to him. He found that wine broke the spell which lay on his fine intellect, and was therefore too easily seduced into convivial excess. Such excess was in that age regarded, even by grave men, as the most venial of all peccadilloes, and was so far from being a mark of ill-breeding, that it was almost essential to the character of a fine gentleman. But the smallest speck is seen on a white ground; and almost all the biographers of Addison have said something about this failing. Of any other statesman or writer of Queen Anne's reign, we should no more think of saying that he sometimes took too much wine, than that he wore a long wig and a sword.

To the excessive modesty of Addison's nature we must ascribe another fault which generally arises from a very different cause. He became a little too fond of seeing himself surrounded by a small circle of admirers, to whom he was as a King or rather as a God. All these men were far inferior to him in ability, and some of them had very serious faults. Nor did those faults escape his observation; for, if ever there was an eye that saw through and through men, it was the eye of Addison. But with the keenest observation, and the finest sense of the ridiculous, he had a large charity. The feeling with which he looked on most of his humble companions was one of benevolence, slightly tinctured with contempt. He was at perfect ease in their company; he was grateful for their devoted attachment; and

he loaded them with benefits. Their veneration for him appears to have exceeded that with which Johnson was regarded by Boswell, or Warburton by Hurd. It was not in the power of adulation to turn such a head, or deprave such a heart, as Addison's. But it must in candor be admitted that he contracted some of the faults which can scarcely be avoided by any person who is so unfortunate as to be the oracle of a small literary coterie.

One member of this little society was Eustace Budgell, a young Templer of some literature, and a distant relation of Addison. There was at this time no stain on the character of Budgell, and it is not improbable that his career would have been prosperous and honorable, if the life of his cousin had been prolonged. But, when the master was laid in the grave, the disciple broke loose from all restraint, descended rapidly from one degree of vice and misery to another, ruined his fortune by follies, attempted to repair it by crimes, and at length closed a wicked and unhappy life by self-murder. Yet, to the last, the wretched man, gambler, lampooner, cheat, forger, as he was, retained his affection and veneration for Addison, and recorded those feelings in the last lines which he traced before he hid himself from infamy under London Bridge.

Another of Addison's favorite companions was Ambrose Phillipps, a good Whig and a middling poet, who had the honor of bringing into fashion a species of composition which has been called, after his name, Namby Pamby. But the most remarkable members of the little senate, as Pope long afterwards called it, were Richard Steele and Thomas Tickell.

Steele had known Addison from childhood. They had been together at the Charter House and at Oxford; but circumstances had then, for a time, separated them widely. Steele had left college without taking a degree, had been disinherited by a rich relation, had lead a vagrant life, had served in the army, had tried to find the philosopher's stone, and had written a religious treatise and several comedies. He was one of those people whom it is impossible either to hate or to respect. His temper was sweet, his affections warm, his spirits lively, his passions strong, and his principles weak. His life was spent in sinning and repenting; in inculcating what was right, and doing what was wrong. In speculation, he was a man of piety and honor; in practice he was much of the rake and a little of the swindler. He was,

however, so good-natured that it was not easy to be seriously angry with him, and that even rigid moralists felt more inclined to pity than to blame him, when he diced himself into a spunging house or drank himself into a fever. Addison regarded Steele with kindness not unmingled with scorn, tried, with little success, to keep him out of scrapes, introduced him to the great, procured a place for him, corrected his plays, and, though by no means rich, lent him large sums of money. One of these loans appears, from a letter dated in August, 1708 to have amounted to a thousand pounds. These pecuniary transactions probably led to frequent bickerings. It is said that, on one occasion, Steele's negligence, or dishonesty, provoked Addison to repay himself by the help of a bailiff. We cannot join with Miss Aikin in rejecting this story. Johnson heard it from Savage, who heard it from Steele. Few private transactions which took place a hundred and twenty years ago, are proved by stronger evidence than this. But we can by no means agree with those who condemn Addison's severity. The most amiable of mankind may well be moved to indignation, when what he has earned hardly, and lent with great inconvenience to himself, for the purpose of relieving a friend in distress, is squandered with insane profusion. We will illustrate our meaning by an example which is not the less striking because it is taken from fiction. Dr. Harrison, in Fielding's Amelia, is represented as the most benevolent of human beings; yet he takes in execution, not only the goods, but the person of his friend Booth. Dr. Harrison resorts to this strong measure because he has been informed that Booth, while pleading poverty as an excuse for not paying just debts, has been buying fine jewelry, and setting up a coach. No person who is well acquainted with Steele's life and correspondence can doubt that he behaved quiet as ill to Addison as Booth was accused of behaving to Dr. Harrison. The real history, we have little doubt, was something like this:—A letter comes to Addison, imploring help in pathetic terms, promising reformation and speedy repayment. Poor Dick declares that he has not an inch of candle, or a bushel of coals, or credit with the butcher for a shoulder of mutton. Addison is moved. He determines to deny himself some medals which are wanting to his series of the Twelve Cæsars; to put off buying the new edition of Bayle's Dictionary; and to wear his old sword and buckles another year. In this way he manages

to send a hundred pounds to his friend. The next day he calls on Steele, and finds scores of gentlemen and ladies assembled. The fiddles are playing. The table is groaning under Champagne, Burgundy, and pyramids of sweetmeats. Is it strange that a man whose kindness is thus abused, should send sheriff's officers to reclaim what is due to him?

Tickell was a young man, fresh from Oxford, who had introduced himself to public notice by writing a most ingenious and graceful little poem in praise of the opera of Rosamond. He deserved, and at length attained, the first place in Addison's friendship. For a time Steele and Tickell were on good terms. But they loved Addison too much to love each other, and at length became as bitter enemies as the rival bulls in Virgil.

At the close of 1708 Wharton became Lord Lieutenant of Ireland, and appointed Addison Chief Secretary. Addison was consequently under the necessity of quitting London for Dublin. Besides the chief secretaryship, which was then worth about two thousand pounds a year, he obtained a patent appointing him keeper of the Irish Records for life, with a salary of three or four hundred a year. Budgell accompanied his cousin in the capacity of private Secretary.

Wharton and Addison had nothing in common but Whiggism. The Lord Lieutenant was not only licentious and corrupt, but was distinguished from other libertines and jobbers by a callous impudence which presented the strongest contrast to the Secretary's gentleness and delicacy. Many parts of the Irish administration at this time appear to have deserved serious blame. But against Addison there was not a murmur. He long afterwards asserted, what all the evidence which we have ever seen tends to prove, that his diligence and integrity gained the friendship of all the most considerable persons in Ireland.

The parliamentary career of Addison in Ireland has, we think, wholly escaped the notice of all his biographers. He was elected member for the borough of Cavan in the summer of 1709; and in the journals of two sessions his name frequently occurs. Some of the entries appear to indicate that he so far overcame his timidity as to make speeches. Nor is this by any means improbable; for the Irish House of Commons was a far less formidable audience than the English House; and many tongues which were tied by fear in the greater assembly became fluent in the smaller. Gerard Hamilton, for example, who, from fear of losing the

fame gained by his single speech, sat mute at Westminster during forty years, spoke with great effect at Dublin when he was Secretary to Lord Halifax.

While Addison was in Ireland, an event occurred to which he owes his high and permanent rank among British writers. As yet his fame rested on performances which, though highly respectable, were not built for duration, and which would, if he had produced nothing else, have now been almost forgotten, on some excellent Latin verses, on some English verses which occasionally rose above mediocrity, and on a book of travels, agreeably written, but not indicating any extraordinary powers of mind. These works showed him to be a man of taste, sense, and learning. The time had come when he was to prove himself a man of genius, and to enrich our literature with compositions which will live as long as the English language.

In the spring of 1709 Steele formed a literary project, of which he was far indeed from foreseeing the consequences. Periodical papers had during many years been published in London. Most of these were political; but in some of them questions of morality, taste, and love casuistry had been discussed. The literary merit of these works was small indeed; and even their names are now known only to the curious.

Steele had been appointed Gazetteer by Sunderland, at the request, it is said, of Addison, and thus had access to foreign intelligence earlier and more authentic than was in those times within the reach of an ordinary newswriter. This circumstance seems to have suggested to him the scheme of publishing a periodical paper on a new plan. It was to appear on the days on which the post left London for the country, which were, in that generation, the Tuesdays, Thursdays and Saturdays. It was to contain the foreign news, accounts of theatrical representations, and the literary gossip of Will's and of the Grecian. It was also to contain remarks on the fashionable topics of the day, compliments to beauties, pasquinades on noted sharpers, and criticisms on popular preachers. The aim of Steele does not appear to have been at first higher than this. He was not ill qualified to conduct the work which he had planned. His public intelligence he drew from the best sources. He knew the town, and had paid dear for his knowledge. He had read much more than the dissipated men of that time were in the habit of reading. He was a rake among scholars, and a scholar among rakes. His style was easy and not incorrect; and,

though his wit and humor were of no high order, his gay animal spirits imparted to his compositions an air of vivacity which ordinary readers could hardly distinguish from comic genius. His writings have been well compared to those light wines which, though deficient in body and flavor, are yet a pleasant small drink, if not kept too long, or carried too far.

Isaac Bickerstaff, Esquire, Astrologer, was an imaginary person, almost as well known in that age as Mr. Paul Pry or Mr. Samuel Pickwick in ours. Swift had assumed the name of Bickerstaff in a satirical pamphlet against Partridge, the maker of almanacs. Partridge had been fool enough to publish a furious reply. Bickerstaff had rejoined in a second pamphlet still more diverting than the first. All the wits had combined to keep up the joke, and the town was long in convulsions of laughter. Steele determined to employ the name, which this controversy had made popular; and, in 1709, it was announced that Isaac Bickerstaff, Esquire, Astrologer, was about to publish a paper called the Tatler.

Addison had not been consulted about this scheme: but as soon as he heard of it he determined to give his assistance The effect of that assistance cannot be better described than in Steele's own words. "I fared," he said, "like a distressed prince who calls in a powerful neighbor to his aid. I was undone by my auxiliary. When I had once called him in, I could not subsist without dependence on him." "The paper," he says elsewhere, "was advanced indeed. It was raised to a greater thing than I intended it."

It is probable that Addison, when he sent across St. George's Channel his first contributions to the Tatler, had no notion of the extent and variety of his own powers. He was the possessor of a vast mine, rich with a hundred ores. But he had been acquainted only with the least precious part of his treasures, and had hitherto contented himself with producing sometimes copper and sometimes lead, intermingled with a little silver. All at once, and by mere accident, he had lighted on an inexhaustible vein of the finest gold.

The mere choice and arrangement of his words would have sufficed to make his essays classical. For never, not even by Dryden, not even by Temple, had the English language been written with such sweetness, grace, and facility. But this was the smallest part of Addison's praise. Had he clothed his thoughts in the half French style of Horace Walpole, or in the half Latin style of Dr. Johnson, or in the half German jargon of the present day, his genius would

have triumphed over all faults of manner. As a moral satirist he stands unrivalled. If ever the best Tatlers and Spectators were equalled in their own kind, we should be inclined to guess that it must have been by the lost comedies of Menander.

In wit, properly so called, Addison was not inferior to Cowley or Butler. No single ode of Cowley contains so many happy analogies as are crowded into the lines to Sir Godfrey Kneller; and we would undertake to collect from the Spectators as great a number of ingenious illustrations as can be found in Hudibras. The still higher faculty of invention Addison possessed in still larger measure. The numerous fictions, generally original, often wild and grotesque, but always singularly graceful and happy, which are found in his essays, fully entitle him to the rank of a great poet, a rank to which his metrical compositions give him no claim. As an observer of life, of manner, of all the shades of human character, he stands in the first class. And what he observed he had the art of communicating in two widely different ways. He could describe virtues, vices, habits, whims, as well as Clarendon. But he could do something better. He could call human beings into existence, and make them exhibit themselves. If we wish to find anything more vivid than Addison's best portraits, we must go either to Shakspeare or Cervantes.

But what shall we say of Addison's humor, of his sense of the ludicrous, of his power of awakening that sense in others, and of drawing mirth from incidents which occur every day, and from little peculiarities of temper and manner, such as may be found in every man? We feel the charm: we give ourselves up to it: but we strive in vain to analyze it.

Perhaps the best way of describing Addison's peculiar pleasantry is to compare it with the pleasantry of some other great satirists. The three most eminent masters of the art of ridicule during the eighteenth century, were, we conceive, Addison, Swift, and Voltaire. Which of the three had the greatest power of moving laughter may be questioned. But each of them, within his own domain, was supreme.

Voltaire is the prince of buffoons. His merriment is without disguise or restraint. He gambols; he grins; he shakes the sides; he points the finger; he turns up the nose; he shoots out the tongue. The manner of Swift is the very opposite to this. He moves laughter, but never joins in it.

He appears in his works such as he appeared in society. All the company are convulsed with merriment, while the Dean, the author of all the mirth, preserves an invincible gravity, and even sourness of aspect, and gives utterance to the most eccentric and ludicrous fancies, with the air of a man reading the commination service.

The manner of Addison is as remote from that of Swift as from that of Voltaire. He neither laughs out like the French wit, nor, like the Irish wit, throws a double portion of severity into his countenance while laughing inwardly; but preserves a look peculiarly his own, a look of demure serenity, disturbed only by an arch sparkle of the eye, an almost imperceptible elevation of the brow, an almost imperceptible curl of the lip. His tone is never that either of a Jack Pudding or of a Cynic. It is that of a gentleman, in whom the quickest sense of the ridiculous is constantly tempered by good nature and good breeding.

We own that the humor of Addison is, in our opinion, of a more delicate flavor than the humor of either Swift or Voltaire. Thus much, at least, is certain, that both Swift and Voltaire have been successfully mimicked, and that no man has yet been able to mimic Addison. The letter of the Abbé Coyer to Pansophe is Voltaire all over, and imposed, during a long time on the Academicians of Paris. There are passages in Arbuthnot's satirical works which we, at least, cannot distinguish from Swift's best writing. But of the many eminent men who have made Addison their model, though several have copied his mere diction with happy effect, none have been able to catch the tone of his pleasantry. In the World, in the Connoisseur, in the Mirror, in the Lounger, there are numerous papers written in obvious imitation of his Tatlers and Spectators. Most of these papers have some merit: many are very lively and amusing; but there is not a single one which could be passed off as Addison's on a critic of the smallest perspicacity.

But that which chiefly distinguishes Addison from Swift, from Voltaire, from almost all the other great masters of ridicule, is the grace, the nobleness, the moral purity, which we find even in his merriment. Severity, gradually hardening and darkening into misanthropy, characterizes the works of Swift. The nature of Voltaire was, indeed, not inhuman; but he venerated nothing. Neither in the masterpieces of art nor in the purest examples of virtue, neither in the Great First Cause nor in the awful enigma of the grave,

could he see anything but subjects for drollery. The more solemn and august the theme, the more monkey-like was his grimacing and chattering. The mirth of Swift is the mirth of Mephistophiles; the mirth of Voltaire is the mirth of Puck. If, as Soame Jenyns oddly imagined, a portion of the happiness of Seraphim and just men made perfect be derived from an exquisite perception of the ludicrous, their mirth must surely be none other than the mirth of Addison; a mirth consistent with tender compassion for all that is frail, and with profound reverence for all that is sublime. Nothing great, nothing amiable, no moral duty, no doctrine of natural or revealed religion, has ever been associated by Addison with any degrading idea. His humanity is without a parallel in literary history. The highest proof of virtue is to possess boundless power without abusing it. No kind of power is more formidable than the power of making men ridiculous; and that power Addison possessed in boundless measure. How grossly that power was abused by Swift and by Voltaire is well known. But of Addison it may be confidently affirmed that he has blackened no man's character, nay, that it would be difficult, if not impossible, to find in all the volumes which he has left us a single taunt which can be called ungenerous or unkind. Yet he had detractors, whose malignity might have seemed to justify as terrible a revenge as that which men, not superior to him in genius, wreaked on Bettesworth and on Franc de Pompignan. He was a politician; he was the best writer of his party; he lived in times of fierce excitement, in times when persons of high character and station stooped to scurrility such as is now practised only by the basest of mankind. Yet no provocation and no example could induce him to return railing for railing.

Of the service which his essays rendered to morality it is difficult to speak too highly. It is true, that, when the Tatler appeared, that age of outrageous profaneness and licentiousness which followed the Restoration had passed away. Jeremy Collier had shamed the theatres into something which, compared with the excesses of Etherege and Wycherley, might be called decency. Yet there still lingered in the public mind a pernicious notion that there was some connection between genius and profligacy, between the domestic virtues and the sullen formality of the Puritans. That error it is the glory of Addison to have dispelled. He taught the nation that the faith and the morality of Hale and

Tillotson might be found in company with wit more sparkling than the wit of Congreve, and with humor richer than the humor of Vanbrugh. So effectually, indeed, did he retort on vice the mockery which had recently been directed against virtue, that, since his time, the open violation of decency has always been considered among us as the mark of a fool. And this revolution, the greatest and most salutary ever effected by any satirist, he accomplished, be it remembered, without writing one personal lampoon.

In the early contributions of Addison to the Tatler his peculiar powers were not fully exhibited. Yet from the first, his superiority to all his coadjutors was evident. Some of his later Tatlers are fully equal to anything that he ever wrote. Among the portraits, we most admire Tom Folio, Ned Softly, and the Political Upholsterer. The proceedings of the Court of Honor, the Thermometer of Zeal, the story of the Frozen Words, the Memoirs of the Shilling, are excellent specimens of that ingenious and lively species of fiction in which Addison excelled all men. There is one still better paper of the same class. But though that paper, a hundred and thirty-three years ago, was probably thought as edifying as one of Smalridge's sermons, we dare not indicate it to the squeamish readers of the nineteenth century.

During the session of Parliament which commenced in November 1709, and which the impeachment of Sacheverell has made memorable, Addison appears to have resided in London. The Tatler was now more popular than any periodical paper had ever been; and his connection with it was generally known. It was not known, however, that almost everything good in the Tatler was his. The truth is, that the fifty or sixty numbers which we owe to him were not merely the best, but so decidedly the best that any five of them are more valuable than all the two hundred numbers in which he had no share.

He required, at this time, all the solace which he could derive from literary success. The Queen had always disliked the Whigs. She had during some years disliked the Marlborough family. But, reigning by a disputed title, she could not venture directly to oppose herself to a majority of both Houses of Parliament; and, engaged as she was in a war on the event of which her own Crown was staked, she could not venture to disgrace a great and successful general. But at length, in the year 1710, the causes which had restrained her from showing her aversion to the Low Church

party ceased to operate. The trial of Sacheverell produced an outbreak of public feeling scarcely less violent than the outbreaks which we can ourselves remember in 1820, and in 1831. The country gentlemen, the country clergymen, the rabble of the towns, were all for once, on the same side. It was clear that, if a general election took place before the excitement abated, the Tories would have a majority. The services of Marlborough had been so splendid that they were no longer necessary. The Queen's throne was secure from all attacks on the part of Lewis. Indeed, it seemed much more likely that the English and German armies would divide the spoils of Versailles and Marli than that a Marshal of France would bring back the Pretender to St. James's. The Queen, acting by the advice of Harley, determined to dismiss her servants. In June the change commenced. Sunderland was the first who fell. The Tories exulted over his fall. The Whigs tried, during a few weeks, to persuade themselves that her Majesty had acted only from personal dislike to the Secretary, and that she meditated no further alteration. But, early in August, Godolphin was surprised by a letter from Anne, which directed him to break his white staff. Even after this event, the irresolution or dissimulation of Harley kept up the hopes of the Whigs during another month: and then the ruin became rapid and violent. The Parliament was dissolved. The Ministers were turned out. The Tories were called to office. The tide of popularity ran violently in favor of the High Church party. That party, feeble in the late House of Commons, was now irresistible. The power which the Tories had thus suddenly acquired, they used with blind and stupid ferocity. The howl which the whole pack set up for prey and for blood appalled even him who had roused and unchained them. When, at this distance of time, we calmly review the conduct of the discarded ministers, we cannot but feel a movement of indignation at the injustice with which they were treated. No body of men had ever administered the government with more energy, ability, and moderation; and their success had been proportioned to their wisdom. They had saved Holland and Germany. They had humbled France. They had, as it seemed, all but torn Spain from the house of Bourbon. They had made England the first power in Europe. At home they had united England and Scotland. They had respected the rights of conscience and the liberty of the subjects. They retired, leaving their

country at the height of prosperity and glory. And yet they were pursued to their retreat by such a roar of obloquy as was never raised against the government which threw away thirteen colonies, or against the government which sent a gallant army to perish in the ditches of Walcheren.

None of the Whigs suffered more in the general wreck than Addison. He had just sustained some heavy pecuniary losses, of the nature of which we are imperfectly informed, when his Secretaryship was taken from him. He had reason to believe that he should also be deprived of the small Irish office which he held by patent. He had just resigned his Fellowship. It seems probable that he had already ventured to raise his eyes to a great lady, and that, while his political friends were in power, and while his own fortunes were rising, he had been, in the phrase of the romances which were then fashionable, permitted to hope. But Mr. Addison, the ingenious writer, and Mr. Addison the Chief Secretary, were, in her ladyship's opinion, two very different persons. All these calamities united, however, could not disturb the serene cheerfulness of a mind conscious of innocence, and rich in its own wealth. He told his friends, with smiling resignation, that they ought to admire his philosophy, that he had lost at once his fortune, his place, his fellowship and his mistress, that he must think of turning tutor again, and yet that his spirits were as good as ever.

He had one consolation. Of the unpopularity which his friends had incurred, he had no share. Such was the esteem with which he was regarded that, while the most violent measures were taken for the purpose of forcing Tory members on Whig corporations, he was returned to Parliament without even a contest. Swift, who was now in London, and who had already determined on quitting the Whigs, wrote to Stella in these remarkable words: "The Tories carry it among the new members six to one. Mr. Addison's election has passed easy and undisputed; and I believe if he had a mind to be king he would hardly be refused."

The good-will with which the Tories regarded Addison is the more honorable to him, because it had not been purchased by any concession on his part. During the general election he published a political Journal, entitled the Whig Examiner. Of that Journal, it may be sufficient to say that Johnson, is spite of his strong political prejudices, pro-

nounced it to be superior in wit to any of Swift's writings on the other side. When it ceased to appear, Swift, in a letter to Stella, expressed his exultation at the death of so formidable an antagonist. "He might well rejoice," says Johnson, "at the death of that which he could not have killed." "On no occasion," he adds, "was the genius of Addison more vigorously exerted, and on none did the superiority of his powers more evidently appear."

The only use which Addison appears to have made of the favor with which he was regarded by the Tories was to save some of his friends from the general ruin of the Whig party. He felt himself to be in a situation which made it his duty to take a decided part in politics. But the case of Steele and Ambrose Phillipps was different. For Phillipps, Addison even condescended to solicit, with what success we have not ascertained. Steele held two places. He was Gazetteer, and he was also a Commissioner of Stamps. The Gazette was taken from him. But he was suffered to retain his place in the Stamp Office, on an implied understanding that he should not be active against the new government; and he was, during more than two years, induced by Addison to observe this armistice with tolerable fidelity.

Isaac Bickerstaff accordingly became silent upon politics, and the article of news which had once formed about one third of his paper, altogether disappeared. The Tatler had completely changed its character. It was now nothing but a series of essays on books, morals, and manners. Steele therefore resolved to bring it to a close, and to commence a new work on an improved plan. It was announced that this new work would be published daily. The undertaking was generally regarded as bold, or rather rash; but the event amply justified the confidence with which Steele relied on the fertility of Addison's genius. On the second of January, 1711, appeared the last Tatler. At the beginning of March following appeared the first of an incomparable series of papers, containing observations on life and literature by an imaginary Spectator.

The Spectator himself was conceived and drawn by Addison; and it is not easy to doubt that the portrait was meant to be in some features a likeness of the painter. The Spectator is a gentleman who, after passing a studious youth at the university, has travelled on classic ground, and has bestowed much attention on curious points of antiquity. He has, on his return, fixed his residence in London, and

nas observed all the forms of life which are to be found in that great city, has daily listened to the wits of Will's, has smoked with the philosophers of the Grecian, and has mingled with the parsons at Child's, and with the politicians at the St. James's. In the morning, he often listens to the hum of the Exchange; in the evening, his face is constantly to be seen in the pit of Drury Lane theatre. But an insurmountable bashfulness prevents him from opening his mouth, except in a small circle of intimate friends.

These friends were first sketched by Steele. Four of the club, the templar, the clergyman, the soldier, and the merchant, were uninteresting figures, fit only for a background. But the other two, an old country baronet and an old town rake, though not delineated with a very delicate pencil, had some good strokes. Addison took the rude outlines into his own hands, retouched them, colored them, and is in truth the creator of the Sir Roger de Coverley and the Will Honeycomb with whom we are all familiar.

The plan of the Spectator must be allowed to be both original and eminently happy. Every valuable essay in the series may be read with pleasure separately; yet the five or six hundred essays form a whole, and a whole which has the interest of a novel. It must be remembered, too, that at that time no novel, giving a lively and powerful picture of the common life and manners of England, had appeared. Richardson was working as a compositor. Fielding was robbing birds' nests. Smollett was not yet born. The narrative, therefore, which connects together the Spectator's Essays, gave to our ancestors their first taste of an exquisite and untried pleasure. That narrative was indeed constructed with no art or labor. The events were such events as occur every day. Sir Roger comes up to town to see Eugenio, as the worthy baronet always calls Prince Eugene, goes with the Spectator on the water to Spring Gardens, walks among the tombs in the Abbey, and is frightened by the Mohawks, but conquers his apprehension so far as to go to the theatre when the Distressed Mother is acted. The Spectator pays a visit in the summer to Coverley Hall, is charmed with the old house, the old butler, and the old chaplain, eats a jack caught by Will Wimble, rides to the assizes, and hears a point of law discussed by Tom Touchy. At last a letter from the honest butler brings to the club the news that Sir Roger is dead. Will Honeycomb marries and reforms at sixty. The club breaks up; and the Spectator resigns his

functions. Such events can hardly be said to form a plot; yet they are related with such truth, such grace, such wit, such humor, such pathos, such knowledge of the human heart, such knowledge of the ways of the world, that they charm us on the hundredth perusal. We have not the least doubt that if Addison had written a novel, on an extensive plan, it would have been superior to any that we possess. As it is, he is entitled to be considered not only as the greatest of the English essayists, but as the forerunner of the great English novelists.

We say this of Addison alone; for Addison is the Spectator. About three sevenths of the work are his; and it is no exaggeration to say, that his worst essay is as good as the best essay of any of his coadjutors. His best essays approach near to absolute perfection; nor is their excellence more wonderful than their variety. His invention never seems to flag; nor is he ever under the necessity of repeating himself, or of wearing out a subject. There are no dregs in his wine. He regales us after the fashion of that prodigal nabob who held that there was only one good glass in a bottle. As soon as we have tasted the first sparkling foam of a jest, it is withdrawn, and a fresh draught of nectar is at our lips. On the Monday we have an allegory as lively and ingenius as Lucian's Auction of Lives; on the Tuesday an Eastern apologue, as richly colored as the Tales of Scherezade; on the Wednesday, a character described with the skill of a La Bruyere; on the Thursday, a scene from common life, equal to the best chapters in the Vicar of Wakefield; on the Friday, some sly Horatian pleasantry on fashionable follies, on hoops, patches, or puppet shows; and on the Saturday a religious meditation, which will bear a comparison with the finest passages in Massillon.

It is dangerous to select where there is so much that deserves the highest praise. We will venture, however, to say, that any person who wishes to form a notion of the extent and variety of Addison's powers, will do well to read at one sitting the following papers, the two Visits to the Abbey, the Visit to the Exchange, the Journal of the Retired Citizen, the Vision of Mirza, the Transmigrations of Pug the Monkey, and the Death of Sir Roger de Coverley.*

The least valuable of Addison's contributions to the

*Nos 26, 329, 69, 317, 159, 343, 517. These papers are all in the first seven volumes. The eighth must be considered as a separate work.

Spectator are, in the judgment of our age, his critical papers. Yet his critical papers are always luminous, and often ingenious. The very worst of them must be regarded as creditable to him, when the character of the school in which he had been trained is fairly considered. The best of them were much too good for his readers. In truth, he was not so far behind our generation as he was before his own. No essays in the Spectator were more censured and derided than those in which he raised his voice against the contempt with which our fine old ballads were regarded, and showed the scoffers that the same gold which, burnished and polished, gives lustre to the Æneid and the Odes of Horace, is mingled with the rude dross of Chevy Chace.

It is not strange that the success of the Spectator should have been such as no similar work has ever obtained. The number of copies daily distributed was at first three thousand. It subsequently increased, and had risen to near four thousand when the stamp tax was imposed. That tax was fatal to a crowd of journals. The Spectator, however, stood its ground, doubled its price, and, though its circulation fell off, still yielded a large revenue both to the state and to the authors. For particular papers, the demand was immense; of some, it is said, twenty thousand copies were required. But this was not all. To have the Spectator served up every morning with the bohea and rolls was a luxury for the few. The majority were content to wait till essays enough had appeared to form a volume. Ten thousand copies of each volume were immediately taken off, and new editions were called for. It must be remembered that the population of England was then hardly a third of what it now is. The number of Englishmen who were in the habit of reading, was probably not a sixth of what it now is. A shopkeeper or a farmer who found any pleasure in literature, was a rarity. Nay, there was doubtless more than one knight of the shire whose country seat did not contain ten books, receipt books and books on farriery included. In these circumstances, the sale of the Spectator must be considered as indicating a popularity quite as great as that of the most successful works of Sir Walter Scott and Mr. Dickens in our own time.

At the close of 1712 the Spectator ceased to appear. It was probably felt that the short-faced gentleman and his club had been long enough before the town; and that it was time to withdraw them, and to replace them by a new

set of characters. In a few weeks the first number of the Guardian was published. But the Guardian was unfortunate both in its birth and in its death. It began in dulness and disappeared in a tempest of faction. The original plan was bad. Addison contributed nothing till sixty-six numbers had appeared; and it was then impossible to make the Guardian what the Spectator had been. Nestor Ironside and the Miss Lizards were people to whom even he could impart no interest. He could only furnish some excellent little essays, both serious and comic; and this he did.

Why Addison gave no assistance to the Guardian during the first two months of its existence, is a question which has puzzled the editors and biographers, but which seems to us to admit of a very easy solution. He was then engaged in bringing his Cato on the stage.

The first four acts of this drama had been lying in his desk since his return from Italy. His modest and sensitive nature shrank from the risk of a public and shameful failure; and, though all who saw the manuscript were loud in praise, some thought it possible that an audience might become impatient even of very good rhetoric, and advised Addison to print the play without hazarding a representation. At length, after many fits of apprehension, the poet yielded to the urgency of his political friends, who hoped that the public would discover some analogy between the followers of Cæsar and the Tories, between Sempronius and the apostate Whigs, between Cato, struggling to the last for the liberties of Rome, and the band of patriots who still stood firm round Halifax and Wharton.

Addison gave the play to the managers of Drury Lane theatre, without stipulating for any advantage to himself. They, therefore, thought themselves bound to spare no cost in scenery and dresses. The decorations, it is true, would not have pleased the skilful eye of Mr. Macready. Juba's waistcoat blazed with gold lace; Marcia's hoop was worthy of a Duchess on the birthday; and Cato wore a wig worth fifty guineas. The prologue was written by Pope, and is undoubtedly a dignified and spirited composition. The part of the hero was excellently played by Booth. Steele undertook to pack a house. The boxes were in a blaze with the stars of the Peers in Opposition. The pit was crowded with attentive and friendly listeners from the Inns of Court and the literary coffee-houses. Sir Gilbert Heathcote, Governor of the Bank of England, was at the head of a power-

ful body of auxiliaries from the city, warm men and true Whigs, but better known at Jonathan's and Garraway's than in the haunts of wits and critics.

These precautions were quite superfluous. The Tories, as a body, regarded Addison with no unkind feelings. Nor was it for their interest, professing, as they did, profound reverence for law and prescription, and abhorrence both of popular insurrections and of standing armies, to appropriate to themselves reflections thrown on the great military chief and demagogue, who, with the support of the legions and of the common people, subverted all the ancient institutions of his country. Accordingly, every shout that was raised by the members of the Kit Cat was echoed by the High Churchmen of the October; and the curtain at length fell amidst thunders of unanimous applause.

The delight and admiration of the town were described by the Guardian in terms which we might attribute to partiality, were it not that the Examiner, the organ of the Ministry, held similar language. The Tories, indeed, found much to sneer at in the conduct of their opponents. Steele had on this, as on other occasions, shown more zeal than taste or judgment. The honest citizens who marched under the orders of Sir Gibby, as he was facetiously called, probably knew better when to buy and when to sell stock than when to clap and when to hiss at a play, and incurred some ridicule by making the hypocritical Sempronius their favorite, and by giving to his insincere rants louder plaudits than they bestowed on the temperate eloquence of Cato. Wharton, too, who had the incredible effrontery to applaud the lines about flying from prosperous vice and from the power of impious men to a private station, did not escape the sarcasms of those who justly thought that he could fly from nothing more vicious or impious than himself. The epilogue, which was written by Garth, a zealous Whig, was severely and not unreasonably censured as ignoble and out of place. But Addison was described, even by the bitterest Tory writers, as a gentleman of wit and virtue, in whose friendship many persons of both parties were happy, and whose name ought not to be mixed up with factious squabbles.

Of the jests by which the triumph of the Whig party was disturbed, the most severe and happy was Bolingbroke's. Between two acts, he sent for Booth to his box, and presented him, before the whole theatre, with a purse

of fifty guineas for defending the cause of liberty so well against a perpetual Dictator. This was a pungent allusion to the attempt which Marlborough had made, not long before his fall, to obtain a patent creating him Captain General for life.

It was April; and in April, a hundred and thirty years ago, the London season was thought to be far advanced. During a whole month, however, Cato was performed to overflowing houses, and brought into the treasury of the theatre twice the gains of an ordinary spring. In the summer the Drury Lane company went down to the Act at Oxford, and there, before an audience which retained an affectionate remembrance of Addison's accomplishments and virtues, his tragedy was enacted during several days. The gownsmen began to besiege the theatre in the forenoon, and by one in the afternoon all the seats were filled.

About the merits of the piece which had so extraordinary an effect, the public, we suppose, has made up its mind. To compare it with the masterpieces of the Attic stage, with the great English dramas of the time of Elizabeth, or even with the productions of Schiller's manhood, would be absurd indeed. Yet it contains excellent dialogue and declamation, and, among plays fashioned on the French model, must be allowed to rank high; not indeed with Athalie or Saul; but, we think not below Cinan, and certainly above any other English tragedy of the same school, above many of the plays of Corneille, above many of the plays of Voltaire and Alfieri, and above some plays of Racine. Be this as it may, we have little doubt that Cato did as much as the Tatlers, Spectators, and Freeholders united, to raise Addison's fame among his contemporaries.

The modesty and good nature of the successful dramatist had tamed even the malignity of faction. But literary envy, it should seem, is a fiercer passion than party spirit. It was by a zealous Whig that the fiercest attack on the Whig tragedy was made. John Dennis published Remarks on Cato, which were written with some acuteness and with much coarseness and asperity. Addison neither defended himself nor retaliated. On many points he had an excellent defence; and nothing would have been easier than to retaliate; for Dennis had written bad odes, bad tragedies, bad comedies: he had, moreover, a larger share than most men of those infirmities and eccentricities which excite laughter; and Addison's power of turning either an absurd

book or an absurd man into ridicule was unrivalled. Addi son, however, serenely conscious of his superiority, looked with pity on his assailant, whose temper, naturally irritable and gloomy, had been soured by want, by controversy, and by literary failures.

But among the young candidates for Addison's favor, there was one distinguished by talents from the rest, and distinguished, we fear, not less by malignity and insincerity. Pope was only twenty-five. But his powers had expanded to their full maturity; and his best poem, the Rape of the Lock, had recently been published. Of his genius, Addison had always expressed high admiration. But Addison had early discerned, what might indeed have been discerned by an eye less penetrating than his, that the diminutive, crooked, sickly boy was eager to revenge himself on society for the unkindness of nature. In the Spectator, the Essay on Criticism had been praised with cordial warmth; but a gentle hint had been added, that the writer of so excellent a poem would have done well to avoid ill-natured personalities. Pope, though evidently more galled by the censure than gratified by the praise, returned thanks for the admonition, and promised to profit by it. The two writers continued to exchange civilities, counsel, and small good offices. Addison publicly extolled Pope's miscellaneous pieces; and Pope furnished Addison with a prologue. This did not last long. Pope hated Dennis, whom he had injured without provocation. The appearance of the Remarks on Cato gave the irritable poet an opportunity of venting his malice under the show of friendship; and such an opportunity could not but be welcomed to a nature which was implacable in enmity, and which always preferred the tortuous to the straight path. He published, accordingly, the Narrative of the Frenzy of John Dennis. But Pope had mistaken his powers. He was a great master of invective and sarcasm; he could dissect a character in terse and sonorous couplets, brilliant with antithesis: but of dramatic talent he was altogether destitute. If he had written a lampoon on Dennis, such as that on Atticus, or that on Sporus, the old grumbler would have been crushed. But Pope writing dialogue resembled — to borrow Horace's imagery and his own — a wolf, which, instead of biting, should take to kicking, or a monkey which should try to sting. The narrative is utterly contemptible. Of argument there is not even the show; and the jests are such as, if

they were introduced into a farce, would call forth the hisses of the shilling gallery. Dennis raves about the drama; and the nurse thinks that he is calling for a dram. "There is," he cries, "no peripetia in the tragedy, no change of fortune, no change at all." "Pray, good Sir, be not angry," says the old woman; "I'll fetch change." This is not exactly the pleasantry of Addison.

There can be no doubt that Addison saw through his officious zeal, and felt himself deeply aggrieved by it. So foolish and spiteful a pamphlet could do him no good, and, if he were thought to have any hand in it, must do him harm. Gifted with incomparable powers of ridicule, he had never, even in self-defence, used those powers inhumanly or uncourteously; and he was not disposed to let others make his fame and his interests a pretext under which they might commit outrages from which he had himself constantly abstained. He accordingly declared that he had no concern in the Narrative, that he disapproved of it, and that if he answered the Remarks, he would answer them like a gentleman; and he took care to communicate this to Dennis. Pope was bitterly mortified; and to this transaction we are inclined to ascribe the hatred with which he ever after regarded Addison.

In September, 1713, the Guardian ceased to appear. Steele had gone mad about politics. A general election had just taken place: he had been chosen member for Stockbridge; and he fully expected to play a first part in parliament. The immense success of the Tatler and Spectator had turned his head. He had been the editor of both those papers, and was not aware how entirely they owed their influence and popularity to the genius of his friend. His spirits, always violent, were now excited by vanity, ambition, and faction, to such a pitch that he every day committed some offence against good sense and good taste. All the discreet and moderate members of his own party regretted and condemned his folly. "I am in a thousand troubles," Addison wrote, "about poor Dick, and wish that his zeal for the public may not be ruinous to himself. But he has sent me word that he has determined to go on, and that any advice I may give him in this particular will have no weight with him."

Steele set up a political paper called the Englishman, which, as it was not supported by contributions from Addison, completely failed. By this work, by some other writ-

ings of the same kind, and by the airs which he gave himself at the first meeting of the new Parliament, he made the Tories so angry that they determined to expel him. The Whigs stood by him gallantly, but were unable to save him. The vote of expulsion was regarded by all dispassionate men as a tyrannical exercise of the power of the majority. But Steele's violence and folly, though they by no means justified the steps which his enemies took, had completely disgusted his friends; nor did he ever regain the place which he had held in the public estimation.

Addison about this time conceived the design of adding an eighth volume to the Spectator. In June, 1714, the first number of the new series appeared, and during about six months three papers were published weekly. Nothing can be more striking than the contrast between the Englishman and the eighth volume of the Spectator, between Steele without Addison and Addison without Steele. The Englishman is forgotten, the eighth volume of the Spectator contains, perhaps, the finest essays, both serious and playful, in the English language.

Before this volume was completed, the death of Anne produced an entire change in the administration of public affairs. The blow fell suddenly. It found the Tory party distracted by internal feuds, and unprepared for any great effort. Harley had just been disgraced. Bolingbroke, it was supposed, would be the chief minister. But the Queen was on her death-bed before the white staff had been given, and her last public act was to deliver it with a feeble hand to the Duke of Shrewsbury. The emergency produced a coalition between all sections of public men who were attached to the Protestant succession. George the First was proclaimed without opposition. A Council, in which the leading Whigs had seats, took the direction of affairs till the new King should arrive. The first act of the Lords Justices was to appoint Addison their secretary.

There is an idle tradition that he was directed to prepare a letter to the King, that he could not satisfy himself as to the style of this composition, and that the Lords Justices called in a clerk who at once did what was wanted. It is not strange that a story so flattering to mediocrity should be popular; and we are sorry to deprive dunces of their consolation. But the truth must be told. It was well observed by Sir James Mackintosh, whose knowledge of these times was unequalled, that Addison never, in any official

document, affected wit or eloquence, and that his despatches are, without exception, remarkable for unpretending simplicity. Everybody who knows with what ease Addison's finest essays were produced must be convinced that, if well turned phrases had been wanted, he would have had no difficulty in finding them. We are, however, inclined to believe, that the story is not absolutely without a foundation. It may well be that Addison did not know, till he had consulted experienced clerks who remembered the times when William the Third was absent on the continent, in what form a letter from the Council of Regency to the King ought to be drawn. We think it very likely that the ablest statesmen of our time, Lord John Russell, Sir Robert Peel, Lord Palmerston, for example, would, in similar circumstances, be found quite as ignorant. Every office has some little mysteries which the dullest man may learn with a little attention, and which the greatest man cannot possibly know by intuition. One paper must be signed by the chief of the department; another by his deputy: to a third the royal sign manual is necessary. One communication is to be registered, and another is not. One sentence must be in black ink, and another in red ink. If the ablest Secretary for Ireland were moved to the India Board, if the ablest President of the India Board were moved to the War Office, he would require instructions on points like these; and we do not doubt that Addison required such instruction when he became, for the first time, Secretary to the Lords Justices.

George the First took possession of his kingdom without opposition. A new ministry was formed, and a new Parliament favorable to the Whigs chosen. Sunderland was appointed Lord Lieutenant of Ireland; and Addison again went to Dublin as Chief Secretary.

At Dublin Swift resided; and there was much speculation about the way in which the Dean and the Secretary would behave towards each other. The relations which existed between these remarkable men form an interesting and pleasing portion of literary history. They had early attached themselves to the same political party and to the same patrons. While Anne's Whig ministry was in power, the visits of Swift to London and the official residence of Addison in Ireland had given them opportunities of knowing each other. They were the two shrewdest observers of their age. But their observations on each other had led them to favorable conclusions. Swift did full justice to the

rare powers of conversation which were latent under the bashful deportment of Addison. Addison, on the other hand, discerned much good nature under the severe look and manner of Swift; and, indeed, the Swift of 1708 and the Swift of 1738 were two very different men.

But the paths of the two friends diverged widely. The Whig statesmen loaded Addison with solid benefits. They praised Swift, asked him to dinner, and did nothing more for him. His profession laid him under a difficulty. In the state they could not promote him; and they had reason to fear that, by bestowing preferment in the church on the author of the Tale of a Tub, they might give scandal to the public, which had no high opinion of their orthodoxy. He did not make fair allowance for the difficulties which prevented Halifax and Somers from serving him, thought himself an ill used man, sacrificed honor and consistency to revenge, joined the Tories, and became their most formidable champion. He soon found, however, that his old friends were less to blame than he had supposed. The dislike with which the Queen and the heads of the Church regarded him was insurmountable; and it was with the greatest difficulty that he obtained an ecclesiastical dignity of no great value, on condition of fixing his residence in a country which he detested.

Difference of political opinion had produced, not indeed a quarrel, but a coldness between Swift and Addison. They at length ceased altogether to see each other. Yet there was between them a tacit compact like that between the hereditary guests in the Iliad.

> Ἔγχεα δ' ἀλλήλων ἀλεώμεθα καὶ δι' ὁμίλου·
> Πολλοὶ μὲν γὰρ ἐμοὶ Τρῶες κλειτοί τ' ἐπίκουροι,
> Κτείνειν, ὃν κε θεός γε πόρῃ καὶ ποσσὶ κιχείω,
> Πολλοὶ δ' αὖ σοὶ Ἀχαιοὶ, ἐναίρεμεν, ὃν κε δύνηαι.

It is not strange that Addison, who calumniated and insulted nobody, should not have calumniated or insulted Swift. But it is remarkable that Swift, to whom neither genius nor virtue was sacred, and who generally seemed to find, like most other renegades, a peculiar pleasure in attacking old friends, should have shown so much respect and tenderness to Addison.

Fortune had now changed. The accession of the House of Hanover had secured in England the liberties of the people, and in Ireland the dominion of the Protestant caste. To that caste Swift was more odious than any other man.

He was hooted and even pelted in the streets of Dublin; and could not venture to ride along the strand for his health without the attendance of armed servants. Many whom he had formerly served now libelled and insulted him. At this time Addison arrived. He had been advised not to show the smallest civility to the Dean of St. Patrick's. He had answered, with admirable spirit, that it might be necessary for men whose fidelity to their party was suspected, to hold no intercourse with political opponents; but that one who had been a steady Whig in the worst times might venture, when the good cause was triumphant, to shake hands with an old friend who was one of the vanquished Tories. His kindness was soothing to the proud and cruelly wounded spirit of Swift; and the two great satirists resumed their habits of friendly intercourse.

Those associates of Addison whose political opinions agreed with his shared his good fortune. He took Tickell with him to Ireland. He procured for Budgell a lucrative place in the same kingdom. Ambrose Phillipps was provided for in England. Steele had injured himself so much by his eccentricity and perverseness, that he obtained but a very small part of what he thought his due. He was, however, knighted; he had a place in the household; and he subsequently received other marks of favor from the court.

Addison did not remain long in Ireland. In 1715 he quitted his secretaryship for a seat at the Board of Trade. In the same year his comedy of the Drummer was brought on the stage. The name of the author was not announced; the piece was coldly received; and some critics have expressed a doubt whether it were really Addison's. To us the evidence both external and internal, seems decisive. It is not in Addison's best manner; but it contains numerous passages which no other writer known to us could have produced. It was again performed after Addison's death, and, being known to be his, was loudly applauded.

Towards the close of the year 1715, while the Rebellion was still raging in Scotland, Addison published the first number of a paper called the Freeholder. Among his political works the Freeholder is entitled to the first place. Even in the Spectator there are few serious papers nobler than the character of his friend Lord Somers, and certainly no satirical papers superior to those in which the Tory fox-hunter is introduced. This character is the original of Squire Western, and is drawn with all Fielding's force, and

with a delicacy of which Fielding was altogether destitute. As none of Addison's works exhibit stronger marks of his genius than the Freeholder, so none does more honor to his moral character. It is difficult to extol too highly the candor and humanity of a political writer whom even the excitement of civil war cannot hurry into unseemly violence. Oxford, it was well known, was then the stronghold of Toryism. The High Street had been repeatedly lined with bayonets in order to keep down the disaffected gownsmen; and traitors pursued by the messengers of the Government had been concealed in the garrets of several colleges. Yet the admonition which, even under such circumstances, Addison addressed to the University, is singularly gentle, respectful, and even affectionate. Indeed, he could not find it in his heart to deal harshly even with imaginary persons. His foxhunter, though ignorant, stupid, and violent, is at heart a good fellow, and is at last reclaimed by the clemency of the King. Steele was dissatisfied with his friend's moderation, and, though he acknowledged that the Freeholder was excellently written, complained that the ministry played on a lute when it was necessary to blow the trumpet. He accordingly determined to execute a flourish after his own fashion, and tried to rouse the public spirit of the nation by means of a paper called the Town Talk, which is now as utterly forgotten as his Englishman, as his Crisis, as his Letter to the Bailiff of Stockbridge, as his Reader, in short, as everything that he wrote without the help of Addison.

In the same year in which the Drummer was acted, and in which the first numbers of the Freeholder appeared, the estrangement of Pope and Addison became complete. Addison had from the first seen that Pope was false and malevolent. Pope had discovered that Addison was jealous. The discovery was made in a strange manner. Pope had written the Rape of the Lock, in two cantos, without supernatural machinery. These two cantos had been loudly applauded, and by none more loudly than by Addison. Then Pope thought of the Sylphs and Gnomes, Ariel, Momentilla, Crispissa, and Umbriel, and resolved to interweave the Rosicrusian mythology with the original fabric. He asked Addison's advice. Addison said that the poem as it stood was a delicious little thing, and entreated Pope not to run the risk of marring what was so excellent in trying to mend it. Pope afterwards declared that this insidious counsel first opened his eyes to the baseness of him who gave it.

Now there can be no doubt that Pope's plan was most ingenious, and that he afterwards executed it with great skill and success. But does it necessarily follow that Addison's advice was bad? And if Addison's advice was bad, does it necessarily follow that it was given from bad motives? If a friend were to ask us whether we would advise him to risk his all in a lottery of which the chances were ten to one against him, we should do our best to dissuade him from running such a risk. Even if he were so lucky as to get the thirty thousand pound prize, we should not admit that we had counselled him ill; and we should certainly think it the height of injustice in him to accuse us of having been actuated by malice. We think Addison's advice good advice. It rested on a sound principle, the result of long and wide experience. The general rule undoubtedly is that, when a successful work of imagination has been produced, it should not be recast. We cannot at this moment call to mind a single instance in which this rule has been transgressed with happy effect, except the instance of the Rape of the Lock. Tasso recast his Jerusalem. Akenside recast his Pleasures of the Imagination, and his Epistle to Curio. Pope himself, emboldened no doubt by the success with which he had expanded and remodelled the Rape of the Lock, made the same experiment on the Dunciad. All these attempts failed. Who was to foresee that Pope would, once in his life, be able to do what he could not himself do twice, and what nobody else has ever done?

Addison's advice was good, but had it been bad, why should we pronounce it dishonest? Scott tells us that one of his best friends predicted the failure of Waverley. Herder adjured Goethe not to take so unpromising a subject as Faust. Hume tried to dissuade Robertson from writing the history of Charles the Fifth. Nay, Pope himself was one of those who prophesied that Cato would never succeed on the stage, and advised Addison to print it without risking a representation. But Scott, Goethe, Robertson, Addison, had the good sense and generosity to give their advisers credit for the best intentions. Pope's heart was not of the same kind with theirs.

In 1715, while he was engaged in translating the Iliad, he met Addison at a coffee-house. Phillipps and Budgell were there; but their sovereign got rid of them, and asked Pope to dine with him alone. After dinner, Addison said that he lay under a difficulty which he wished to explain. "Tickell,"

he said, "translated some time ago the first book of the Iliad. I have promised to look it over and correct it. I cannot therefore ask to see yours; for that would be double dealing." Pope made a civil reply, and begged that his second book might have the advantage of Addison's revision. Addison readily agreed, looked over the second book, and sent it back with warm commendations.

Tickell's version of the first book appeared soon after this conversation. In the preface, all rivalry was earnestly disclaimed. Tickell declared that he should not go on with the Iliad. That enterprise he should leave to powers which he admitted to be superior to his own. His only view, he said, in publishing this specimen was to bespeak the favor of the public to a translation of the Odyssey, in which he had made some progress.

Addison, and Addison's devoted followers, pronounced both the versions good, but maintained that Tickell's had more of the original. The town gave a decided preference to Pope's. We do not think it worth while to settle such a question of precedence. Neither of the rivals can be said to have translated the Iliad, unless, indeed, the word translation be used in the sense which it bears in the Midsummer Night's Dream. When Bottom makes his appearance with an ass's head instead of his own, Peter Quince exclaims, "Bless thee! Bottom, bless thee! thou art translated." In this sense, undoubtedly, the readers of either Pope or Tickell may very properly exclaim, "Bless thee! Homer; thou art translated indeed."

Our readers will, we hope, agree with us in thinking that no man in Addison's situation could have acted more fairly and kindly, both towards Pope, and towards Tickell, than he appears to have done. But an odious suspicion had sprung up in the mind of Pope. He fancied, and he soon firmly believed, that there was a deep conspiracy against his fame and his fortunes. The work on which he had staked his reputation was to be depreciated. The subscription, on which rested his hopes of a competency, was to be defeated. With this view Addison had made a rival translation; Tickell had consented to father it; and the wits of Button's had united to puff it.

Is there any external evidence to support this grave accusation? The answer is short. There is absolutely none.

Was there any internal evidence which proved Addison

to be the author of this version? Was it a work which Tickell was incapable of producing? Surely not. Tickell was a Fellow of a College at Oxford, and must be supposed to have been able to construe the Iliad; and he was a better versifier than his friend. We are not aware that Pope pretended to have discovered any turns of expression peculiar to Addison. Had such turns of expression been discovered, they would be sufficiently accounted for by supposing Addison to have corrected his friend's lines, as he owned that he had done.

Is there anything in the character of the accused persons which makes the accusation probable? We answer confidently—nothing. Tickell was long after this time described by Pope himself as a very fair and worthy man. Addison had been, during many years, before the public. Literary rivals, political opponents, had kept their eyes on him. But neither envy nor faction, in their utmost rage, had ever imputed to him a single deviation from the laws of honor and of social morality. Had he been indeed a man meanly jealous of fame, and capable of stooping to base and wicked arts for the purpose of injuring his competitors, would his vices have remained latent so long? He was a writer of tragedy: had he ever injured Rowe? He was a writer of comedy: had he not done ample justice to Congreve, and given valuable help to Steele? He was a pamphleteer: have not his good nature and generosity been acknowledged by Swift, his rival in fame and his adversary in politics?

That Tickell should have been guilty of a villany seems to us highly improbable. That Addison should have been guilty of a villany seems to us highly improbable. But that these two men should have conspired together to commit a villany seems to us improbable in a tenfold degree. All that is known to us of their intercourse tends to prove, that it was not the intercourse of two accomplices in crime. These are some of the lines in which Tickell poured forth his sorrow over the coffin of Addison:

> "Or dost thou warn poor mortals left behind,
> A task well suited to thy gentle mind?
> Oh, if sometimes thy spotless form descend,
> To me thine aid, thou guardian genius, lend.
> When rage misguides me, or when fear alarms,
> When pain distresses, or when pleasure charms,
> In silent whisperings purer thoughts impart,
> And turn from ill a frail and feeble heart;
> Lead through the paths thy virtue trod before,
> Till bliss shall join, nor death shall part us more."

In what words, we should like to know, did this guardian genius invite his pupil to join in a plan such as the Editor of the Satirist would hardly dare to propose to the Editor of the Age?

We do no accuse Pope of bringing an accusation which he knew to be false. We have not the smallest doubt that he believed it to be true; and the evidence on which he believed it he found in his own bad heart. His own life was one long series of tricks, as mean and as malicious as that of which he suspected Addison and Tickell. He was all stiletto and mask. To injure, to insult, and to save himself from the consequences of injury and insult by lying and equivocating, was the habit of his life. He published a lampoon on the Duke of Chandos; he was taxed with it; and he lied and equivocated. He published a lampoon on Aaron Hill; he was taxed with it; and he lied and equivocated. He published a still fouler lampoon on Lady Mary Wortley Montague; he was taxed with it; and he lied with more than usual effrontery and vehemence. He puffed himself and abused his enemies under feigned names. He robbed himself of his own letters, and then raised the hue and cry after him. Besides his frauds of malignity, of fear, of interest, and of vanity, there were frauds which he seems to have committed from love of fraud alone. He had a habit of stratagem, a pleasure in outwitting all who came near him. Whatever his object might be, the indirect road to it was that which he preferred. For Bolingbroke, Pope undoubtedly felt as much love and veneration as it was in his nature to feel for any human being. Yet Pope was scarcely dead when it was discovered that, from no motive except the mere love of artifice, he had been guilty of an act of gross perfidy to Bolingbroke.

Nothing was more natural than that such a man as this should attribute to others that which he felt within himself. A plain, probable, coherent explanation is frankly given to him. He is certain that it is all a romance. A line of conduct scrupulously fair, and even friendly, is pursued towards him. He is convinced that it is merely a cover for a vile intrigue by which he is to be disgraced and ruined. It is vain to ask him for proofs. He has none, and wants none, except those which he carries in his own bosom.

Whether Pope's malignity at length provoked Addison to retaliate for the first and last time, cannot now be known with certainty. We have only Pope's story, which runs

thus. A pamphlet appeared containing some reflections which stung Pope to the quick. What those reflections were, and whether they were reflections of which he had a right to complain, we have now no means of deciding. The Earl of Warwick, a foolish and vicious lad, who regarded Addison with the feelings with which such lads generally regard their best friends, told Pope, truly or falsely, that this pamphlet had been written by Addison's direction. When we consider what a tendency stories have to grow, in passing even from one honest man to another honest man, and when we consider that to the name of honest man neither Pope nor the Earl of Warwick had a claim, we are not disposed to attach much importance to this anecdote.

It is certain, however, that Pope was furious. He had already sketched the character of Atticus in prose. In his anger he turned his prose into the brilliant and energetic lines which everybody knows by heart, or ought to know by heart, and sent them to Addison. One charge which Pope has enforced with great skill is probably not without foundation. Addison was, we are inclined to believe, too fond of presiding over a circle of humble friends. Of the other imputations which these famous lines are intended to convey, scarcely one has ever been proved to be just, and some are certainly false. That Addison was not in the habit of "damning with faint praise" appears from innumerable passages in his writings, and from none more than from those in which he mentions Pope. And it is not merely unjust, but ridiculous, to describe a man who made the fortune of almost every one of his intimate friends, as "so obliging that he ne'er obliged."

That Addison felt the sting of Pope's satire keenly we cannot doubt. That he was conscious of one of the weaknesses with which he was reproached is highly probable. But his heart, we firmly believe, acquitted him of the gravest part of the accusation. He acted like himself. As a satirist he was, at his own weapons, more than Pope's match; and he would have been at no loss for topics. A distorted and diseased body, tenanted by a yet more distorted and diseased mind; spite and envy thinly disguised by sentiments as benevolent and noble as those which Sir Peter Teazle admired in Mr. Joseph Surface; a feeble sickly licentiousness; an odious love of filthy and noisome images; these were things which a genius less powerful than that to which we owe the Spectator could easily have held up to the mirth

and hatred of mankind. Addison had, moreover, at his command, other means of vengeance which a bad man would not have scrupled to use. He was powerful in the state. Pope was a Catholic; and, in those times, a minister would have found it easy to harass the most innocent Catholic by innumerable petty vexations. Pope, near twenty years later, said that "through the lenity of the government alone he could live with comfort." "Consider," he exclaimed, "the injury that a man of high rank and credit may do to a private person, under penal laws and many other disadvantages." It is pleasing to reflect that the only revenge which Addison took was to insert in the Freeholder a warm encomium on the translation of the Iliad, and to exhort all lovers of learning to put down their names as subscribers. There could be no doubt, he said, from the specimens already published, that the masterly hand of Pope would do as much for Homer as Dryden had done for Virgil. From that time to the end of his life, he always treated Pope, by Pope's own acknowledgment, with justice. Friendship was, of course, at an end.

One reason which induced the Earl of Warwick to play the ignominious part of talebearer on this occasion, may have been his dislike of the marriage which was about to take place between his mother and Addison. The Countess Dowager, a daughter of the old and honorable family of the Middletons of Chirk, a family which, in any country but ours, would be called noble, resided at Holland House. Addison had, during some years, occupied at Chelsea, a small dwelling, once the abode of Nell Gwynn. Chelsea is now a district of London, and Holland House may be called a town residence. But, in the days of Anne and George the First, milkmaids and sportsmen wandered between green hedges, and over fields bright with daisies, from Kensington almost to the shore of the Thames. Addison and Lady Warwick were country neighbors, and became intimate friends. The great wit and scholar tried to allure the young Lord from the fashionable amusements of beating watchmen, breaking windows, and rolling women in hogsheads down Holborn Hill, to the study of letters and the practice of virtue. These well meant exertions did little good, however, either to the disciple or to the master. Lord Warwick grew up a rake; and Addison fell in love. The mature beauty of the Countess has been celebrated by poets in language which, after a very large allowance has been made for flattery, would lead

us to believe that she was a fine woman; and her rank doubtless heightened her attractions. The courtship was long. The hopes of the lover appear to have risen and fallen with the fortunes of his party. His attachment was at length matter of such notoriety that, when he visited Ireland for the last time, Rowe addressed some consolatory verses to the Chloe of Holland House. It strikes us as a little strange that, in these verses, Addison should be called Lycidas, a name of singularly evil omen for a swain just about to cross St. George's Channel.

At length Chloe capitulated. Addison was indeed able to treat with her on equal terms. He had reason to expect preferment even higher than that which he had attained. He had inherited the fortune of a brother who died Governor of Madras. He had purchased an estate in Warwickshire, and had been welcomed to his domain in very tolerable verse by one of the neighboring squires, the poetical foxhunter, William Somervile. In August, 1716, the newspapers announced that Joseph Addison, Esquire, famous for many excellent works both in verse and prose, had espoused the Countess Dowager of Warwick.

He now fixed his abode at Holland House, a house which can boast of a greater number of inmates distinguished in political and literary history than any other private dwelling in England. His portrait still hangs there. The features are pleasing; the complexion is remarkably fair; but, in the expression we trace rather the gentleness of his disposition than the force and keenness of his intellect.

Not long after his marriage he reached the height of civil greatness. The Whig Government had, during some time, being torn by internal dissensions. Lord Townshend led one section of the Cabinet, Lord Sunderland the other. At length, in the spring of 1717, Sunderland triumphed. Townshend retired from office, and was accompanied by Walpole and Cowper. Sunderland proceeded to reconstruct the Ministry; and Addison was appointed Secretary of State. It is certain that the Seals were pressed upon him, and were at first declined by him. Men equally versed in official business might easily have been found; and his colleagues knew that they could not expect assistance from him in debate. He owed his elevation to his popularity, to his stainless probity, and to his literary fame.

But scarcely had Addison entered the Cabinet when his health began to fail. From one serious attack he recovered

in the autumn; and his recovery was celebrated in Latin verses, worthy of his own pen, by Vincent Bourne, who was then at Trinity College, Cambridge. A relapse soon took place; and, in the following spring, Addison was prevented by a severe asthma from discharging the duties of his post. He resigned it, and was succeeded by his friend Craggs, a young man whose natural parts, though little improved by cultivation, were quick and showy, whose graceful person and winning manners had made him generally acceptable in society, and who, if he had lived, would probably have been the most formidable of all the rivals of Walpole.

As yet there was no Joseph Hume. The Ministers, therefore, were able to bestow on Addison a retiring pension of fifteen hundred pounds a year. In what form this pension was given we are not told by the biographers, and have not time to inquire. But it is certain that Addison did not vacate his seat in the House of Commons.

Rest of mind and body seems to have re-established his health; and he thanked God, with cheerful piety, for having set him free both from his office and from his asthma. Many years seemed to be before him, and he meditated many works, a tragedy on the death of Socrates, a translation of the Psalms, a treatise on the evidences of Christianity. Of this last performance, a part, which we could well spare, has come down to us.

But the fatal complaint soon returned, and gradually prevailed against all the resources of medicine. It is melancholy to think that the last months of such a life should have been overclouded both by domestic and by political vexations. A tradition which began early, which has been generally received, and to which we have nothing to oppose, has represented his wife as an arrogant and imperious woman. It is said that, till his health failed him, he was glad to escape from the Countess Dowager and her magnificent dining-room, blazing with the gilded devices of the House of Rich, to some tavern where he could enjoy a laugh, a talk about Virgil and Boileau, and a bottle of claret, with the friends of his happier days. All those friends, however, were not left to him. Sir Richard Steele had been gradually estranged by various causes. He considered himself as one who, in evil times, had braved martyrdom for his political principles, and demanded, when the Whig party was triumphant, a large compensation for what he had suffered when it was militant. The Whig leaders took a very differ-

ent view of his claims. They thought that he had, by his own petulance and folly, brought them as well as himself into trouble, and though they did not absolutely neglect him, doled out favors to him with a sparing hand. It was natural that he should be angry with them, and especially angry with Addison. But what above all seems to have disturbed Sir Richard, was the elevation of Tickell, who, at thirty, was made by Addison, Under Secretary of State; while the Editor of the Tatler and Spectator, the author of the Crisis, the member for Stockbridge who had been persecuted for firm adherence to the House of Hanover, was, at near fifty, forced, after many solicitations and complaints, to content himself with a share in the patent of Drury Lane theatre. Steele himself says, in his celebrated letter to Congreve, that Addison, by his preference of Tickell, "incurred the warmest resentment of other gentlemen;" and everything seems to indicate that, of those resentful gentlemen, Steele was himself one.

While poor Sir Richard was brooding over what he considered as Addison's unkindness, a new cause of quarrel arose. The Whig party, already divided against itself, was rent by a new schism. The celebrated Bill for limiting the number of Peers had been brought in. The proud Duke of Somerset, first in rank of all the nobles whose origin permitted them to sit in Parliament, was the ostensible author of the measure. But it was supported, and, in truth, devised by the Prime Minister.

We are satisfied that the Bill was most pernicious; and we fear that the motives which induced Sunderland to frame it were not honorable to him. But we cannot deny that it was supported by many of the best and wisest men of that age. Nor was this strange. The royal prerogative had, within the memory of the generation then in the vigor of life, been so grossly abused, that it was still regarded with a jealousy which, when the peculiar situation of the House of Brunswick is considered, may perhaps be called immoderate. The particular prerogative of creating peers had, in the opinion of the Whigs, been grossly abused by Queen Anne's last Ministry; and even the Tories admitted that her Majesty, in swamping, as it has since been called, the Upper House, had done what only an extreme case could justify. The theory of the English constitution, according to many high authorities, was that three independent powers, the sovereign, the nobility, and the commons, ought con-

stantly to act as checks on each other. If this theory were sound, it seemed to follow that to put one of these powers under the absolute control of the other two, was absurd. But if the number of peers were unlimited, it could not well be denied that the Upper House was under the absolute control of the Crown and the Commons, and was indebted only to their moderation for any power which it might be suffered to retain.

Steele took part with the Opposition, Addison with the Ministers. Steele, in a paper called the Plebeian, vehemently attacked the bill. Sunderland called for help on Addison, and Addison obeyed the call. In a paper called the Old Whig, he answered, and indeed refuted Steele's arguments. It seems to us that the premises of both the controversialists were unsound, that, on those premises, Addison reasoned well and Steele ill, and that consequently Addison brought out a false conclusion while Steele blundered upon the truth. In style, in wit, and in politeness, Addison maintained his superiority, though the Old Whig is by no means one of his happiest performances.

At first, both the anonymous opponents observed the laws of propriety. But at length Steele so far forgot himself as to throw an odious imputation on the morals of the chiefs of the administration. Addison replied with severity, but, in our opinion, with less severity than was due to so grave an offence against morality and decorum; nor did he, in his just anger, forget for a moment the laws of good taste and good breeding. One calumny which has been often repeated, and never yet contradicted, it is our duty to expose. It is asserted in the Biographia Britannica, that Addison designated Steele as "little Dicky." This assertion was repeated by Johnson, who had never seen the Old Whig, and was therefore excusable. It has also been repeated by Miss Aikin, who has seen the Old Whig, and for whom therefore there is less excuse. Now, it is true that the words "little Dicky" occur in the Old Whig, and that Steele's name was Richard. It is equally true that the words "little Isaac" occur in the Duenna, and that Newton's name was Isaac. But we confidently affirm that Addison's little Dicky had no more to do with Steele, than Sheridan's little Isaac with Newton. If we apply the words "little Dicky" to Steele, we deprive a very lively and ingenious passage, not only of all its wit, but of all its meaning. Little Dicky was the nickname of Henry Norris, an actor of

remarkably small stature, but of great humor, who played the usurer Gomez, then a most popular part in Dryden's Spanish Friar.*

The merited reproof which Steele had received, though softened by some kind and courteous expressions, galled him bitterly. He replied with little force and great acrimony; but no rejoinder appeared. Addison was fast hastening to his grave; and had, we may well suppose, little disposition to prosecute a quarrel with an old friend. His complaint had terminated in dropsy. He bore up long and manfully. But at length he abandoned all hope, dismissed his physicians, and calmly prepared himself to die.

His works he intrusted to the care of Tickell, and dedicated them a very few days before his death to Craggs, in a letter written with the sweet and graceful eloquence of a Saturday's Spectator. In this, his last composition, he alluded to his approaching end in words so manly, so cheerful, and so tender, that it is difficult to read them without tears. At the same time he earnestly recommended the interests of Tickell to the care of Craggs.

Within a few hours of the time at which this dedication was written, Addison sent to beg Gay, who was then living by his wits about town, to come to Holland House. Gay went, and was received with great kindness. To his amazement his forgiveness was implored by the dying man. Poor Gay, the most good-natured and simple of mankind, could not imagine what he had to forgive. There was, however, some wrong, the remembrance of which weighed on Addison's mind, and which he declared himself anxious to repair. He was in a state of extreme exhaustion; and the parting was doubtless a friendly one on both sides. Gay supposed that some plan to serve him had been in agitation at Court, and had been frustrated by Addison's influence. Nor is this improbable. Gay had paid assiduous court to the royal

* We will transcribe the whole paragraph. How it can ever have been misunderstood is unintelligible to us.

"But our author's chief concern is for the poor House of Commons whom he represents as naked and defenceless, when the Crown, by losing this prerogative, would be less able to protect them against the power of a House of Lords. Who forbears laughing when the Spanish Friar represents little Dicky, under the person of Gomez, insulting the Colonel that was able to fright him out of his wits with a single frown? This Gomez, says he, flew upon him like a dragon, got him down, the Devil being strong in him, and gave him bastinado on bastinado, and buffet on buffet, which the poor Colonel, being prostrate, suffered with a most Christian patience. The improbability of the fact never fails to raise mirth in the audience; and one may venture to answer for a British House of Commons, if we may guess, from its conduct hitherto, that it will scarce be either so tame or so weak as our author supposes."

family. But in the Queen's days he had been the eulogist of Bolingbroke, and was still connected with many Tories. It is not strange that Addison, while heated by conflict, should have thought himself justified in obstructing the preferment of one whom he might regard as a political enemy. Neither is it strange that, when reviewing his whole life, and earnestly scrutinizing all his motives, he should think that he had acted an unkind and ungenerous part, in using his power against a distressed man of letters, who was as harmless and as helpless as a child.

One inference may be drawn from this anecdote. It appears that Addison, on his death-bed, called himself to a strict account, and was not at ease till he had asked pardon for an injury which it was not even suspected that he had committed, for an injury which would have caused disquiet only to a very tender conscience. Is it not then reasonable to infer that, if he had really been guilty of forming a base conspiracy against the fame and fortunes of a rival, he would have expressed some remorse for so serious a crime? But it is unnecessary to multiply arguments and evidence for the defence, when there is neither argument nor evidence for the accusation.

The last moments of Addison were perfectly serene. His interview with his son-in-law is universally known. "See," he said, "how a Christian can die." The piety of Addison was, in truth, of a singularly cheerful character. The feeling which predominates in all his devotional writings is gratitude. God was to him the all-wise and all-powerful friend who had watched over his cradle with more than maternal tenderness; who had listened to his cries before they could form themselves into prayer; who had preserved his youth from the snares of vice; who had made his cup run over with worldly blessings; who had doubled the value of those blessings, by bestowing a thankful heart to enjoy them, and dear friends to partake them; who had rebuked the waves of the Ligurian gulf, had purified the autumnal air of the Campagna, and had restrained the avalanches of Mont Cenis. Of the Psalms, his favorite was that which represents the Ruler of all things under the endearing image of a shepherd, whose crook guides the flock safe, through gloomy and desolate glens, to meadows well watered and rich with herbage. On that goodness to which he ascribed all the happiness of his life, he relied in the hour of death with a love which casteth out fear. He died

on the seventeenth of June, 1719. He had just entered on his forty-eighth year.

His body lay in state in the Jerusalem Chamber, and was borne thence to the Abbey at dead of night. The choir sang a funeral hymn. Bishop Atterbury, one of those Tories who had loved and honored the most accomplished of the Whigs, met the corpse, and led the procession by torchlight, round the shrine of Saint Edward, and the graves of the Plantagenets, to the Chapel of Henry the Seventh. On the north side of that Chapel, in the vault of the House of Albemarle, the coffin of Addison lies next to the coffin of Montague. Yet a few months; and the same mourners passed again along the same aisle. The same sad anthem was again chanted. The same vault was again opened; and the coffin of Craggs was placed close to the coffin of Addison.

Many tributes were paid to the memory of Addison; but one alone is now remembered. Tickell bewailed his friend in an elegy which would do honor to the greatest name in our literature, and which unites the energy and magnificence of Dryden to the tenderness and purity of Cowper. This fine poem was prefixed to a superb edition of Addison's works, which was published, in 1721, by subscription. The names of the subscribers proved how widely his fame had been spread. That his countrymen should be eager to possess his writings, even in a costly form, is not wonderful. But it is wonderful that, though English literature was then little studied on the continent, Spanish Grandees, Italian Prelates, Marshals of France, should be found in the list. Among the most remarkable names are those of the Queen of Sweden, of Prince Eugene, of the Grand Duke of Tuscany, of the Dukes of Parma, Modena, and Guastalla, of the Doge of Genoa, of the Regent Orleans, and of Cardinal Dubois. We ought to add that this edition, though eminently beautiful, is in some important points defective; nor, indeed, do we yet possess a complete collection of Addison's writings.

It is strange that neither his opulent and noble widow, nor any of his powerful and attached friends, should have thought of placing even a simple tablet, inscribed with his name, on the walls of the Abbey. It was not till three generations had laughed and wept over his pages, that the omission was supplied by the public veneration. At length, in our own time, his image, skilfully graven, appeared in Poet's Corner. It represents him, as we can conceive him,

clad in his dressing gown, and freed from his wig, stepping from his parlor at Chelsea into his trim little garden, with the account of the Everlasting Club, or the Loves of Hilpa and Shalum, just finished for the next day's Spectator, in his hand. Such a mark of national respect was due to the unsullied statesman, to the accomplished scholar, to the master of pure English eloquence, to the consummate painter of life and manners. It was due, above all, to the great satirist, who alone knew how to use ridicule without abusing it, who, without inflicting a wound, effected a great social reform, and who reconciled wit and virtue, after a long and disastrous separation, during which wit had been led astray by profligacy, and virtue by fanaticism.

BARERE.*

(*Edinburgh Review, April*, 1844.)

THIS book has more than one title to our serious attention. It is an appeal, solemnly made to posterity by a man who played a conspicuous part in great events, and who represents himself as deeply aggrieved by the rash and malevolent censure of his contemporaries. To such an appeal we shall always give ready audience. We can perform no duty more useful to society, or more agreeable to our own feelings, than that of making, as far as our power extends, reparation to the slandered and persecuted benefactors of mankind. We therefore promptly took into our consideration this copious apology for the life of Bertrand Barère. We have made up our minds; and we now purpose to do him, by the blessing of God, full and signal justice.

It is to be observed that the appellant in this case does not come into court alone. He is attended to the bar of public opinion by two compurgators, who occupy highly honorable stations. One of these is M. David of Angers, Member of the Institute, an eminent sculptor, and, if we have been rightly informed, a favorite pupil, though not a kinsman, of the painter who bore the same name. The other, to whom we owe the biographical preface, is M.

* *Mémoires de Bertrand Barère;* publiés par MM. HIPPOLYTE CARNOT, Membre de la Chambre des Députés, et DAVID d'Angers, Membre de l'Institut: précédés d'une Notice Historique par H. CARNOT. 4 tomes. Paris: 1843.

Hippolyte Carnot, member of the Chamber of Deputies, and son of the celebrated Director. In the judgment of M. David and of M. Hippolyte Carnot, Barère was a deserving and an ill-used man, a man who, though by no means faultless, must yet, when due allowance is made for the force of circumstances and the infirmity of human nature, be considered as on the whole entitled to our esteem. It will be for the public to determine, after a full hearing, whether the editors have, by thus connecting their names with that of Barère, raised his character or lowered their own.

We are not conscious that, when we opened this book, we were under the influence of any feeling likely to pervert our judgment. Undoubtedly, we had long entertained a most unfavorable opinion of Barère; but to this opinion we were not tied by any opinion or any interest. Our dislike was a reasonable dislike, and might have been removed by reason. Indeed our expectation was, that these Memoirs would in some measure clear Barère's fame. That he could vindicate himself from all the charges which had been brought against him, we knew to be impossible; and his editors admit that he has not done so. But we thought it highly probable that some grave accusations would be refuted, and that many offences to which he would have been forced to plead guilty would be greatly extenuated. We were not disposed to be severe. We were fully aware that temptations such as those to which the members of the Convention and of the Committee of Public Safety were exposed must try severely the strength of the firmest virtue. Indeed our inclination has always been to regard with an indulgence, which to some rigid moralists appears excessive, those faults into which gentle and noble spirits are sometimes hurried by the excitement of conflict, by the maddening influence of sympathy, and by ill-regulated zeal for a public cause.

With such feelings we read this book, and compared it with other accounts of the events in which Barère bore a part. It is now our duty to express the opinion to which this investigation has led us.

Our opinion then is this: that Barère approached nearer than any person mentioned in history or fiction, whether man or devil, to the idea of consummate and universal depravity. In him the qualities which are the proper objects of hatred, and the qualities which are the proper objects of contempt, preserve an exquisite and absolute harmony.

In almost every particular sort of wickedness he has had rivals. His sensuality was immoderate; but this was a failing common to him with many great and amiable men. There have been many men as cowardly as he, some as cruel, a few as mean, a few as impudent. There may also have been as great liars, though we never met with them or read of them. But when we put everything together, sensuality, poltroonery, baseness, effrontery, mendacity, barbarity, the result is something which in a novel we should condemn as a caricature, and to which, we venture to say, no parallel can be found in history.

It would be grossly unjust, we acknowledge, to try a man situated as Barère was by a severe standard. Nor have we done so. We have formed our opinion of him by comparing him, not with politicians of stainless character, not with Chancellor D'Aguesseau, or General Washington, or Mr. Wilberforce, or Earl Grey, but with his own colleagues of the Mountain. That party included a considerable number of the worst men that ever lived; but we see in it nothing like Barère. Compared with him, Fouché seems honest; Billaud seems humane; Hébert seems to rise into dignity. Every other chief of a party, says M. Hippolyte Carnot, has found apologists: one set of men exalts the Girondists; another set justifies Danton; a third deifies Robespierre: but Barère has remained without a defender. We venture to suggest a very simple solution of this phenomenon. All the other chiefs of parties had some good qualities; and Barère had none. The genius, courage, patriotism, and humanity of the Girondist statesmen more than atoned for what was culpable in their conduct, and should have protected them from the insult of being compared with such a thing as Barère. Danton and Robespierre were indeed bad men; but in both of them some important parts of the mind remained sound. Danton was brave and resolute, fond of pleasure, of power, and of distinction, with vehement passions, with lax principles, but with some kind and manly feelings, capable of great crimes, but capable also of friendship and of compassion. He, therefore, naturally finds admirers among persons of bold and sanguine dispositions. Robespierre was a vain, envious, and suspicious man, with a hard heart, weak nerves, and a gloomy temper. But we cannot with truth deny that he was, in the vulgar sense of the word, disinterested, that his private life was correct, or that he was sincerely zealous for his own system of politics and morals. He, therefore,

naturally finds admirers among honest but moody and bitter democrats. If no class has taken the reputation of Barère under its patronage, the reason is plain: Barère had not a single virtue, nor even the semblance of one.

It is true that he was not, as far as we are able to judge originally of a savage disposition; but this circumstance seems to us only to aggravate his guilt. There are some unhappy men constitutionally prone to the darker passions, men all whose blood is gall, and to whom bitter words and harsh actions are as natural as snarling and biting to a ferocious dog. To come into the world with this wretched mental disease is a greater calamity than to be born blind or deaf. A man who, having such a temper, keeps it in subjection, and constrains himself to behave habitually with justice and humanity towards those who are in his power, seems to us worthy of the highest admiration. There have been instances of this self-command; and they are among the most signal triumphs of philosophy and religion. On the other hand, a man who, having been blessed by nature with a bland disposition, gradually brings himself to inflict misery on his fellow-creatures with indifference, with satisfaction, and at length with a hideous rapture, deserves to be regarded as a portent of wickedness; and such a man was Barère. The history of his downward progress is full of instruction. Weakness, cowardice, and fickleness were born with him; the best quality which he received from nature was a good temper. These, it is true, are not very promising materials; yet, out of materials as unpromising, high sentiments of piety and honor have sometimes made martyrs and heroes. Rigid principles often do for feeble minds what stays do for feeble bodies. But Barère had no principles at all. His character was equally destitute of natural and of acquired strength. Neither in the commerce of life, nor in books, did we ever become acquainted with any mind so unstable, so utterly destitute of tone, so incapable of independent thought and earnest preference, so ready to take impressions and so ready to lose them. He resembled those creepers which must lean on something, and which, as soon as their prop is removed, fall down in utter helplessness. He could no more stand up, erect and self-supported, in any cause, than the ivy can rear itself like the oak, or the wild vine shoot to heaven like the cedar of Lebanon. It is barely possible that, under good guidance and in favorable circumstances, such a man might have slipped through life without

discredit. But the unseaworthy craft, which even in still water would have been in danger of going down from its own rottenness, was launched on a raging ocean, amidst a storm in which a whole armada of gallant ships was cast away. The weakest and most servile of human beings found himself on a sudden an actor in a Revolution which convulsed the whole civilized world. At first he fell under the influence of humane and moderate men, and talked the language of humanity and moderation. But he soon found himself surrounded by fierce and resolute spirits, scared by no danger and restrained by no scruple. He had to choose whether he would be their victim or their accomplice. His choice was soon made. He tasted blood, and felt no loathing: he tasted it again, and liked it well. Cruelty became with him, first a habit, then a passion, at last a madness. So complete and rapid was the degeneracy of his nature, that, within a very few months after the time when he had passed for a good-natured man, he had brought himself to look on the despair and misery of his fellow-creatures with a glee resembling that of the fiends whom Dante saw watching the pool of seething pitch in Malebolge. He had many associates in guilt; but he distinguished himself from them all by the Bacchanalian exultation which he seemed to feel in the work of death. He was drunk with innocent and noble blood, laughed and shouted as he butchered, and howled strange songs and reeled in strange dances amidst the carnage. Then came a sudden and violent turn of fortune. The miserable man was hurled down from the height of power to hopeless ruin and infamy. The shock sobered him at once. The fumes of his horrible intoxication passed away. But he was now so irrecoverably depraved that the discipline of adversity only drove him further into wickedness. Ferocious vices, of which he had never been suspected, had been developed in him by power. Another class of vices, less hateful perhaps, but more despicable, was now developed in him by poverty and disgrace. Having appalled the whole world by great crimes perpetrated under the pretence of zeal for liberty, he became the meanest of all the tools of despotism. It is not easy to settle the order of precedence among his vices; but we are inclined to think that his baseness was, on the whole, a rarer and more marvellous thing than his cruelty.

This is the view which we have long taken of Barère's character; but, till we read these Memoirs, we held our

opinion with the diffidence which becomes a judge who has only heard one side. The case seemed strong, and in parts unanswerable: yet we did not know what the accused party might have to say for himself; and, not being much inclined to take our fellow-creatures either for angels of light or for angels of darkness, we could not but feel some suspicion that his offences had been exaggerated. That suspicion is now at an end. The vindication is before us. It occupies four volumes. It was the work of forty years. It would be absurd to suppose that it does not refute every serious charge which admitted of refutation. How many serious charges, then, are here refuted? Not a single one. Most of the imputations which have been thrown on Barère he does not even notice. In such cases, of course, judgment must go against him by default. The fact is, that nothing can be more meagre and uninteresting than his account of the great public transactions in which he was engaged. He gave us hardly a word of new information respecting the proceedings of the Committee of Public Safety; and, by way of compensation, tells us long stories about things which happened before he emerged from obscurity, and after he had again sunk into it. Nor is this the worst. As soon as he ceases to write trifles he begins to write lies; and such lies! A man who has never been within the tropics does not know what a thunderstorm means; a man who has never looked on Niagara has but a faint idea of a cataract; and he who has not read Barère's Memoirs may be said not to know what it is to lie. Among the numerous classes which make up the great genus *Mendacium*, the *Mendacium Vasconicum*, or Gascon lie, has, during some centuries, been highly esteemed as peculiarly circumstantial and peculiarly impudent; and, among the *Mendacia Vasconica*, the *Mendacium Barerianum* is, without doubt, the finest species. It is indeed a superb variety, and quite throws into the shade some *Mendacia* which we are used to regard with admiration. The *Mendacium Wraxallianum*, for example, though by no means to be despised, will not sustain the comparison for a moment. Seriously, we think that M. Hippolyte Carnot is much to blame in this matter. We can hardly suppose him to be worse read than ourselves in the history of the Convention, a history which must interest him deeply, not only as a Frenchman, but also as a son. He must, therefore, be perfectly aware that many of the most important statements which these volumes contain

are falsehoods, such as Corneille's Dorante, or, Molière's Scapin, or Colin d'Harleville's Monsieur de Crac would have been ashamed to utter. We are far, indeed, from holding M. Hippolyte Carnot answerable for Barère's want of veracity; but M. Hippolyte Carnot has arranged these Memoirs, has introduced them to the world by a laudatory preface, has described them as documents of great historical value, and has illustrated them by notes. We cannot but think that, by acting thus, he contracted some obligations of which he does not seem to have been at all aware; and that he ought not to have suffered any monstrous fiction to go forth under the sanction of his name, without adding a line at the foot of the page for the purpose of cautioning the reader.

We will content ourselves at present with pointing out two instances of Barère's wilful and deliberate mendacity; namely, his account of the death of Marie Antoinette, and his account of the death of the Girondists. His account of the death of Marie Antoinette is as follows:—"Robespierre in his turn proposed that the members of the Capet family should be banished, and that Marie Antoinette should be brought to trial before the Revolutionary Tribunal. He would have been better employed in concerting military measures which might have repaired our disasters in Belgium, and might have arrested the progress of the enemies of the Revolution in the west."—(Vol. ii. p. 312.)

Now, it is notorious that Marie Antoinette was sent before the Revolutionary Tribunal, not at Robespierre's instance, but in direct opposition to Robespierre's wishes. We will cite a single authority, which is quite decisive. Bonaparte, who had no conceivable motive to disguise the truth, who had the best opportunities of knowing the truth, and who, after his marriage with the Archduchess, naturally felt an interest in the fate of his wife's kinswoman, distinctly affirmed that Robespierre opposed the trying of the Queen.* Who, then, was the person who really did propose that the Capet family should be banished, and that Marie Antoinette should be tried? Full information will be found in the *Moniteur*.† From that valuable record it appears that, on the first of August, 1793, an orator, deputed by the Committee of Public Safety, addressed the Convention in a long and elaborate discourse. He asked, in passionate language, how it happened that the enemies of the republic still con-

* O'Meara's *Voice from St. Helena*, ii. 170.
† *Moniteur*, 2d, 7th, and 9th of August, 1793.

tinued to hope for success. "Is it," he cried, "because we have too long forgotten the crimes of the Austrian woman? Is it because we have shown so strange an indulgence to the race of our ancient tyrants? It is time that this unwise apathy should cease; it is time to extirpate from the soil of the Republic the last roots of royalty. As for the children of Louis the conspirator, they are hostages for the Republic The charge of their maintenance shall be reduced to what is necessary for the food and keep of two individuals. The public treasure shall no longer be lavished on creatures who have too long been considered as privileged. But behind them lurks a woman who has been the cause of all the disasters of France, and whose share in every project adverse to the revolution has long been known. National justice claims its rights over her. It is to the tribunal appointed for the trial of conspirators that she ought to be sent. It is only by striking the Austrian woman that you can make Francis and George, Charles and William, sensible of the crimes which their ministers and their armies have committed." The speaker concluded by moving that Marie Antoinette should be brought to judgment, and should, for that end, be forthwith transferred to the Conciergerie; and that all the members of the house of Capet, with the exception of those who were under the sword of the law, and of the two children of Louis, should be banished from the French territory. The motion was carried without debate.

Now, who was the person who made this speech and this motion? It was Barère himself. It is clear, then, that Barère attributed his own mean insolence and barbarity to one who, whatever his crimes may have been, was in this matter innocent. The only question remaining is, whether Barère was misled by his memory, or wrote a deliberate falsehood.

We are convinced that he wrote a deliberate falsehood. His memory is described by his editors as remarkably good, and must have been bad indeed if he could not remember such a fact as this. It is true that the number of murders in which he subsequently bore a part was so great that he might well confound one with another, that he might well forget what part of the daily hecatomb was consigned to death by himself, and what part by his colleagues. But two circumstances make it quite incredible that the share which he took in the death of Marie Antoinette should have escaped his recollection. She was one of his earliest victims. She

was one of his most illustrious victims. The most hardened assassin remembers the first time that he shed blood; and the widow of Louis was no ordinary sufferer. If the question had been about some milliner, butchered for hiding in her garret her brother who had let drop a word against the Jacobin club—if the question had been about some old nun, dragged to death for having mumbled what are called fanatical words over her beads—Barère's memory might well have deceived him. It would be as unreasonable to expect him to remember all the wretches whom he slew as all the pinches of snuff that he took. But, though Barère murdered many hundreds of human beings, he murdered only one Queen. That he, a small country lawyer, who, a few years before, would have thought himself honored by a glance or a word from the daughter of so many Cæsars, should call her the Austrian woman, should send her from jail to jail, should deliver her over to the executioner, was surely a great event in his life. Whether he had reason to be proud of it or ashamed of it, is a question on which we may perhaps differ from his editors; but they will admit, we think, that he could not have forgotten it.

We, therefore, confidently charge Barère with having written a deliberate falsehood; and we have no hesitation in saying that we never, in the course of any historical researches that we have happened to make, fell in with a falsehood so audacious, except only the falsehood which we are about to expose.

Of the proceeding against the Girondists, Barère speaks with just sincerity. He calls it an atrocious injustice perpetrated against the legislators of the republic. He complains that distinguished deputies, who ought to have been readmitted to their seats in the Convention, were sent to the scaffold as conspirators. The day, he exclaims, was a day of mourning for France. It mutilated the national representation; it weakened the sacred principle that the delegates of the people were inviolable. He protests that he had no share in the guilt. "I have had," he said, "the patience to go through the *Moniteur*, extracting all the charges brought against deputies, and all the decrees for arresting and impeaching deputies. Nowhere will you find my name. I never brought a charge against any of my colleagues, or made a report against any, or drew up an impeachment against any." *

* Vol. II. 407.

Now, we affirm that this is a lie. We affirm that Barère himself took the lead in the proceedings of the Convention against the Girondists. We affirm that he, on the twenty-eighth of July, 1793, proposed a decree for bringing nine Girondist deputies to trial, and for putting to death sixteen other Girondist deputies without any trial at all. We affirm that, when the accused deputies had been brought to trial, and when some apprehension arose that their eloquence might produce an effect even on the Revolutionary Tribunal, Barère did, on the 8th of Brumaire, second a motion for a decree authorizing the tribunal to decide without hearing out the defence; and, for the truth of every one of these things so affirmed by us, we appeal to that very *Moniteur* to which Barère has dared to appeal.*

What M. Hippolyte Carnot, knowing, as he must know, that this book contains such falsehoods as those which we have exposed, can have meant, when he described it as a valuable addition to our stock of historical information, passes our comprehension. When a man is not ashamed to tell lies about events which took place before hundreds of witnesses, and which are recorded in well-known and accessible book, what credit can we give to his account of things done in corners? No historian who does not wish to be laughed at will ever cite the unsupported authority of Barère as sufficient to prove any fact whatever. The only thing, as far as we can see, on which these volumes throw any light, is the exceeding baseness of the author.

So much for the veracity of the Memoirs. In a literary point of view, they are beneath criticism. They are as shallow, flippant, and affected, as Barère's oratory in the Convention. They are also, what his oratory in the Convention was not, utterly insipid. In fact, they are the mere dregs and rinsings of a bottle of which even the first froth was of but very questionable flavor.

We will now try to present our readers with a sketch of this man's life. We shall, of course, make very sparing use indeed of his own Memoirs; and never without distrust, except where they are confirmed by other evidence.

Bertrand Barère was born in the year 1755, at Tarbes in Gascony. His father was the proprietor of a small estate at Vieuzac, in the beautiful vale of Argelès. Bertrand always loved to be called Barère de Vieuzac, and flattered himself with the hope that, by the help of this feudal

* *Moniteur*. 31st July, 1793, and Nonidi, first Decade of Brumaire, in the year 2

addition to his name, he might pass for a gentleman. He was educated for the bar at Toulouse, the seat of one of the most celebrated parliaments of the kingdom, practiced as an advocate with considerable success, and wrote some small pieces, which he sent to the principal literary societies in the south of France. Among provincial towns, Toulouse seems to have been remarkably rich in indifferent versifiers and critics. It gloried especially in one venerable institution, called the academy of Floral Games. This body held every year a grand meeting, which was a subject of intense interest to the whole city, and at which flowers of gold and silver were given as prizes for odes, for idyls, and for something that was called eloquence. These bounties produced of course the ordinary effect of bounties, and turned people who might have been thriving attorneys and useful apothecaries into small wits and bad poets. Barère does not appear to have been so lucky as to obtain any of these precious flowers; but one of his performances was mentioned with honor. At Montauban he was more fortunate. The Academy of that town bestowed on him several prizes, one for a panegyric on Louis the Twelfth, in which the blessings of monarchy and the loyalty of the French nation were set forth; and another for a panegyric on poor Franc de Pompignan, in which, as may easily be supposed, the philosophy of the eighteenth century was sharply assailed. Then Barère found an old stone inscribed with three Latin words, and wrote a dissertation upon it, which procured him a seat in a learned Assembly, called the Toulouse Academy of Sciences, Inscriptions, and Polite Literature. At length the doors of the Academy of the Floral Games were opened to so much merit. Barère, in his thirty-third year took his seat as one of that illustrious brotherhood, and made an inaugural oration which was greatly admired. He apologizes for recounting those triumphs of his youthful genius. We own that we cannot blame him for dwelling long on the least disgraceful portion of his existence. To send in declamations for prizes offered by provincial academies is indeed no very useful or dignified employment for a bearded man; but it would have been well if Barère had always been so employed.

In 1785 he married a young lady of considerable fortune. Whether she was in other respects qualified to make a home happy, is a point respecting which we are imperfectly informed. In a little work, entitled *Melancholy Pages*,

which was written in 1797, Barère avers that his marriage was one of mere convenience, and that at the altar his heart was heavy with sorrowful forebodings, that he turned pale as he pronounced the solemn "Yes," that unbidden tears rolled down his cheeks, that his mother shared his presentiment, and that the evil omen was accomplished. "My marriage," he says, "was one of the most unhappy of marriages." So romantic a tale, told by so noted a liar, did not command our belief. We were, therefore, not much surprised to discover that, in his Memoirs he calls his wife a most amiable woman, and declares that, after he had been united to her six years, he found her as amiable as ever. He complains, indeed, that she was too much attached to royalty and to the old superstition; but he assures us that his respect for her virtues induced him to tolerate her prejudices. Now Barère, at the time of his marriage, was himself a Royalist and a Catholic. He had gained one prize by flattering the Throne, and another by defending the Church. It is hardly possible, therefore, that disputes about politics or religion should have embittered his domestic life till some time after he became a husband. Our own guess is, that his wife was, as he says, a virtuous and amiable woman, and that she did her best to make him happy during some years. It seems clear that, when circumstances developed the latent atrocity of his character, she could no longer endure him, refused to see him, and sent back his letters unopened. Then it was, we imagine, that he invented the fable about his distress on his wedding day.

In 1788 Barère paid his first visit to Paris, attended reviews, heard Laharpe at the Lycæum, and Condorcet at the Academy of Sciences, stared at the Envoys of Tippoo Sahib, saw the Royal Family dine at Versailles, and kept a journal in which he noted down adventures and speculations. Some parts of this journal are printed in the first volume of the work before us, and are certainly most characteristic. The worst vices of the writer had not yet shown themselves; but the weakness which was the parent of those vices appears in every line. His levity, his inconsistency, his servility, were already what they were to the last. All his opinions, all his feelings, spin round and round like a weathercock in a whirlwind. Nay, the very impressions which he receives through his senses are not the same two days together. He sees Louis the Sixteenth, and is so much blinded by loyalty as to find his Majesty handsome. "I

fixed my eyes," he says, "with a lively curiosity on his fine countenance, which I thought open and noble." The next time that the king appears all is altered. His Majesty's eyes are without the smallest expression; he has a vulgar laugh which seems like idiocy, an ignoble figure, an awkward gait, and the look of a big boy ill brought up. It is the same with more important questions. Barère is for the parliaments on the Monday and against the parliaments on the Tuesday, for feudality in the morning and against feudality in the afternoon. One day he admires the English constitution: then he shudders to think that, in the struggles by which that constitution had been obtained, the barbarous islanders had murdered a king, and gives the preference to the constitution of Bearn. Bearn, he says, has a sublime constitution, a beautiful constitution. There the nobility and clergy meet in one house and the Commons in another. If the houses differ, the King has the casting vote. A few weeks later we find him raving against the principles of this sublime and beautiful constitution. To admit deputies of the nobility and clergy into the legislature, is, he says, neither more nor less than to admit enemies of the nation into the legislature.

In this state of mind, without one settled purpose or opinion, the slave of the last world, royalist, aristocrat, democrat, according to the prevailing sentiment of the coffee-house or drawing-room into which he had just looked, did Barère enter into public life. The States-General had been summoned. Barère went down to his own province, was there elected one of the representatives of the Third Estate, and returned to Paris in May 1789.

A great crisis, often predicted, had at last arrived. In no country, we conceive, have intellectual freedom and political servitude existed together so long as in France, during the seventy or eighty years which preceded the last convocation of the Orders. Ancient abuses and new theories flourished in equal vigor side by side. The people, having no constitutional means of checking even the most flagitious misgovernment, were indemnified for oppression by being suffered to luxuriate in anarchical speculation, and to deny or ridicule every principle on which the institutions of the state reposed. Neither those who attribute the downfall of the old French institutions to the public grievances, nor those who attribute it to the doctrines of the philosophers, appear to us to have taken into their view more than

one half the subject. Grievances as heavy have often been endured without producing a revolution; doctrines as bold have often been propounded without producing a revolution. The question, whether the French nation was alienated from its old polity by the follies and vices of the Viziers and Sultans who pillaged and disgraced it, or by the writings of Voltaire and Rousseau, seems to us as idle as the question whether it was fire or gunpowder that blew up the mills at Hounslow. Neither cause would have sufficed alone. Tyranny may last through ages where discussion is suppressed. Discussion may safely be left free by rulers who act on popular principles. But combine a press like that of London with a government like that of St. Petersburg; and the inevitable effect will be an explosion that will shake the world. So it was in France. Despotism and License, mingled in unblessed union, engendered that mighty Revolution in which the lineaments of both parents were strangely blended. The long gestation was accomplished; and Europe saw, with mixed hope and terror, that agonizing travail and that portentous birth.

Among the crowd of legislators which at this juncture poured from all the provinces of France into Paris, Barère made no contemptible figure. The opinions which he for the moment professed were popular, yet not extreme. His character was fair; his personal advantages are said to have been considerable; and, from the portrait which is prefixed to these Memoirs, and which represents him as he appeared in the Convention, we should judge that his features must have been strikingly handsome, though we think that we can read in them cowardice and meanness very legibly written by the hand of God. His conversation was lively and easy; his manners remarkably good for a country lawyer. Women of rank and wit said that he was the only man who, on his first arrival from a remote province, had that indescribable air which it was supposed that Paris alone could give. His eloquence, indeed, was by no means so much admired in the capital as it had been by the ingenious academicians of Montauban and Toulouse. His style was thought very bad; and very bad, if a foreigner may venture to judge, it continued to the last. It would, however, be unjust to deny that he had some talents for speaking and writing. His rhetoric, though deformed by every imaginable fault of taste, from bombast down to buffoonery, was not wholly without force and vivacity. He had

also one quality which, in active life, often gives fourth-rate men an advantage over first-rate men. Whatever he could do he could do without effort, at any moment, in any abundance, and on any side of any question. There was, indeed, a perfect harmony between his moral character and his intellectual character. His temper was that of a slave; his abilities were exactly those which qualified him to be a useful slave. Of thinking to purpose he was utterly incapable; but he had wonderful readiness in arranging and expressing thoughts furnished by others.

In the National Assembly he had no opportunity of displaying the full extent either of his talents or of his vices. He was indeed eclipsed by much abler men. He went, as was his habit, with the stream, spoke occasionally with some success, and edited a journal called the *Point du Jour*, in which the debates of the Assembly were reported.

He at first ranked by no means among the violent reformers. He was not friendly to that new division of the French territory, which was among the most important changes introduced by the Revolution, and was especially unwilling to see his native province dismembered. He was entrusted with the task of framing Reports on the Woods and Forests. Louis was exceedingly anxious about this matter; for his majesty was a keen sportsman, and would much rather have gone without the Veto, or the prerogative of making peace and war, than without his hunting and shooting. Gentlemen of the royal household were sent to Barère, in order to intercede for the deer and pheasants. Nor was this intercession unsuccessful. The reports were so drawn that Barère was afterwards accused of having dishonestly sacrificed the interests of the public to the tastes of the court. To one of these reports he had the inconceivable folly and bad taste to prefix a punning motto from Virgil, fit only for such essays as he had been in the habit of composing for the Floral Games—

"Si canimus sylvas, sylvæ sint Consule dignæ."

This literary foppery was one of the few things in which he was consistent. Royalist or Girondist, Jacobin or Imperialist, he was always a Trissotin.

As the monarchical party became weaker and weaker, Barère gradually estranged himself more and more from it, and drew closer and closer to the republicans. It would seem that, during this transition, he was for a time closely connected with the family of Orleans. It is certain that he

was entrusted with the guardianship of the celebrated Pamela, afterwards Lady Edward Fitzgerald; and it was asserted that he received during some years a pension of twelve thousand francs from the Palais Royal.

At the end of September, 1791, the labors of the National Assembly terminated, and those of the first and last Legislative Assembly commenced.

It had been enacted that no member of the National Assembly should sit in the Legislative Assembly; a preposterous and mischievous regulation, to which the disasters which followed must in part be ascribed. In England, what would be thought of a Parliament which did not contain one single person who had ever sat in parliament before? Yet it may safely be affirmed that the number of Englishmen who, never having taken any share in public affairs, are yet well qualified, by knowledge and observation, to be members of the legislature, is at least a hundred times as great as the number of Frenchmen who were so qualified in 1791. How, indeed, should it have been otherwise? In England, centuries of representative government have made all educated people in some measure statesmen. In France the National Assembly had probably been composed of as good materials as were then to be found. It had undoubtedly removed a vast mass of abuses; some of its members had read and thought much about theories of government; and others had shown great oratorical talents. But that kind of skill which is required for the constructing, launching, and steering of a polity was lamentably wanting; for it is a kind of skill to which practice contributes more than books. Books are indeed useful to the politician, as they are useful to the navigator and the surgeon. But the real navigator is formed on the waves; the real surgeon is formed at bedsides; and the conflicts of free states are the real school of constitutional statesmen. The National Assembly had, however, now served an apprenticeship of two laborious and eventful years. It had, indeed, by no means finished its education; but it was no longer, as on the day when it met, altogether rude to political functions. Its later proceedings contain abundant proof that the members had profited by their experience. Beyond all doubt, there was not in France any equal number of persons possessing in an equal degree the qualities necessary for the judicious direction of public affairs; and, just at this moment, these legislators, misled by a childish wish to display their own

disinterestedness, deserted the duties which they had half learned, and which nobody else had learned at all, and left their hall to a second crowd of novices, who had still to master the first rudiments of political business. When Barère wrote his Memoirs, the absurdity of this self-denying ordinance had been proved by events, and was, we believe, acknowledged by all parties. He accordingly, with his usual mendacity, speaks of it in terms implying that he had opposed it. There was, he tells us, no good citizen who did not regret this fatal vote. Nay, all wise men, he says, wished the National Assembly to continue its sittings as the first Legislative Assembly. But no attention was paid to the wishes of the enlightened friends of liberty; and the generous but fatal suicide was perpetrated. Now the fact is, that Barère, far from opposing this ill-advised measure, was one of those who most eagerly supported it; that he described it from the tribune as wise and magnanimous; that he assigned, as his reasons for taking this view, some of those phrases in which orators of his class delight, and which, on all men who have the smallest insight into politics, produce an effect very similar to that of ipecacuanha. "Those," he said, "who have framed a constitution for their country are, so to speak, out of the pale of that social state of which they are the authors; for creative power is not in the same sphere with that which it has created."

M. Hippolyte Carnot has noticed this untruth, and attributes it to mere forgetfulness. We leave it to him to reconcile his very charitable supposition with what he elsewhere says of the remarkable excellence of Barère's memory.

Many members of the National Assembly were indemnified for the sacrifice of legislative power, by appointments in various departments of the public service. Of these fortunate persons Barère was one. A high Court of Appeal had just been instituted. This court was to sit at Paris: but its jurisdiction was to extend over the whole realm; and the departments were to choose the judges. Barère was nominated by the department of the Upper Pyrenees, and took his seat in the Palace of Justice. He asserts, and our readers may, if they choose, believe, that it was about this time in contemplation to make him Minister of the Interior, and that, in order to avoid so grave a responsibility, he obtained permission to pay a visit to his native place. It is certain that he left Paris early in the year 1792, and passed some months in the south of France.

In the mean time, it became clear that the constitution of 1791 would not work. It was, indeed, not to be expected that a constitution new both in its principles and its details would at first work easily. Had the chief magistrate enjoyed the entire confidence of the people, had he performed his part with the utmost zeal, fidelity, and ability, had the representative body included all the wisest statesmen of France, the difficulties might still have been found insuperable. But, in fact, the experiment was made under every disadvantage. The King, very naturally, hated the constitution. In the Legislative Assembly were men of genius and men of good intentions, but not a single man of experience. Nevertheless, if France had been suffered to settle her own affairs without foreign interference, it is possible that the calamities which followed might have been averted. The King, who, with many good qualities, was sluggish and sensual, might have found compensation for his lost prerogatives in his immense civil list, in his palaces and hunting grounds, in soups, Perigord pies, and Champagne. The people, finding themselves secure in the enjoyment of the valuable reforms which the National Assembly had, in the midst of all its errors, effected, would not have been easily excited by demagogues to acts of atrocity; or, if acts of atrocity had been committed, those acts would probably have produced a speedy and violent reaction. Had tolerable quiet been preserved during a few years, the constitution of 1791 might perhaps have taken root, might have gradually acquired the strength which time alone can give, and might, with some modifications which were undoubtedly needed, have lasted down to the present time. The European coalition against the Revolution extinguished all hope of such a result. The deposition of Louis was, in our opinion, the necessary consequence of that coalition. The question was now no longer, whether the King should have an absolute Veto or a suspensive Veto, whether there should be one chamber or two chambers, whether the members of the representative body should be re-eligible or not; but whether France should belong to the French. The independence of the nation, the integrity of the territory, were at stake; and we must say plainly that we cordially approve of the conduct of those Frenchmen who, at that conjuncture, resolved, like our own Blake, to play the men for their country, under whatever form of government their country might fall.

It seems to us clear that the war with the Continental coalition was, on the side of France, at first a defensive war, and therefore a just war. It was not a war for small objects, or against despicable enemies. On the event were staked all the dearest interests of the French people. Foremost among the threatening powers appeared two great and martial monarchies, either of which, situated as France then was, might be regarded as a formidable assailant. It is evident that, under such circumstances, the French could not, without extreme imprudence, entrust the supreme administration of their affairs to any person whose attachment to the national cause admitted of doubt. Now, it is no reproach to the memory of Louis to say that he was not attached to the national cause. Had he been so, he would have been something more than man. He had held absolute power, not by usurpation, but by the accident of birth and by the ancient polity of the kingdom. That power he had, on the whole, used with lenity. He had meant well by his people. He had been willing to make to them, of his own mere motion, concessions such as scarcely any other sovereign has ever made except under duress. He had paid the penalty of faults not his own, of the haughtiness and ambition of some of his predecessors, of the dissoluteness and baseness of others. He had been vanquished, taken captive, led in triumph, put in ward. He had escaped; he had been caught; he had been dragged back like a runaway galley-slave to the oar. He was still a state prisoner. His quiet was broken by daily affronts and lampoons. Accustomed from the cradle to be treated with profound reverence, he was now forced to command his feelings, while men who, a few months before, had been hackney writers or country attorneys sat in his presence with covered heads, and addressed him in the easy tone of equality. Conscious of fair intentions, sensible of hard usage, he doubtless detested the Revolution; and, while charged with the conduct of the war against the confederates, pined in secret for the sight of the German eagles and the sound of the German drums. We do not blame him for this. But can we blame those who, being resolved to defend the work of the National Assembly against the interference of strangers, were not disposed to have him at their head in the fearful struggle which was approaching? We have nothing to say in defence or extenuation of the insolence, injustice, and cruelty with which, after the victory of the republicans, he and his family were

treated. But this we say, that the French had only one alternative, to deprive him of the powers of first magistrate, or to ground their arms and submit patiently to foreign dictation. The events of the tenth of August sprang inevitably from the league of Pilnitz. The King's palace was stormed; his guards were slaughtered. He was suspended from his regal functions; and the Legislative Assembly invited the nation to elect an extraordinary Convention, with the full powers which the conjuncture required. To this Convention the members of the National Assembly were eligible; and Barère was chosen by his own department.

The Convention met on the twenty-first of September, 1792. The first proceedings were unanimous. Royalty was abolished by acclamation. No objections were made to this great change; and no reasons were assigned for it. For certainly we cannot honor with the name of reasons such apothegms, as that kings are in the moral world what monsters are in the physical world; and that the history of kings is the martyrology of nations. But, though the discussion was worthy only of a debating-club of schoolboys, the resolution to which the Convention came seems to have been that which sound policy dictated. In saying this, we do not mean to express an opinion that a republic is, either in the abstract the best form of government, or is, under ordinary circumstances, the form of government best suited to the French people. Our own opinion is, that the best governments which have ever existed in the world have been limited monarchies; and that France, in particular, has never enjoyed so much prosperity and freedom as under a limited monarchy. Nevertheless, we approve of the vote of the Convention which abolished kingly government. The interference of foreign powers had brought on a crisis which made extraordinary measures necessary. Hereditary monarchy may be, and we believe that it is, a very useful institution in a country like France. And masts are very useful parts of a ship. But, if the ship is on her beam-ends it may be necessary to cut the masts away. When once she has righted, she may come safe into port under jury rigging, and there be completely repaired. But, in the mean time, she must be hacked with unsparing hand, lest that which, under ordinary circumstances, is an essential part of her fabric should, in her extreme distress, sink her to the bottom. Even so there are political emergencies in which it is neces-

sary that governments should be mutilated of their fair proportions for a time, lest they be cast away forever; and with such an emergency the Convention had to deal. The first object of a good Frenchman should have been to save France from the fate of Poland. The first requisite of a government was entire devotion to the national cause. That requisite was wanting in Louis; and such a want, at such a moment, could not be supplied by any public or private virtues. If the King were set aside, the abolition of kingship necessarily followed. In the state in which the public mind then was, it would have been idle to think of doing what our ancestors did in 1688, and what the French Chamber of Deputies did in 1830. Such an attempt would have failed amidst universal derision and execration. It would have disgusted all zealous men of all opinions; and there were then few men who were not zealous. Parties fatigued by long conflict, and instructed by the severe discipline of that school in which alone mankind will learn, are disposed to listen to the voice of a mediator. But when they are in their first heady youth, devoid of experience, fresh for exertion, flushed with hope, burning with animosity, they agree only in spurning out of their way the daysman who strives to take his stand between them and to lay his hand upon them both. Such was in 1792 the state of France. On one side was the great name of the heir of Hugh Capet, the thirty-third king of the third race; on the other side was the great name of the republic. There was no rallying point save these two. It was necessary to make a choice; and those, in our opinion, judged well who, waiving for the moment all subordinate questions, preferred independence to subjugation, and the natal soil to the emigrant camp.

As to the abolition of royalty, and as to the vigorous prosecution of the war, the whole Convention seemed to be united as one man. But a deep and broad gulf separated the representative body into two great parties.

On one side were those statesmen who are called, from the name of the department which some of them represented, the Girondists, and, from the name of one of their most conspicuous leaders, the Brissotines. In activity and practical ability, Brissot and Gensonné were the most conspicuous among them. In parliamentary eloquence, no Frenchman of that time can be considered as equal to Vergniaud. In a foreign country, and after the lapse of half a century, some parts of his speeches are still read with mournful admiration.

No man, we are inclined to believe, ever rose so rapidly to such a height of oratorical excellence. His whole public life lasted barely two years. This is a circumstance which distinguishes him from our own greatest speakers, Fox, Burke, Pitt, Sheridan, Windham, Canning. Which of these celebrated men would now be remembered as an orator, if he had died two years after he first took his seat in the House of Commons? Condorcet brought to the Girondist party a different kind of strength. The public regarded him with justice as an eminent mathematician, and, with less reason, as a great master of ethical and political science; the philosophers considered him as their chief, as the rightful heir, by intellectual descent and by solemn adoption, of their deceased sovereign D'Alembert. In the same ranks were found Gaudet, Isnard, Barbaroux, Buzot, Louvet, too well known as the author of a very ingenious and very licentious romance, and more honorably distinguished by the generosity with which he pleaded for the unfortunate, and by the intrepidity with which he defied the wicked and powerful. Two persons whose talents were not brilliant, but who enjoyed a high reputation for probity and public spirit, Pétion and Roland, lent the whole weight of their names to the Girondist connection. The wife of Roland brought to the deliberations of her husband's friends masculine courage and force of thought, tempered by womanly grace and vivacity. Nor was the splendor of a great military reputation wanting to this celebrated party. Dumourier, then victorious over the foreign invaders, and at the height of popular favor, must be reckoned among the allies of the Gironde.

The errors of the Brissotines were undoubtedly neither few nor small; but, when we fairly compare their conduct with the conduct of any other party which acted or suffered during the French Revolution, we are forced to admit their superiority in every quality except that single quality which in such times prevails over every other, decision. They were zealous for the great social reform which had been effected by the National Assembly; and they were right. For, though that reform was, in some respects, carried too far, it was a blessing well worth even the fearful price which has been paid for it. They were resolved to maintain the independence of their country against foreign invaders; and they were right. For the heaviest of all yokes is the yoke of the stranger. They thought that, if Louis

remained at their head, they could not carry on with the requisite energy the conflict against the European coalition. They therefore concurred in establishing a republican government; and here, again, they were right. For, in that struggle for life and death, it would have been madness to trust a hostile or even a half-hearted leader.

Thus far they went along with the revolutionary movement. At this point they stopped; and, in our judgment, they were right in stopping, as they had been right in moving. For great ends, and under extraordinary circumstances, they had concurred in measures which, together with much good, had necessarily produced much evil; which had unsettled the public mind; which had taken away from government the sanction of prescription; which had loosened the very foundations of property and law. They thought that it was now their duty to prop what it had recently been their duty to batter. They loved liberty, but liberty associated with order, with justice, with mercy, and with civilization. They were republicans; but they were desirous to adorn their republic with all that had given grace and dignity to the fallen monarchy. They hoped that the humanity, the courtesy, the taste, which had done much in old times to mitigate the slavery of France, would now lend additional charms to her freedom. They saw with horror crimes, exceeding in atrocity those which had disgraced the infuriated religious factions of the sixteenth century, perpetrated in the name of reason and philanthropy. They demanded, with eloquent vehemence, that the authors of the lawless massacre, which, just before the meeting of the Convention, had been committed in the prisons of Paris, should be brought to condign punishment. They treated with just contempt the pleas which have been set up for that great crime. They admitted that the public danger was pressing; but they denied that it justified a violation of those principles of morality on which all society rests. The independence and honor of France were indeed to be vindicated, but to be vindicated by triumphs and not by murders.

Opposed to the Girondists was a party which, having been long execrated throughout the civilized world, has of late—such is the ebb and flow of opinion—found not only apologists, but even eulogists. We are not disposed to deny that some members of the Mountain were sincere and public-spirited men. But even the best of them, Carnot

for example and Cambon, were far too unscrupulous as to the means which they employed for the purpose of attaining great ends. In the train of these enthusiasts followed a crowd, composed of all who, from sensual, sordid, or malignant motives, wished for a period of boundless license.

When the Convention met, the majority was with the Girondists, and Barère was with the majority. On the King's trial, indeed, he quitted the party with which he ordinarily acted, voted with the Mountain, and spoke against the prisoner with a violence such as few members even of the Mountain showed.

The conduct of the leading Girondists on that occasion was little to their honor. Of cruelty, indeed, we fully acquit them; but it is impossible to acquit them of criminal irresolution and disingenuousness. They were far, indeed, from thirsting for the blood of Louis; on the contrary, they were most desirous to protect him. But they were afraid that if they went straight forward to their object, the sincerity of their attachment to republican institutions would be suspected. They wished to save the King's life, and yet to obtain all the credit of having been regicides. Accordingly, they traced out for themselves a crooked course, by which they hoped to attain both their objects. They first voted the King guilty. They then voted for referring the question respecting his fate to the whole body of the people. Defeated in this attempt to rescue him, they reluctantly, and with ill-suppressed shame and concern, voted for the capital sentence. Then they made a last attempt in his favor, and voted for respiting the execution. These zigzag politics produced the effect which any man conversant with public affairs might have foreseen. The Girondists, instead of attaining both their ends, failed of both. The Mountain justly charged them with having attempted to save the King by underhand means. Their own consciences told them, with equal justice, that their hands had been dipped in the blood of the most inoffensive and most unfortunate of men. The direct path was here, as usual, the path not only of honor but of safety. The principle on which the Girondists stood as a party was, that the season for revolutionary violence was over, and that the reign of law and order ought now to commence. But the proceeding against the King was clearly revolutionary in its nature. It was not in conformity with the

laws. The only plea for it was, that all ordinary rules of jurisprudence and morality were suspended by the extreme public danger. This was the very plea which the Mountain urged in defence of the massacre of September, and to which, when so urged, the Girondists refused to listen. They therefore, by voting for the death of the King, conceded to the Mountain the chief point at issue between the two parties. Had they given a manful vote against the capital sentence, the regicides would have been in a minority. It is probable that there would have been an immediate appeal to force. The Girondists might have been victorious. In the worst event, they would have fallen with unblemished honor. Thus much is certain, that their boldness and honesty could not possibly have produced a worse effect than was actually produced by their timidity and their stratagems.

Barère, as we have said, sided with the Mountain on this occasion. He voted against the appeal to the people, and against the respite. His demeanor and his language also were widely different from those of the Girondists. Their hearts were heavy, and their deportment was that of men oppressed by sorrow. It was Vergniaud's duty to proclaim the result of the roll-call. His face was pale, and he trembled with emotion, as in a low and broken voice he announced that Louis was condemned to death. Barère had not, it is true, yet attained to full perfection in the art of mingling jests and conceits with words of death; but he already gave promise of his future excellence in this high department of Jacobin oratory. He concluded his speech with a sentence worthy of his head and heart. "The tree of liberty," he said, "as an ancient author remarks, flourishes when it is watered with the blood of all classes of tyrants." M. Hippolyte Carnot has quoted this passage, in order, as we suppose, to do honor to his hero. We wish that a note had been added to inform us from what ancient author Barère quoted. In the course of our own small reading among the Greek and Latin writers, we have not happened to fall in with trees of liberty and watering pots full of blood, nor can we, such is our ignorance of classical antiquity, even imagine an Attic or Roman orator employing imagery of that sort. In plain words, when Barère talked about an ancient author he was lying, as he generally was when he asserted any fact, great or small. Why he lied on this occasion we cannot guess, unless indeed it was to keep his hand in.

It is not improbable that, but for one circumstance, Barère would, like most of those with whom he ordinarily acted, have voted for the appeal to the people and for the respite. But, just before the commencement of the trial, papers had been discovered which proved that, while a member of the National Assembly, he had been in communication with the Court respecting his Reports on the Woods and Forests. He was acquitted of all criminality by the Convention; but the fiercer Republicans considered him as a tool of the fallen monarch; and this reproach was long repeated in the journal of Marat, and in the speeches at the Jacobin club. It was natural that a man like Barère should, under such circumstances, try to distinguish himself among the crowd of regicides by peculiar ferocity. It was because he had been a royalist that he was one of the foremost in shedding blood.

The King was no more. The leading Girondists had, by their conduct towards him, lowered their character in the eyes both of friends and foes. They still, however, maintained the contest against the Mountain, called for vengeance on the assassins of September, and protested against the anarchical and sanguinary doctrines of Marat. For a time they seemed likely to prevail. As publicists and orators they had no rivals in the Convention. They had with them, beyond all doubt, the great majority, both of the deputies and of the French nation. These advantages, it should seem, ought to have decided the event of the struggle. But the opposite party had compensating advantages of a different kind. The chiefs of the Mountain, though not eminently distinguished by eloquence or knowledge, had great audacity, activity, and determination. The Convention and France were against them; but the mob of Paris, the clubs of Paris, and the municipal government of Paris, were on their side.

The policy of the Jacobins, in this situation, was to subject France to an aristocracy infinitely worse than that aristocracy which had emigrated with the Count of Artois—to an aristocracy not of birth, not of wealth, not of education, but of mere locality. They would not hear of privileged orders; but they wished to have a privileged city. That twenty-five millions of Frenchmen should be ruled by a hundred thousand gentlemen and clergymen was insufferable; but that twenty-five millions of Frenchmen should be ruled by a hundred thousand Parisians was as it should be. The quali

fication of a member of the new oligarchy was simply that he should live near the hall where the Convention met, and should be able to squeeze himself daily into the gallery during a debate, and now and then to attend with a pike for the purpose of blockading the doors. It was quite agreeable to the maxims of the Mountain that a score of draymen from Santerre's brewery, or of devils from Hébert's printing house, should be permitted to drown the voices of men commissioned to speak the sense of such cities as Marseilles, Bordeaux, and Lyons; and that a rabble of half-naked porters from Faubourg St. Antoine should have power to annul decrees for which the representatives of fifty or sixty departments had voted. It was necessary to find some pretext for so odious and absurd a tyranny. Such a pretext was found. To the old phrases of liberty and equality were added the sonorous watchwords, unity and indivisibility. A new crime was invented, and called by the name of federalism. The object of the Girondists, it was asserted, was to break up the great nation into little independent commonwealths, bound together only by a league like that which connects the Swiss cantons or the United States of America. The great obstacle in the way of this pernicious design was the influence of Paris. To strengthen the influence of Paris ought therefore to be the chief object of every patriot.

The accusation brought against the leaders of the Girondist party was a mere calumny. They were undoubtedly desirous to prevent the capital from domineering over the republic, and would gladly have seen the Convention removed for a time to some provincial town, or placed under the protection of a trusty guard, which might have overawed the Parisian mob; but there is not the slightest reason to suspect them of any design against the unity of the state. Barère, however, really was a federalist, and, we are inclined to believe, the only federalist in the Convention. As far as a man so unstable and servile could be said to have felt any preference for any form of government, he felt a preference for federal government. He was born under the Pyrenees; he was a Gascon of the Gascons, one of a people strongly distinguished by intellectual and moral character, by manners, by modes of speech, by accent, and by physiognomy, from the French of the Seine and the Loire; and he had many of the peculiarities of the race to which he belonged. When he first left his own province he had

attained his thirty-fourth year, and had acquired a high local reputation for eloquence and literature. He had then visited Paris for the first time. He had found himself in a new world. His feelings were those of a banished man. It is clear also that he had been by no means without his share of the small disappointments and humiliations so often experienced by men of letters who, elated by provincial applause, venture to display their powers before the fastidious critics of a capital. On the other hand, whenever he revisited the mountains among which he had been born, he found himself an object of general admiration. His dislike to Paris, and his partiality to his native district, were therefore as strong and durable as any sentiments of a mind like his could be. He long continued to maintain that the ascendency of one great city was the bane of France, that the superiority of taste and intelligence which it was the fashion to ascribe to the inhabitants of that city were wholly imaginary; and that the nation would never enjoy a really good government till the Alsatian people, the Breton people, the people of Bearn, the people of Provence, should each have an independent existence, and laws suited to its own tastes and habits. These communities he proposed to unite by a tie similar to that which binds together the grave Puritans of Connecticut and the dissolute slave-drivers of New Orleans. To Paris he was unwilling to grant even the rank which Washington holds in the United States. He thought it desirable that the congress of the French federation should have no fixed place of meeting, but should sit sometimes at Rouen, sometimes at Bordeaux, sometimes at his own Toulouse.

Animated by such feelings, he was, till the close of May, 1793, a Girondist, if not an ultra-Girondist. He exclaimed against those impure and bloodthirsty men who wished to make the public danger a pretext for cruelty and rapine. "Peril," he said, "could be no excuse for crime. It is when the wind blows hard, and the waves run high, that the anchor is most needed; it is when a revolution is raging, that the great laws of morality are most necessary to the safety of a state." Of Marat he spoke with abhorrence and contempt; of the municipal authorities of Paris with just severity. He loudly complained that there were Frenchmen who paid to the Mountain that homage which was due to the Convention alone. When the establishment of the Revolutionary Tribunal was first proposed, he joined him-

self to Vergniaud and Buzot, who strongly objected to that odious measure. "It cannot be," exclaimed Barère, "that men really attached to liberty will imitate the most frightful excesses of despotism!" He proved to the Convention, after his fashion, out of Sallust, that such arbitrary courts may indeed, for a time, be severe only on real criminals, but must inevitably degenerate into instruments of private cupidity and revenge. When, on the tenth of March, the worst part of the population of Paris made the first unsuccessful attempt to destroy the Girondists, Barère eagerly called for vigorous measures of repression and punishment. On the second of April, another attempt of the Jacobins of Paris to usurp supreme dominion over the republic was brought to the knowledge of the Convention; and again Barère spoke with warmth against the new tyranny which afflicted France, and declared that the people of the departments would never crouch beneath the tyranny of one ambitious city. He even proposed a resolution to the effect that the Convention would exert against the demagogues of the capital the same energy which had been exerted against the tyrant Louis. We are assured that, in private as in public, he at this time uniformly spoke with strong aversion of the Mountain.

His apparent zeal for the cause of humanity and order had its reward. Early in April came the tidings of Dumourier's defection. This was a heavy blow to the Girondists. Dumourier was their general. His victories had thrown a lustre on the whole party; his army, it had been hoped, would, in the worst event, protect the deputies of the nation against the ragged pikemen of the garrets of Paris. He was now a deserter and an exile; and those who had lately placed their chief reliance on his support were compelled to join with their deadliest enemies in execrating his treason. At this perilous conjuncture, it was resolved to appoint a Committee of Public Safety, and to arm that committee with powers, small indeed when compared with those which it afterward drew to itself, but still great and formidable. The moderate party, regarding Barère as a representative of their feelings and opinions, elected him a member. In his new situation he soon began to make himself useful. He brought to the deliberations of the Committee, not indeed the knowledge or the ability of a great statesman, but a tongue and a pen which, if others would only supply ideas, never paused for want of words. His mind

was a mere organ of communication between other minds. It originated nothing; it retained nothing; but it transmitted everything. The post assigned to him by his colleagues was not really of the highest importance; but it was prominent, and drew the attention of all Europe. When a great measure was to be brought forward, when an account was to be rendered of an important event, he was generally the mouthpiece of the administration. He was therefore not unnaturally considered, by persons who lived at a distance from the seat of government, and above all by foreigners who, while the war raged, knew France only from journals, as the head of that administration of which, in truth, he was only the secretary and the spokesman. The author of the History of Europe, in our own Annual Registers, appears to have been completely under this delusion.

The conflict between the hostile parties was meanwhile fast approaching to a crisis. The temper of Paris grew daily fiercer and fiercer. Delegates appointed by thirty-five of the forty-eight wards of the city appeared at the bar of the Convention, and demanded that Vergniaud, Brissot, Gaudet, Gensonné, Barbaroux, Buzot, Pétion, Louvet, and many other deputies, should be expelled. This demand was disapproved by at least three-fourths of the Assembly, and, when known in the departments, called forth a general cry of indignation. Bordeaux declared that it would stand by its representatives, and would, if necessary, defend them by the sword against the tyranny of Paris. Lyons and Marseilles were animated by a similar spirit. These manifestations of public opinion gave courage to the majority of the Convention. Thanks were voted to the people of Bordeaux for their patriotic declaration; and a commission consisting of twelve members were appointed for the purpose of investigating the conduct of the municipal authorities of Paris, and was empowered to place under arrest such persons as should appear to have been concerned in any plot against the authority of the Convention. This measure was adopted on the motion of Barère.

A few days of stormy excitement and profound anxiety followed; and then came the crash. On the thirty-first of May the mob of Paris rose; the palace of the Tuileries was besieged by a vast array of pikes; the majority of the deputies, after vain struggles and remonstrances, yielded to violence, and suffered the Mountain to carry a decree for the

suspension and arrest of the deputies whom the wards of the capital had accused.

During the contest Barère had been tossed backwards and forwards between the two raging factions. His feelings, languid and unsteady as they always were, drew him to the Girondists; but he was awed by the vigor and determination of the Mountain. At one moment he held high and firm language, complained that the Convention was not free, and protested against the validity of any vote passed under coercion. At another moment he proposed to conciliate the Parisians by abolishing that commission of twelve which he had himself proposed only a few days before; and himself drew up a paper condemning the very measures which had been adopted at his own instance, and eulogizing the public spirit of the insurgents. To do him justice, it was not without some symptoms of shame that he read this document from the tribune, where he had so often expressed very different sentiments. It is said that, at some passages, he was even seen to blush. It may have been so; he was still in his novitiate of infamy.

Some days later he proposed that hostages for the personal safety of the accused deputies should be sent to the departments, and offered to be himself one of those hostages, nor do we in the least doubt that the offer was sincere. He would, we firmly believe, have thought himself far safer at Bordeaux or Marseilles than at Paris. His proposition, however, was not carried into effect; and he remained in the power of the victorious Mountain.

This was the great crisis of his life. Hitherto he had done nothing inexpiable, nothing which marked him out as a much worse man than most of his colleagues in the Convention. His voice had generally been on the side of moderate measures. Had he bravely cast in his lot with the Girondists, and suffered with them, he would, like them, have had a not dishonorable place in history. Had he, like the great body of deputies who meant well, but who had not the courage to expose themselves to martyrdom, crouched quietly under the dominion of the triumphant minority, and suffered every motion of Robespierre and Billaud to pass unopposed, he would have incurred no peculiar ignominy. But it is probable that this course was not open to him. He had been too prominent among the adversaries of the Mountain to be admitted to quarter without making some atonement. It was necessary that, if he hoped to find pardon from his new

lords, he should not be merely a silent and passive slave What passed in private between him and them cannot be accurately related; but the result was soon apparent. The Committee of Public Safety was renewed. Several of the fiercest of the dominant faction, Couthon for example, and St. Just, were substituted for more moderate politicians; but Barère was suffered to retain his seat at the Board.

The indulgence with which he was treated excited the murmurs of some stern and ardent zealots. Marat, in the very last words that he wrote, words not published till the dagger of Charlotte Corday had avenged France and mankind, complained that a man who had no principles, who was always on the side of the strongest, who had been a royalist, and who was ready, in case of a turn of fortune, to be a royalist again, should be entrusted with an important share in the administration.* But the chiefs of the Mountain judged more correctly. They knew indeed, as well as Marat, that Barère was a man utterly without faith or steadiness; that, if he could be said to have any political leaning, his leaning was not towards them; that he felt for the Girondist party that faint and wavering sort of preference of which alone his nature was susceptible; and that, if he had been at liberty to make his choice, he would rather have murdered Robespierre and Danton than Vergniaud and Gensonné. But they justly appreciated that levity which made him incapable alike of earnest love and of earnest hatred, and that meanness which made it necessary to him to have a master. In truth, what the planters of Carolina and Louisiana say of black men with flat noses and woolly hair was strictly true of Barère. The curse of Canaan was upon him. He was born a slave. Baseness was an instinct in him. The impulse which drove him from a party in adversity to a party in prosperity was as irresistible as that which drives the cuckoo and the swallow towards the sun when the dark and cold months are approaching. The law which doomed him to be the humble attendant of stronger spirits resembled the law which binds the pilot-fish to the shark. "Ken ye," said a shrewd Scotch lord, who was asked his opinion of James the First, "Ken ye a John Ape? If I have Jacko by the collar, I can make him bite you; but if you have Jacko, you can make him bite me." Just such a creature was Barère. In the hands of the Girondists he would have been eager to proscribe the

* See the *Publiciste* of the 14th July, 1793. Marat was stabbed on the evening of the 13th.

Jacobins; he was just as ready, in the grip of the Jacobins, to proscribe the Girondists. On the fidelity of such a man the heads of the Mountain could not, of course, reckon; but they valued their conquest as the very easy and not very delicate lover in Congreve's lively song valued the conquest of a prostitute of a different kind. Barère was, like Chloe, false and common; but he was, like Chloe, constant while possessed; and they asked no more. They needed a service which he was perfectly competent to perform. Destitute as he was of all the talents both of an active and of a speculative statesman, he could with great facility draw up a report, or make a speech on any subject and on any side. If other people would furnish facts and thoughts, he could always furnish phrases; and this talent was absolutely at the command of his owners for the time being. Nor had he excited any angry passion among those to whom he had hitherto been opposed. They felt no more hatred to him than they felt to the horses which dragged the cannon of the Duke of Brunswick and of the Prince of Saxe-Coburg. The horses had only done according to their kind, and would, if they fell into the hands of the French, drag with equal vigor and equal docility the guns of the republic, and therefore ought not merely to be spared, but to be well fed and curried. So was it with Barère. He was of a nature so low, that it might be doubted whether he could properly be an object of the hostility of reasonable beings. He had not been an enemy; he was not now a friend. But he had been an annoyance; and he would now be a help.

But, though the heads of the Mountain pardoned this man, and admitted him into partnership with themselves, it was not without exacting pledges such as made it impossible for him, false and fickle as he was, ever again to find admission into the ranks which he had deserted. That was truly a terrible sacrament by which they admitted the apostate into their communion. They demanded of him that he should himself take the most prominent part in murdering his old friends. To refuse was as much as his life was worth. But what is life worth when it is only one long agony of remorse and shame? These, however, are feelings of which it is idle to talk, when we are considering the conduct of such a man as Barère. He undertook the task, mounted the tribune, and told the Convention that the time was come for taking the stern attitude of justice, and for striking at all conspirators without distinction. He then

moved that Buzot, Barbaroux, Pétion, and thirteen other deputies should be placed out of the pale of the law, or, in other words, beheaded without a trial; and that Vergniaud, Guadet, Gensonné, and six others, should be impeached. The motion was carried without debate.

We have already seen with what effrontery Barère has denied, in these Memoirs, that he took any part against the Girondists. This denial, we think, was the only thing wanting to make his infamy complete. The most impudent of all lies was a fit companion for the foulest of all murders.

Barère, however, had not yet earned his pardon. The Jacobin party contained one gang which, even in that party, was pre-eminent in every mean and every savage vice, a gang so low-minded and so inhuman that, compared with them, Robespierre might be called magnanimous and merciful. Of these wretches, Hébert was perhaps the best representative. His favorite amusement was to torment and insult the miserable remains of that great family which, having ruled France during eight hundred years, had now become an object of pity to the humblest artisan or peasant. The influence of this man, and of men like him, induced the Committee of Public Safety to determine that Marie Antoinette should be sent to the scaffold. Barère was again summoned to his duty. Only four days after he had proposed the decrees against the Girondist deputies he again mounted the tribune, in order to move that the Queen should be brought before the Revolutionary Tribunal. He was improving fast in the society of his new allies. When he asked for the heads of Vergniaud and Pétion he had spoken like a man who had some slight sense of his own guilt and degradation: he had said little; and that little had not been violent. The office of expatiating on the guilt of his old friends he had left to Saint Just. Very different was Barère's second appearance in the character of an accuser. He now cried out for blood in the eager tones of the true and burning thirst, and raved against the Austrian woman with the virulence natural to a coward who finds himself at liberty to outrage that which he has feared and envied. We have already exposed the shameless mendacity with which, in these Memoirs, he attempts to throw the blame of his own guilt on the guiltless.

On the day on which the fallen Queen was dragged, already more than half dead, to her doom, Barère regaled Robespierre and some other Jacobins at a tavern. Robes-

pierre's acceptance of the invitation caused some surprise to those who knew how long and how bitterly it was his nature to hate. "Robespierre of the party!" muttered Saint Just. "Barère is the only man whom Robespierre has forgiven." We have an account of this singular repast from one of the guests. Robespierre condemned the senseless brutality with which Hébert had conducted the proceedings against the Austrian woman, and, in talking on that subject, became so much excited that he broke his plate in the violence of his gesticulation. Barère exclaimed that the guillotine had cut a diplomatic knot which it might have been difficult to untie. In the intervals between the Beaune and the Champagne, between the ragout of thrushes and the partridge with truffles, he fervently preached his new political creed. "The vessel of the revolution," he said, "can float into port only on waves of blood. We must begin with the members of the National Assembly and of the Legislative Assembly. That rubbish must be swept away."

As he talked at table he talked in the Convention. His peculiar style of oratory was now formed. It was not altogether without ingenuity and liveliness. But in any other age or country it would have been thought unfit for the deliberations of a grave assembly, and still more unfit for state papers. It might, perhaps, succeed at a meeting of a Protestant Association in Exeter Hall, at a Repeal dinner in Ireland, after men had well drunk, or in an American oration on the Fourth of July. No legislative body would now endure it. But in France, during the reign of the Convention, the old laws of composition were held in as much contempt as the old government or the old creed. Correct and noble diction belonged, like the etiquette of Versailles and the solemnities of Notre Dame, to an age which had passed away. Just as a swarm of ephemeral constitutions, democratic, directorial, and consular, sprang from the decay of the ancient monarchy; just as a swarm of new superstitions, the worship of the Goddess of Reason, and the fooleries of the Theo-philanthropists, sprang from the decay of the ancient Church; even so out of the decay of the ancient French eloquence sprang new fashions of eloquence, for the understanding of which new grammars and dictionaries were necessary. The same innovating spirit which altered the common phrases of salutation, which turned hundreds of Johns and Peters into Scævolas and Aristogitons, and which expelled Sunday and Monday, January and February,

Lady-day and Christmas, from the calendar, in order to substitute Decadi and Primidi, Nivose and Pluviose, Feasts of Opinion and Feasts of the Supreme Being, changed all the forms of official correspondence. For the calm, guarded, and sternly courteous language which governments had long been accustomed to employ, were substituted puns, interjections, Ossianic rants, rhetoric worthy only of a schoolboy, scurrility worthy only of a fishwife. Of the phraseology which was now thought to be peculiarly well suited to a report or a manifesto, Barère had a greater command than any man of his time, and, during the short and sharp paroxysm of the revolutionary delirium, passed for a great orator. When the fit was over, he was considered as what he really was, a man of quick apprehension and fluent elocution, with no originality, with little information, and with a taste as bad as his heart. His Reports were popularly called Carmagnoles. A few months ago we should have had some difficulty in conveying to an English reader an exact notion of the state papers to which this appellation was given. Fortunately a noble and distinguished person, whom her Majesty's Ministers have thought qualified to fill the most important post in the empire, has made our task easy. Whoever has read Lord Ellenborough's proclamations is able to form a complete idea of a Carmagnole.

The effect which Barère's discourses at one time produced is not to be wholly attributed to the perversion of the national taste. The occasions on which he rose were frequently such as would have secured to the worst speaker a favorable hearing. When any military advantage had been gained, he was generally deputed by the Committee of Public Safety to announce the good news. The hall resounded with applause as he mounted the tribune, holding the despatches in his hand. Deputies and strangers listened with delight while he told them that victory was the order of the day: that the guineas of Pitt had been vainly lavished to hire machines six feet high, carrying guns; that the flight of the English leopard deserved to be celebrated by Tyrtæus; and that the saltpetre dug out of the cellars of Paris had been turned into thunder, which would crush the Titan brethren, George and Francis.

Meanwhile the trial of the accused Girondists, who were under arrest in Paris, came on. They flattered themselves with a vain hope of escape. They placed some reliance on their inncoence, and some reliance on their eloquence.

They thought that shame would suffice to restrain any man, however violent and cruel, from publicly committing the flagrant iniquity of condemning them to death. The Revolutionary Tribunal was new to its functions. No member of the convention had yet been executed; and it was probable that the boldest Jacobin would shrink from being the first to violate the sanctity which was supposed to belong to the representatives of the people.

The proceedings lasted some days. Gensonné and Brissot defended themselves with great ability and presence of mind against the vile Hébert and Chaumette, who appeared as accusers. The eloquent voice of Vergniaud was heard for the last time. He pleaded his own cause and that of his friends, with such force of reason and elevation of sentiment that a murmur of pity and admiration rose from the audience. Nay, the court itself, not yet accustomed to riot in daily carnage, showed signs of emotion. The sitting was adjourned; and a rumor went forth that there would be an acquittal. The Jacobins met, breathing vengeance. Robespierre undertook to be their organ. He rose on the following day in the Convention, and proposed a decree of such atrocity that even among the acts of that year it can hardly be paralleled. By this decree the tribunal was empowered to cut short the defence of the prisoners, to pronounce the case clear, and to pass immediate judgment. One deputy made a faint opposition. Barère instantly sprang up to support Robespierre—Barère, the federalist; Barère, the author of that Commission of Twelve which was among the chief causes of the hatred borne by Paris to the Girondists; Barère, who in these Memoirs denies that hé ever took any part against the Girondists; Barère, who has the effrontery to declare that he greatly loved and esteemed Vergniaud. The decree was passed; and the tribunal, without suffering the prisoners to conclude what they had to say, pronounced them guilty.

The following day was the saddest in the sad history of the Revolution. The sufferers were so innocent, so brave, so eloquent, so accomplished, so young. Some of them were graceful and handsome youths of six or seven and twenty. Vergniaud and Gensonné were little more than thirty. They had been only a few months engaged in public affairs. In a few months the fame of their genius had filled Europe; and they were to die for no crime but this, that they had wished to combine order, justice, and mercy with freedom.

Their great fault was want of courage. We mean want of political courage—of that courage which is proof to clamor and obloquy, and which meets great emergencies by daring and decisive measures. Alas! they had but too good an opportunity of proving that they did not want courage to endure with manly cheerfulness the worst that could be inflicted by such tyrants as St. Just, and such slaves as Barère.

They were not the only victims of the noble cause Madame Roland followed them to the scaffold with a spirit as heroic as their own. Her husband was in a safe hiding-place, but could not bear to survive her. His body was found on the high road near Rouen. He had fallen on his sword. Condorcet swallowed opium. At Bordeaux the steel fell on the necks of the bold and quick-witted Guadet and of Barbaroux, the chief of those enthusiasts from the Rhone whose valor, in the great crisis of the tenth of August, had turned back the tide of battle from the Louvre to the Tuileries. In a field near the Garonne was found all that the wolves had left of Pétion, once honored, greatly indeed beyond his deserts, as the model of republican virtue. We are far from regarding even the best of the Girondists with unmixed admiration; but history owes to them this honorable testimony, that, being free to choose whether they would be oppressors or victims, they deliberately and firmly resolved rather to suffer injustice than to inflict it.

And now began that strange period known by the name of the Reign of Terror. The Jacobins had prevailed. This was their hour, and the power of darkness. The Convention was subjugated and reduced to profound silence on the highest questions of state. The sovereignty passed to the Committee of Public Safety. To the edicts framed by that Committee the representative assembly did not venture to offer even the species of opposition which the ancient parliament had frequently offered to the mandates of the ancient kings. Six persons held the chief power in the small cabinet which now domineered over France—Robespierre, St. Just, Couthon, Collot, Billaud, and Barère.

To some of these men, and of those who adhered to them, it is due to say that the fanaticism which had emancipated them from the restraints of justice and compassion had emancipated them also from the dominion of vulgar cupidity and of vulgar fear; that, while hardly knowing where to find an assignat of a few francs to pay for a dinner, they ex-

pended with strict integrity the immense revenue which they collected by every art of rapine; and that they were ready, in support of their cause, to mount the scaffold with as much indifference as they showed when they signed the death-warrants of aristocrats and priests. But no great party can be composed of such materials as these. It is the inevitable law that such zealots as we have described shall collect arround them a multitude of slaves, of cowards, and of libertines, whose savage tempers and licentious appetites, withheld only by the dread of law and magistracy from the worst excesses, are called into full activity by the hope of impunity. A faction which, from whatever motive, relaxes the great laws of morality, is certain to be joined by the most immoral part of the community. This has been repeatedly proved in religious wars. The war of the Holy Sepulchre, the Albigensian war, the Huguenot war, the Thirty Years' war, all originated in pious zeal. That zeal inflamed the champions of the church to such a point that they regarded all generosity to the vanquished as a sinful weakness. The infidel, the heretic, was to be run down like a mad dog. No outrage committed by the Catholic warrior on the miscreant enemy could deserve punishment. As soon as it was known that boundless license was thus given to barbarity and dissoluteness, thousands of wretches who cared nothing for the sacred cause, but who were eager to be exempted from the police of peaceful cities, and the discipline of well governed camps, flocked to the standard of the faith. The men who had set up that standard were sincere, chaste, regardless of lucre, and, perhaps, where only themselves were concerned, not unforgiving; but round that standard were assembled such gangs of rogues, ravishers, plunderers, and ferocious bravoes, as were scarcely ever found under the flag of any state engaged in a mere temporal quarrel. In a very similar way was the Jacobin party composed. There was a small nucleus of enthusiasts; round that nucleus was gathered a vast mass of ignoble depravity; and in all that mass there was nothing so depraved and so ignoble as Barère.

Then came those days when the most barbarous of all codes was administered by the most barbarous of all tribunals; when no man could greet his neighbors, or say his prayers, or dress his hair, without danger of committing a capital crime; when spies lurked in every corner; when the guillotine was long and hard at work every morning; when

the jails were filled as close as the hold of a slave-ship; when the gutters ran foaming with blood into the Seine; when it was death to be great-niece of a captain of the royal guards, or half-brother of a doctor of the Sorbonne, to express a doubt whether assignats would not fall, to hint that the English had been victorious in the action of the first of June, to have a copy of one of Burke's pamphlets locked up in a desk, to laugh at a Jacobin for taking the name of Cassius or Timoleon, or to call the Fifth Sans-culottide by its old superstitious name of St. Matthew's Day. While the daily wagon-loads of victims were carried to their doom through the streets of Paris, the Proconsuls whom the sovereign Committee had sent forth to the departments revelled in an extravagance of cruelty unknown even in the capital. The knife of the deadly machine rose and fell too slow for their work of slaughter. Long rows of captives were mowed down with grape shot. Holes were made in the bottom of crowded barges. Lyons was turned into a desert. At Arras even the cruel mercy of a speedy death was denied to the prisoners. All down the Loire, from Saumur to the sea, great flocks of crows and kites feasted on naked corpses, twined together in hideous embraces. No mercy was shown to sex or age. The number of young lads and of girls of seventeen who were murdered by that execrable government is to be reckoned by hundreds. Babies torn from the breast were tossed from pike to pike along the Jacobin ranks. One champion of liberty had his pockets well stuffed with ears. Another swaggered about with the finger of a little child in his hat. A few months had sufficed to degrade France below the level of New Zealand.

It is absurd to say that any amount of public danger can justify a system like this, we do not say on Christian principles, we do not say on the principles of a high morality, but even on principles of Machiavellian policy. It is true that great emergencies call for activity and vigilance; it is true that they justify severity which, in ordinary times, would deserve the name of cruelty. But indiscriminate severity can never, under any circumstances, be useful. It is plain that the whole efficacy of punishment depends on the care with which the guilty are distinguished. Punishment which strikes the guilty and the innocent promiscuously operates merely like a pestilence or a great convulsion of nature, and has no more tendency to prevent offences than the cholera, or an earthquake like that of Lisbon, would

have. The energy for which the Jacobin administration is praised was merely the energy of the Malay who maddens himself with opium, draws his knife, and runs a-muck through the streets, slashing right and left at friends and foes. Such nas never been the energy of truly great rulers; of Elizabeth, for example, of Oliver, or of Frederic. They were not, indeed, scrupulous. But, had they been less scrupulous than they were, the strength and amplitude of their minds would have preserved them from crimes such as those which the small men of the Committee of Public Safety took for daring strokes of policy. The great Queen who so long held her own against foreign and domestic enemies, against temporal and spiritual arms; the great Protector who governed with more than regal power, in despite both of royalists and republicans; the great King who, with a beaten army and an exhausted treasury, defended his little dominions to the last against the united efforts of Russia, Austria and France; with what scorn would they have heard that it was impossible for them to strike a salutary terror into the disaffected without sending school-boys and school-girls to death by cart-loads and boat-loads!

The popular notion is, we believe, that the leading Terrorists were wicked men, but, at the same time, great men. We can see nothing great about them but their wickedness. That their policy was daringly original is a vulgar error. Their policy is as old as the oldest accounts which we have of human misgovernment. It seemed new in France and in the eighteenth century only because it had been long disused, for excellent reasons, by the enlightened part of mankind. But it has always prevailed, and still prevails, in savage and half savage nations, and is the chief cause which prevents such nations from making advances towards civilization. Thousands of deys, of beys, pachas, of rajahs, of nabobs, have shown themselves as great masters of statecraft as the members of the Committee of Public Safety. Djezzar, we imagine, was superior to any of them in their new line. In fact, there is not a petty tyrant in Asia or Africa so dull or so unlearned as not to be fully qualified for the business of Jacobin police and Jacobin finance. To behead people by scores without caring whether they are guilty or innocent; to wring money out of the rich by the help of jailers and executioners; to rob the public creditor, and to put him to death if he remonstrates; to take loaves by force out of the bakers' shops; to clothe and mount soldiers by seizing

on one man's wool and linen, and on another man's horses and saddles, without compensation; is of all modes of governing the simplest and most obvious. Of its morality we at present say nothing. But surely it requires no capacity beyond that of a barbarian or a child. By means like those which we have described, the Committee of Public Safety undoubtedly succeeded, for a short time, in enforcing profound submission, and in raising immense funds. But to enforce submission by butchery, and to raise funds by spoliation, is not statesmanship. The real statesman is he who, in troubled times, keeps down the turbulent without unnecessarily harassing the well-affected; and who, when great pecuniary resources are needed, provides for the public exigencies without violating the security of property and drying up the sources of future prosperity. Such a statesman, we are confident, might, in 1793, have preserved the independence of France without shedding a drop of innocent blood, without plundering a single warehouse. Unhappily, the Republic was subject to men who were mere demagogues and in no sense statesmen. They could declaim at a club. They could lead a rabble to mischief. But they had no skill to conduct the affairs of an empire. The want of skill they supplied for a time by atrocity and blind violence. For legislative ability, fiscal ability, military ability, diplomatic ability, they had one substitute, the guillotine. Indeed their exceeding ignorance, and the barrenness of their invention, are the best excuse for their murders and robberies. We really believe that they would not have cut so many throats, and picked so many pockets, if they had known how to govern in any other way.

That under their administration the war against the European Coalition was successfully conducted is true. But that war had been successfully conducted before their elevation, and continued to be successfully conducted after their fall. Terror was not the order of the day when Brussels opened its gates to Dumourier. Terror had ceased to be the order of the day when Piedmont and Lombardy were conquered by Bonaparte. The truth is, that France was saved, not by the Committee of Public Safety, but by the energy, patriotism, and valor of the French people. Those high qualities were victorious in spite of the incapacity of rulers whose administration was a tissue, not merely of crimes, but of blunders.

We have not time to tell how the leaders of the savage

faction at length began to avenge mankind on each other; how the craven Hébert was dragged wailing and trembling to his doom; how the nobler Danton, moved by a late repentance, strove in vain to repair the evil which he had wrought, and half redeemed the great crime of September by manfully encountering death in the cause of mercy.

Our business is with Barère. In all those things he was not only consenting, but eagerly and joyously forward. Not merely was he one of the guilty administration. He was the man to whom was especially assigned the office of proposing and defending outrages on justice and humanity, and of furnishing to atrocious schemes an appropriate garb of atrocious rodomontade. Barère first proclaimed from the tribune of the Convention that terror must be the order of the day. It was by Barère that the Revolutionary Tribunal of Paris was provided with the aid of a public accuser worthy of such a court, the infamous Fouquier Tinville. It was Barère who, when one of the old members of the National Assembly had been absolved by the Revolutionary Tribunal, gave orders that a fresh jury should be summoned. "Acquit one of the National Assembly!" he cried. "The Tribunal is turning against the Revolution." It is unnecessary to say that the prisoner's head was soon in the basket. It was Barère who moved that the city of Lyons should be destroyed. "Let the plough," he cried from the tribune, "pass over her. Let her name cease to exist. The rebels are conquered; but are they all exterminated? No weakness. No mercy. Let every one be smitten. Two words will suffice to tell the whole. Lyons made war on liberty; Lyons is no more." When Toulon was taken Barère came forward to announce the event. "The conquest," said the apostate Brissotine, "won by the Mountain over the Brissotines must be commemorated by a mark set on the place where Toulon once stood. The national thunder must crush the house of every trader in the town." When Camille Desmoulins, long distinguished among the republicans by zeal and ability, dared to raise his eloquent voice against the Reign of Terror, and to point out the close analogy between the government which then oppressed France and the government of the worst of the Cæsars, Barère rose to complain of the weak compassion which tried to revive the hopes of the aristocracy. "Whoever," he said, "is nobly born is a man to be suspected. Every priest, every frequenter of the old court, every lawyer, every

banker, is a man to be suspected. Every person who grumbles at the course which the Revolution takes is a man to be suspected. There are whole castes already tried and condemned. There are callings which carry their doom with them. There are relations of blood which the law regards with an evil eye. Republicans of France!" yelled the renegade Girondist, the old enemy of the Mountain—"Republicans of France! the Brissotines led you by gentle means to slavery. The Mountain leads you by strong measures to freedom. Oh! who can count the evils which a false compassion may produce?" When the friends of Danton mustered courage to express a wish that the Convention would at least hear him in his own defence before it sent him to certain death, the voice of Barère was the loudest in opposition to their prayer. When the crimes of Lebon, one of the worst, if not the very worst, of the vicegerents of the Committee of Public Safety, had so maddened the people of the Department of the North that they resorted to the desperate expedient of imploring the protection of the Convention, Barère pleaded the cause of the accused tyrant, and threatened the petitioners with the utmost vengeance of the government. "These charges," he said, "have been suggested by wily aristocrats. The man who crushes the enemies of the people, though he may be hurried by his zeal into some excesses, can never be a proper object of censure. The proceedings of Lebon may have been a little harsh as to form." One of the small irregularities thus gently censured was this: Lebon kept a wretched man a quarter of an hour under the knife of the guillotine, in order to torment him, by reading to him, before he was despatched, a letter, the contents of which were supposed to be such as would aggravate even the bitterness of death. "But what," proceeded Barère, "is not permitted to the hatred of a republican against aristocracy? How many generous sentiments atone for what may perhaps seem acrimonious in the prosecution of public enemies? Revolutionary measures are always to be spoken of with respect. Liberty is a virgin whose veil it is not lawful to lift."

After this, it would be idle to dwell on facts which would indeed, of themselves, suffice to render a name infamous, but which make no perceptible addition to the great infamy of Barère. It would be idle, for example, to relate how he, a man of letters, a member of an Academy of Inscriptions, was foremost in that war against learning, art and history

which disgraced the Jacobin government; how he recommended a general conflagration of libraries; how he proclaimed that all records of events anterior to the Revolution ought to be destroyed; how he laid waste the Abbey of St. Denis, pulled down monuments consecrated by the veneration of ages, and scattered on the wind the dust of ancient kings. He was, in truth, seldom so well employed as when he turned for a moment from making war on the living to make war on the dead.

Equally idle would it be to dilate on his sensual excesses. That in Barère, as in the whole breed of Neros, Caligulas, and Domitians whom he resembled, voluptuousness was mingled with cruelty; that he withdrew, twice in every decade, from the work of blood to the smiling gardens of Clichy, and there forgot public cares in the madness of wine and in the arms of courtesans, has often been repeated. M. Hippolyte Carnot does not altogether deny the truth of these stories, but justly observes that Barère's dissipation was not carried to such a point as to interfere with his industry. Nothing can be more true. Barère was by no means so much addicted to debauchery as to neglect the work of murder. It was his boast that, even during his hours of recreation, he cut out work for the Revolutionary Tribunal. To those who expressed a fear that his exertions would hurt his health, the gayly answered that he was less busy than they thought. "The guillotine," he said, "does all; the guillotine governs." For ourselves, we are much more disposed to look indulgently on the pleasures which he allowed to himself than on the pain which he inflicted on his neighbors.

> "Atque utinam his potius nugis tota illa dedisset
> Tempora sævitiæ, claras quibus abstulit urbi
> Illustresque animas, impune ac vindice nullo."

An immoderate appetite for sensual gratifications is undoubtedly a blemish on the fame of Henry the Fourth, of Lord Somers, of Mr. Fox. But the vices of honest men are the virtues of Barère.

And now Barère had become a really cruel man. It was from mere pusillanimity that he had perpetrated his first great crimes. But the whole history of our race proves that the taste for the misery of others is a taste which minds not naturally ferocious may too easily acquire, and which, when once acquired, is as strong as any of the propensities with which we are born. A very few months had sufficed

to bring this man into a state of mind in which images of despair, wailing, and death had an exhilarating effect on him, and inspired him as wine and love inspire men of free and joyous natures. The cart creaking under its daily freight of victims, ancient men and lads, and fair young girls, the binding of the hands, the thrusting of the head out of the little national sash-window, the crash of the axe, the pool of blood beneath the scaffold, the heads rolling by scores in the panier—these things were to him what Lalage and a cask of Falernian were to Horace, what Rosette and a bottle of iced champagne are to De Béranger. As soon as he began to speak of slaughter, his heart seemed to be enlarged, and his fancy to become unusually fertile of conceits and gasconades. Robespierre, St. Just, and Billaud, whose barbarity was the effect of earnest and gloomy hatred, were, in his view, men who made a toil of a pleasure. Cruelty was no such melancholy business, to be gone about with an austere brow and a whining tone; it was a recreation, fitly accompanied by singing and laughing. In truth, Robespierre and Barère might be well compared to the two renowned hangmen of Louis the Eleventh. They were alike insensible of pity, alike bent on havoc. But, while they murdered, one of them frowned and canted, the other grinned and joked. For our own part, we prefer *Jean qui pleure* to *Jean qui rit*.

In the midst of the funeral gloom which overhung Paris, a gayety stranger and more ghastly than the horrors of the prison and the scaffold, distinguished the dwelling of Barère. Every morning a crowd of suitors assembled to implore his protection. He came forth in his rich dressing-gown, went round the antechamber, dispensed smiles and promise among the obsequious crowd, addressed himself with peculiar animation to every handsome woman who appeared in the circle, and complimented her in the florid style of Gascony on the bloom of her cheeks and the lustre of her eyes. When he had enjoyed the fear and anxiety of his suppliants he dismissed them, and flung all their memorials unread into the fire. This was the best way, he conceived, to prevent arrears of business from accumulating. Here he was only an imitator. Cardinal Dubois had been in the habit of clearing his table of papers in the same way. Nor was this the only point in which we could point out a resemblance between the worst statesman of the monarchy and the worst statesman of the republic.

Of Barère's peculiar vein of pleasantry a notion may be

formed from an anecdote which one of his intimate associates, a juror of the revolutionary tribunal, has related. A courtesan who bore a conspicuous part in the orgies of Clichy implored Barère to use his power against a head-dress which did not suit her style of face, and which a rival beauty was trying to bring into fashion. One of the magistrates of the capital was summoned, and received the necessary orders. Aristocracy, Barère said, was again rearing its front. These new wigs were counter-revolutionary. He had reason to know that they were made out of the long fair hair of handsome aristocrats who had died by the national chopper. Every lady who adorned herself with the relics of criminals might justly be suspected of incivism. This ridiculous lie imposed on the authorities of Paris. Female citizens were solemnly warned against the obnoxious ringlets, and were left to choose between their head-dresses and their heads. Barère's delight at the success of this facetious fiction was quite extravagant; he could not tell the story without going into such convulsions of laughter as made his hearers hope that he was about to choke. There was something peculiarly tickling and exhilarating to his mind in this grotesque combination of the frivolous with the horrible, of false locks and curling-irons with spouting arteries and reeking hatchets.

But, though Barère succeeded in earning the honorable nicknames of the Witling of Terror, and the Anacreon of the guillotine, there was one place where it was long remembered to his disadvantage that he had, for a time, talked the language of humanity and moderation. That place was the Jacobin Club. Even after he had borne the chief part in the massacre of the Girondists, in the murder of the Queen, in the destruction of Lyons, he durst not show himself within that sacred precinct. At one meeting of the society a member complained that the committee to which the supreme direction of affairs was intrusted, after all the changes which had been made, still contained one man who was not trustworthy. Robespierre, whose influence over the Jacobins was boundless, undertook the defence of his colleague, owned there was some ground for what had been said, but spoke highly of Barère's industry and aptitude for business. This seasonable interposition silenced the accuser; but it was long before the neophyte could venture to appear at the club.

At length a masterpiece of wickedness, unique, we think, even among Barère's great achievements, obtained his full

pardon even from that rigid conclave. The insupportable tyranny of the Committee of Public Safety had at length brought the minds of men, and even of women, into a fierce and hard temper, which defied or welcomed death. The life which might be any morning taken away, in consequence of the whisper of a private enemy, seemed of little value. It was something to die after smiting one of the oppressors; it was something to bequeath to the surviving tyrants a terror not inferior to that which they had themselves inspired. Human nature, hunted and worried to the utmost, now turned furiously to bay. Fouquier Tinville was afraid to walk the streets; a pistol was snapped at Collot D'Herbois; a young girl, animated apparently by the spirit of Charlotte Corday, attempted to obtain an interview with Robespierre. Suspicions arose; she was searched, and two knives were found about her. She was questioned, and spoke of the Jacobin domination with resolute scorn and aversion. It is unnecessary to say that she was sent to the guillotine. Barère declared from the tribune that the cause of these attempts was evident. Pitt and his guineas had done the whole. The English Government had organized a vast system of murder, had armed the hand of Charlotte Corday, and had now, by similar means, attacked two of the most eminent friends of liberty in France. It is needless to say that these imputations were, not only false, but destitute of all show of truth. Nay, they were demonstrably absurd: for the assassins to whom Barère referred rushed on certain death, a sure proof that they were not hirelings. The whole wealth of England would not have bribed any sane person to do what Charlotte Corday did. But, when we consider her as an enthusiast, her conduct is perfectly natural. Even those French writers who are childish enough to believe that the English Government contrived the infernal machine and strangled the Emperor Paul have fully acquitted Mr. Pitt of all share in the death of Marat and in the attempt on Robespierre. Yet on calumnies so futile as those which we have mentioned did Berère ground a motion at which all Christendom stood aghast. He proposed a decree that no quarter should be given to any English or Hanoverian soldier.* His Carmagnole was worthy of the proposition

* M. Hippolyte does his best to excuse this decree. His abuse of England is merely laughable. England has managed to deal with enemies of a very different sort from either himself or his hero. One disgraceful blunder, however, we think it right to notice.

M. Hippolyte Carnot asserts that a motion similar to that of Barère was made

with which it concluded. "That one Englishman should be spared, that for the slaves of George, for the human machines of York, the vocabulary of our armies should contain such a word as generosity, this is what the National Convention cannot endure. War to the death against every English soldier. If last year, at Dunkirk, quarter had been refused to them when they asked it on their knees, if our troops had exterminated them all, instead of suffering them to infest our fortresses by their presence, the English Government would not have renewed its attack on our frontiers this year. It is only the dead man who never comes back. What is this moral pestilence which has introduced into our armies false ideas of humanity? That the English were to be treated with indulgence was the philanthropic notion of the Brissotines; it was the patriotic practice of Dumourier. But humanity consists in exterminating our enemies. No mercy to the execrable Englishman. Such are the sentiments of the true Frenchman; for he knows that he belongs to a nation revolutionary as nature, powerful as freedom, ardent as the saltpetre which she has just torn from the entrails of the earth. Soldiers of liberty, when victory places Englishmen at your mercy, strike! None of them must return to the servile soil of Great Britain; none must pollute the free soil of France."

The Convention, thoroughly tamed and silenced, acquiesced in Barère's motion without debate. And now at last the doors of the Jacobin Club were thrown open to the disciple who had surpassed his masters. He was admitted a member by acclamation, and was soon selected to preside.

For a time he was not without hope that his decree would be carried into full effect. Intelligence arrived from the seat of war of a sharp contest between some French and English troops, in which the Republicans had the advantage, and in which no prisoners had been made. Such things happen occasionally in all wars. Barère, however, attributed the ferocity of this combat to his darling decree, and entertained the Convention with another Carmagnole.

"The Republicans," he said, "saw a division in red uniforms at a distance. The red-coats are attacked with the

in the English Parliament by the late Lord Fitzwilliam. This assertion is false. We defy M. Hippolyte Carnot to state the date and terms of the motion of which he speaks. We do not accuse him of intentional misrepresentation; but we confidently accuse him of extreme ignorance and temerity. Our readers will be amused to learn on what authority he has ventured to publish such a fable. He quotes, not the Journals of the Lords, not the Parliamentary Debates, but a ranting message of the Executive Directory to the Five Hundred, a message, too, the whole meaning of which he has utterly misunderstood.

bayonet. Not one of them escapes the blows of the Republicans. All the red-coats have been killed. No mercy, no indulgence, has been shown towards the villains. Not an Englishman whom the Republicans could reach is now living. How many prisoners should you guess that we have made? One single prisoner is the result of the day."

And now this bad man's craving for blood had become insatiable. The more he quaffed, the more he thirsted. He had begun with the English; but soon he came down with a proposition for new massacres. "All the troops," he said, "of the coalesced tyrants in garrison at Condé, Valenciennes, Le Quesnoy, and Landrecies, ought to be put to the sword unless they surrender at discretion in twenty-four hours. The English, of course, will be admitted to no capitulation whatever. With the English we have no treaty but death. As to the rest, surrender at discretion in twenty-four hours, or death, these are our conditions. If the slaves resist, let them feel the edge of the sword." And then he waxed facetious. "On these terms the Republic is willing to give them a lesson in the art of war." At that jest, some hearers, worthy of such a speaker, set up a laugh. Then he became serious again. "Let the enemy perish," he cried; "I have already said it from this tribune. It is only the dead man who never comes back. Kings will not conspire against us in the grave. Armies will not fight against us when they are annihilated. Let our war with them be a war of extermination. What pity is due to slaves whom the Emperor leads to war under the cane; whom the King of Prussia beats to the shambles with the flat of the sword; and whom the Duke of York makes drunk with rum and gin?" And at the rum and gin the Mountain and the galleries laughed again.

If Barère had been able to effect his purpose, it is difficult to estimate the extent of the calamity which he would have brought on the human race. No government, however averse to cruelty, could, in justice to its own subjects, have given quarter to enemies who gave none. Retaliation would have been not merely justifiable, but a sacred duty. It would have been necessary for Howe and Nelson to make every French sailor whom they took walk the plank. England has no peculiar reason to dread the introduction of such a system. On the contrary, the operation of Barère's new law of war would have been more unfavorable to his countrymen than to ours; for we believe that, from the beginning to the end of the war there never was a time at

which the number of French prisoners in England was not greater than the number of English prisoners in France; and so, we apprehend, it will be in all wars while England retains her maritime superiority. Had the murderous decree of the Convention been in force from 1794 to 1815, we are satisfied that, for every Englishman slain by the French, at least three Frenchmen would have been put to the sword by the English. It is, therefore, not as Englishmen, but as members of the great society of mankind, that we speak with indignation and horror of the change which Barère attempted to introduce. The mere slaughter would have been the smallest part of the evil. The butchering of a single unarmed man in cold blood, under an act of the legislature, would have produced more evil than the carnage of ten such fields as Albuera. Public law would have been subverted from the foundations; national enmities would have been inflamed to a degree of rage which happily it is not easy for us to conceive; cordial peace would have been impossible. The moral character of the European nations would have been rapidly and deeply corrupted; for in all countries those men whose calling is to put their lives in jeopardy for the defence of the public weal enjoy high consideration, and are considered as the best arbitrators on points of honor and manly bearing. With the standard of morality established in the military profession the general standard of morality must to a great extent sink or rise. It is, therefore, a fortunate circumstance that, during a long course of years, respect for the weak and clemency towards the vanquished have been considered as qualities not less essential to the accomplished soldier than personal courage. How long would this continue to be the case, if the slaying of prisoners were a part of the daily duty of the warrior? What man of kind and generous nature would, under such a system, willingly bear arms? Who, that was compelled to bear arms, would long continue kind and generous? And is it not certain that, if barbarity towards the helpless became the characteristic of military men, the taint must rapidly spread to civil and to domestic life, and must show itself in all the dealings of the strong with the weak, of husbands with wives, of employers with workmen, of creditors with debtors?

But, thank God, Barère's decree was a mere dead letter. It was to be executed by men very different from those who, in the interior of France, were the instruments of the

Committee of Public Safety, who prated at Jacobin Clubs, and ran to Fouquier Tinville with charges of incivism against women whom they could not seduce, and bankers from whom they could not extort money. The warriors who, under Hoche, had guarded the walls of Dunkirk, and who, under Klèber, had made good the defence of the wood of Monceaux, shrank with horror from an office more degrading than that of the hangman. "The Convention," said an officer to his men, "has sent orders that all the English prisoners shall be shot." "We will not shoot them," answered a stout-hearted sergeant. "Send them to the Convention. If the deputies take pleasure in killing a prisoner, they may kill him themselves, and eat him too, like savages as they are." This was the sentiment of the whole army. Bonaparte, who thoroughly understood war, who at Jaffa and elsewhere gave ample proof that he was not unwilling to strain the laws of war to their utmost rigor, and whose hatred of England amounted to a folly, always spoke of Barère's decree with loathing, and boasted that the army had refused to obey the Convention.

Such disobedience on the part of any other class of citizens would have been instantly punished by wholesale massacre; but the Committee of Public Safety was aware that the discipline which had tamed the unwarlike population of the fields and cities might not answer in camps. To fling people by scores out of a boat, and, when they catch hold of it, to chop off their fingers with a hatchet, is undoubtedly a very agreeable pastime for a thorough-bred Jacobin, when the sufferers are, as at Nantes, old confessors, young girls, or women with child. But such sport might prove a little dangerous if tried upon grim ranks of grenadiers, marked with the scars of Hondschoote, and singed by the smoke of Fleurus.

Barère, however, found some consolation. If he could not succeed in murdering the English and the Hanoverians, he was amply indemnified by a new and vast slaughter of his own countrymen and countrywomen. If the defence which has been set up for the members of the Committee of Public Safety had been well founded, if it had been true that they governed with extreme severity only because the republic was in extreme peril, it is clear that the severity would have diminished as the peril diminished. But the fact is, that those cruelties for which the public danger is made a plea became more and more enormous as the danger

became less and less, and reached the full height when there was no longer any danger at all. In the autumn of 1793, there was undoubtedly reason to apprehend that France might be unable to maintain the struggle against the European coalition. The enemy was triumphant on the frontiers. More than half the departments disowned the authority of the Convention. But at that time eight or ten necks a day were thought an ample allowance for the guillotine of the capital. In the summer of 1794, Bordeaux, Toulon, Caen, Lyons, Marseilles, had submitted to the ascendency of Paris. The French arms were victorious under the Pyrenees and on the Sambre. Brussels had fallen. Prussia had announced her intention of withdrawing from the contest. The Republic, no longer content with defending her own independence, was beginning to meditate conquest beyond the Alps and the Rhine. She was now more formidable to her neighbors than ever Louis the Fourteenth had been. And now the Revolutionary Tribunal of Paris was not content with forty, fifty, sixty heads in a morning. It was just after a series of victories, which destroyed the whole force of the single argument which has been urged in defence of the system of terror, that the Committee of Public Safety resolved to infuse into that system an energy hitherto unknown. It was proposed to reconstruct the Revolutionary Tribunal, and to collect in the space of two pages the whole revolutionary jurisprudence. Lists of twelve judges and fifty jurors were made out from among the fiercest Jacobins. The substantive law was simply this, that whatever the tribunal should think pernicious to the republic was a capital crime. The law of evidence was simply this, that whatever satisfied the jurors was sufficient proof. The law of procedure was of a piece with everything else. There was to be an advocate against the prisoner, and no advocate for him. It was expressly declared that, if the jurors were in any manner convinced of the guilt of the prisoner, they might convict him without hearing a single witness. The only punishment which the court could inflict was death.

Robespierre proposed this decree. When he had read it, a murmur rose from the Convention. The fear which had long restrained the deputies from opposing the Committee was overcome by a stronger fear. Every man felt the knife at his throat. "The decree," said one, "is of grave importance. I move that it be printed, and that the debate be adjourned. If such a measure were adopted, with-

out time for consideration, I would blow my brains out at once." The motion for adjournment was seconded. Then Barère sprang up. "It is impossible," he said, "that there can be any difference of opinion among us as to a law like this, a law so favorable in all respects to patriots; a law which insures the speedy punishment of conspirators. If there is to be an adjournment, I must insist that it shall not be for more than three days." The opposition was overawed; the decree was passed; and, during the six weeks which followed, the havoc was such as had never been known before.

And now the evil was beyond endurance. That timid majority which had for a time supported the Girondists, and which had, after their fall, contented itself with registering in silence the decrees of the Committee of Public Safety, at length drew courage from despair. Leaders of bold and firm character were not wanting, men such as Fouché and Tallien, who, having been long conspicuous among the chiefs of the Mountain, now found that their own lives, or lives still dearer to them than their own, were in extreme peril. Nor could it be longer kept secret that there was a schism in the despotic committee. On one side was Robespierre, St. Just, and Couthon; on the other, Collot and Billaud. Barère leaned towards these last, but only leaned towards them. As was ever his fashion when a great crisis was at hand, he fawned alternately on both parties, struck alternately at both, and held himself in readiness to chant the praises or to sign the death-warrant of either. In any event his Carmagnole was ready. The tree of liberty, the blood of traitors, the dagger of Brutus, the guineas of Perfidious Albion, would do equally well for Billaud and Robespierre.

The first attack which was made on Robespierre was indirect. An old woman named Catherine Théot, half maniac, half impostor, was protected by him, and exercised a strange influence over his mind; for he was naturally prone to superstition, and, having abjured the faith in which he had been brought up, was looking about for something to believe. Barère drew up a report against Catherine, which contained many facetious conceits, and ended, as might be expected, with a motion for sending her and some other wretched creatures of both sexes to the Revolutionary Tribunal, or, in other words, to death. This report, however, he did not dare to read to the Convention himself. Another member, less timid, was induced to father the cruel buffoonery; and

the real author enjoyed in security the dismay and vexation of Robespierre.

Barère now thought that he had done enough on one side, and that it was time to make his peace with the other. On the seventh of Thermidor, he pronounced in the Convention a panegyric on Robespierre. "That representative of the people," he said, "enjoys a reputation for patriotism, earned by five years of exertion, and by unalterable fidelity to the principles of independence and liberty." On the eighth of Thermidor, it became clear that a decisive struggle was at hand. Robespierre struck the first blow. He mounted the tribune and uttered a long invective on his opponents. It was moved that his discourse should be printed; and Barère spoke for the printing. The sense of the Convention soon appeared to be the other way; and Barère apologized for his former speech, and implored his colleagues to abstain from disputes which could be aggreeable only to Pitt and York. On the next day, the ever-memorable ninth of Thermidor, came the real tug of war. Tallien, bravely taking his life in his hand, led the onset. Billaud followed; and then all that infinite hatred which had long been kept down by terror burst forth and swept every barrier before it. When at length the voice of Robespierre, drowned by the president's bell, and by shouts of "Down with the tyrant!" had died away in hoarse gasping, Barère rose. He began with timid and doubtful phrases, watched the effect of every word he uttered, and, when the feeling of the Assembly had been unequivocally manifested, declared against Robespierre. But it was not till the people out of doors, and especially the gunners of Paris, had espoused the cause of the Convention that Barère felt quite at ease. Then he sprang to the tribune, poured forth a Carmagnole about Pisistratus and Catiline, and concluded by moving that the heads of Robespierre and Robespierre's accomplices should be cut off without a trial. The motion was carried. On the following morning the vanquished members of the Committee of Public Safety and their principal adherents suffered death. It was exactly one year since Barère had commenced his career of slaughter by moving the proscription of his old allies the Girondists. We greatly doubt whether any human being has ever succeeded in packing more wickedness into the space of three hundred and sixty-five days.

The ninth of Thermidor is one of the great epochs in the history of Europe. It is true that the three members of the

Committee of Public Safety who triumphed were by no means better men than the three who fell. Indeed, we are inclined to think that of these six statesmen the least bad was Robespierre and Saint Just, whose cruelty was the effect of sincere fanaticism operating on narrow understandings and acrimonious tempers. The worst of the six was, beyond all doubt, Barère, who had no faith in any part of the system which he upheld by persecution; who, while he sent his fellow-creatures to death for being the third cousins of royalists, had not in the least made up his mind that a republic was better than a monarchy; who, while he slew his old friends for federalism, was himself far more a federalist than any of them; who had become a murderer merely for his safety, and who continued to be a murderer merely for his pleasure.

The tendency of the vulgar is to embody everything. Some individual is selected, and often selected very injudiciously, as the representative of every great movement of the public mind, of every great revolution in human affairs; and on this individual are concentrated all the love and all the hatred, all the admiration and all the contempt which he ought rightfully to share with a whole party, a whole sect, a whole nation, a whole generation. Perhaps no human being has suffered so much from this propensity of the multitude as Robespierre. He is regarded, not merely as what he was, an envious, malevolent zealot, but as the incarnation of Terror, as Jacobinism personified. The truth is, that it was not by him that the system of terror was carried to the last extreme. The most horrible days in the history of the revolutionary tribunal of Paris were those which immediately preceded the ninth of Thermidor. Robespierre had then ceased to attend the meetings of the sovereign Committee; and the direction of affairs was really in the hands of Billaud, of Collot, and of Barère.

It had never occurred to those three tyrants that, in overthrowing Robespierre, they were overthrowing that system of Terror to which they were more attached than he had ever been. Their object was to go on slaying even more mercilessly than before. But they had misunderstood the nature of the great crisis which had at last arrived. The yoke of the Committee was broken for ever. The Convention had regained its liberty, had tried its strength, had vanquished and punished its enemies. A great reaction had commenced. Twenty-four hours after Robespierre had

ceased to live, it was moved and carried, amidst loud bursts of applause, that the sitting of the Revolutionary Tribunal should be suspended. Billaud was not at that moment present. He entered the hall soon after, learned with indignation what had passed, and moved that the vote should be rescinded. But loud cries of "No, no!" rose from those benches which had lately paid mute obedience to his commands. Barère came forward on the same day, and adjured the Convention not to relax the system of terror. "Beware, above all things," he cried, "of that fatal moderation which talks of peace and of clemency. Let aristocracy know, that here she will find only enemies sternly bent on vengeance, and judges who have no pity." But the day of the Carmagnoles was over: the restraint of fear had been relaxed; and the hatred with which the nation regarded the Jacobin dominion broke forth with ungovernable violence. Not more strongly did the tide of public opinion run against the old monarchy and aristocracy, at the time of the taking of the Bastile, than it now ran against the tyranny of the Mountain. From every dungeon the prisoners came forth, as they had gone in, by hundreds. The decree which forbade the soldiers of the republic to give quarter to the English was repealed by an unanimous vote, amidst loud acclamations; nor, passed as it was, disobeyed as it was, and rescinded as it was, can it be with justice considered as a blemish on the fame of the French nation. The Jacobin Club was refractory. It was suppressed without resistance. The surviving Girondist deputies, who had concealed themselves from the vengeance of their enemies in caverns and garrets, were readmitted to their seats in the Convention. No day passed without some signal reparation of injustice; no street in Paris was without some trace of the recent change. In the theatre, the bust of Marat was pulled down from its pedestal and broken in pieces, amidst the applause of the audience His carcass was ejected from the Pantheon. The celebrated picture of his death, which had hung in the hall of the Convention, was removed. The savage inscriptions with which the walls of the city had been covered disappeared; and, in place of death and terror, humanity, the watchword of the new rulers, was everywhere to be seen. In the mean time, the gay spirit of France, recently subdued by oppression, and now elated by the joy of a great deliverance, wantoned in a thousand forms. Art, taste, luxury, revived. Female beauty regained its empire—an empire

strengthened by the remembrance of all the tender and all the sublime virtues which women, delicately bred and reputed frivolous, had displayed during the evil days. Refined manners, chivalrous sentiments, followed in the train of love. The dawn of the Arctic summer day after the Arctic winter night, the great unsealing of the waters, the awakening of animal and vegetable life, the sudden softening of the air, the sudden blooming of the flowers, the sudden bursting of old forests into verdure, is but a feeble type of that happiest and most genial of revolutions, the revolution of the ninth of Thermidor.

But, in the midst of the revival of all kind and generous sentiments, there was one portion of the community against which mercy itself seemed to cry out for vengeance. The chiefs of the late government and their tools were now never named but as the men of blood, the drinkers of blood, the cannibals. In some parts of France, where the creatures of the Mountain had acted with peculiar barbarity, the populace took the law into its own hands and meted out justice to the Jacobins with the true Jacobin measure; but at Paris the punishments were inflicted with order and decency, and were few when compared with the number, and lenient when compared with the enormity, of the crimes. Soon after the ninth of Thermidor, two of the vilest of mankind, Fouquier Tinville, whom Barère had placed at the Revolutionary Tribunal, and Lebon, whom Barère had defended in the Convention, were placed under arrest. A third miscreant soon shared their fate, Carrier, the tyrant of Nantes. The trials of these men brought to light horrors surpassing anything that Suetonius and Lampridius have related of the worst Cæsars. But it was impossible to punish subordinate agents, who, bad as they were, had only acted in accordance with the spirit of the government which they served, and, at the same time, to grant impunity to the heads of the wicked administration. A cry was raised, both within and without the Convention, for justice on Collot, Billaud, and Barère.

Collot and Billaud, with all their vices, appear to have been men of resolute natures. They made no submission; but opposed to the hatred of mankind, at first a fierce resistance, and afterwards a dogged and sullen endurance. Barère, on the other hand, as soon as he began to understand the real nature of the revolution of Thermidor, attempted to abandon the Mountain, and to obtain admission

among his old friends of the moderate party. He declared everywhere that he had never been in favor of severe measures; that he was a Girondist; that he had always condemned and lamented the manner in which the Brissotine deputies had been treated. He now preached mercy from that tribunal from which he had recently preached extermination. "The time," he said, "has come at which our clemency may be indulged without danger. We may now safely consider temporary imprisonment as an adequate punishment for political misdemeanors." It was only a fortnight since, from the same place, he had declaimed against the moderation which dared even to talk of clemency; it was only a fortnight since he had ceased to send men and women to the guillotine of Paris, at the rate of three hundred a week. He now wished to make his peace with the moderate party at the expense of the Terrorists, as he had, a year before made his peace with the Terrorists, at the expense of the moderate party. But he was disappointed. He had left himself no retreat. His face, his voice, his rants, his jokes, had become hateful to the Convention. When he spoke he was interrupted by murmurs. Bitter reflections were daily cast on his cowardice and perfidy. On one occasion Carnot rose to give an account of a victory, and so far forgot the gravity of his character as to indulge in the sort of oratory which Barère had affected on similar occasions. He was interrupted by cries of "No more Carmagnoles!" "No more of Barère's puns!"

At length, five months after the revolution of Thermidor, the Convention resolved that a committee of twenty-one members should be appointed to examine into the conduct of Billaud, Collot, and Barère. In some weeks the report was made. From that report we learn that a paper had been discovered, signed by Barère, and containing a proposition for adding the last improvement to the system of terror. France was to be divided into circuits; itinerant revolutionary tribunals, composed of trusty Jacobins, were to move from department to department; and the guillotine was to travel in their train.

Barère, in his defence, insisted that no speech or motion which he had made in the Convention could, without a violation of the freedom of debate, be treated as a crime. He was asked how he could resort to such a mode of defence, after putting to death so many deputies on account of opinions expressed in the Convention. He had nothing to

say, but that it was much to be regretted that the sound principle had ever been violated.

He arrogated to himself a large share of the merit of the revolution in Thermidor. The men who had risked their lives to effect that revolution, and who knew that, if they had failed, Barère would, in all probability, have moved the decree for beheading them without trial, and have drawn up a proclamation announcing their guilt and their punishment to all France, were by no means disposed to acquiesce in his claims. He was reminded that, only forty-eight hours before the decisive conflict, he had, in the tribune, been profuse of adulation to Robespierre. His answer to this reproach is worthy of himself. "It was necessary," he said, "to dissemble. It was necessary to flatter Robespierre's vanity, and, by panegyric, to impel him to the attack. This was the motive which induced me to load him with those praises of which you complain. Who ever blamed Brutus for dissembling with Tarquin?"

The accused triumvirs had only one chance of escaping punishment. There was severe distress at that moment among the working people of the capital. This distress the Jacobins attributed to the reaction of Thermidor, to the lenity with which the aristocrats were now treated, and to the measures which had been adopted against the chiefs of the late administration. Nothing is too absurb to be believed by a populace which has not breakfasted, and which does not know how it is to dine. The rabble of the Faubourg St. Antoine rose, menaced the deputies, and demanded with loud cries the liberation of the persecuted patriots. But the Convention was no longer such as it had been, when similar means were employed too successful against the Girondists. Its spirit was roused. Its strength had been proved. Military means were at its command. The tumult was suppressed: and it was decreed that same evening that Collot, Billaud, and Barère should instantly be removed to a distant place of confinement.

The next day the order of the Convention was executed The account which Barère has given of his journey is the most interesting and the most trustworthy part of these Memoirs. There is no witness so infamous that a court of justice will not take his word against himself; and even Barère may be believed when he tells us how much he was hated and despised.

The carriage in which he was to travel passed, sur-

rounded by armed men, along the street of St. Honoré. A crowd soon gathered round it and increased every moment. On the long flight of steps before the church of St. Roch stood rows of eager spectators. It was with difficulty that the coach could make its way through those who hung upon it, hooting, cursing, and striving to burst the doors. Barère thought his life in danger, and was conducted at his own request to a public office, where he hoped that he might find shelter till the crowd should disperse. In the mean time, another discussion on his fate took place in the Convention. It was proposed to deal with him as he had dealt with better men, to put him out of the pale of the law, and to deliver him at once without any trial to the headsman. But the humanity which, since the ninth of Thermidor, had generally directed the public counsels, restrained the deputies from taking this course.

It was now night; and the streets gradually became quiet. The clock struck twelve; and Barère, under a strong guard, again set forth on his journey. He was conducted over the river to the place where the Orleans road branches off from the southern boulevard. Two travelling carriages stood there. In one of them was Billaud, attended by two officers; in the other two more officers were waiting to receive Barère. Collot was already on the road.

At Orleans, a city which had suffered cruelly from the Jacobin tyranny, the three deputies were surrounded by a mob bent on tearing them to pieces. All the national guards of the neighborhood were assembled; and this force was not greater than the emergency required; for the multitude pursued the carriages far on the road to Blois.

At Amboise the prisoners learned that Tours was ready to receive them. The stately bridge was occupied by a throng of people, who swore that the men under whose rule the Loire had been choked with corpses should have full personal experience of the nature of a *noyade*. In consequence of this news, the officers who had charge of the criminals made such arrangements that the carriages reached Tours at two in the morning, and drove straight to the post-house. Fresh horses were instantly ordered; and the travellers started again at full gallop. They had in truth not a moment to lose; for the alarm had been given; lights were seen in motion; and the yells of a great multitude, disappointed of its revenge, mingled with the sound of the departing wheels.

At Poitiers there was another narrow escape. As the prisoners quitted the post-house, they saw the whole population pouring in fury down the steep declivity on which the city is built. They passed near Niort, but could not venture to enter it. The inhabitants came forth with threatening aspect, and vehemently cried to the postilions to stop; but the postilions urged the horses to full speed, and soon left the town behind. Through such dangers the men of blood were brought in safety to Rochelle.

Oléron was the place of their destination, a dreary island beaten by the raging waves of the Bay of Biscay. The prisoners were confined in the castle; each had a single chamber, at the door of which a guard was placed; and each was allowed the ration of a single soldier. They were not allowed to communicate either with the garrison or with the population of the island; and soon after their arrival they were denied the indulgence of walking on the ramparts. The only place where they were suffered to take exercise was the esplanade where the troops were drilled.

They had not been long in this situation when news came that the Jacobins of Paris had made a last attempt to regain ascendency in the state, that the hall of the Convention had been forced by a furious crowd, that one of the deputies had been murdered and his head fixed on a pike, that the life of the President had been for a time in imminent danger, and that some members of the legislature had not been ashamed to join the rioters. But troops had arrived in time to prevent a massacre. The insurgents had been put to flight; the inhabitants of the disaffected quarters of the capital had been disarmed; the guilty deputies had suffered the just punishment of their treason; and the power of the Mountain was broken forever. These events strengthened the aversion with which the system of Terror and the authors of that system were regarded. One member of the Convention had moved that the three prisoners of Oléron should be put to death; another, that they should be brought back to Paris, and tried by a council of war. These propositions were rejected. But something was conceded to the party which called for severity. A vessel which had been fitted out with great expedition at Rochefort touched at Oléron; and it was announced to Collot and Billaud that they must instantly go on board. They were forthwith conveyed to Guiana, where Collot soon drank himself to death with brandy. Billaud lived many years, shun

ning his fellow-creatures and shunned by them; and diverted his lonely hours by teaching parrots to talk. Why a distinction was made between Barère and his companions in guilt, neither he nor any other writer, as far as we know, has explained. It does not appear that the distinction was meant to be at all in his favor; for orders soon arrived from Paris, that he should be brought to trial for his crimes before the criminal court of the department of the Upper Charente. He was accordingly brought back to the continent, and confined during some months at Saintes, in an old convent which had lately been turned into a jail.

While he lingered here the reaction which had followed the great crisis of Thermidor met with a temporary check. The friends of the house of Bourbon presuming on the indulgence with which they had been treated after the fall of Robespierre, not only ventured to avow their opinions with little disguise, but at length took arms against the Convention, and were not put down till much blood had been shed in the streets of Paris. The vigilance of the public authorities was therefore now directed chiefly against the Royalists; and the rigor with which the Jacobins had lately been treated was somewhat relaxed. The Convention, indeed, again resolved that Barère should be sent to Guiana. But this decree was not carried into effect. The prisoner, probably with the connivance of some powerful persons, made his escape from Saintes and fled to Bordeaux, where he remained in concealment during some years. There seems to have been a kind of understanding between him and the government, that, as long as he hid himself, he should not be found, but that, if he obtruded himself on the public eye, he must take the consequences of his rashness.

While the constitution of 1795, with its Executive Directory, its Council of Elders, and its Council of Five Hundred was in operation, he continued to live under the ban of the law. It was in vain that he solicited, even at moments when the politics of the Mountain seemed to be again in the ascendant, a remission of the sentence pronounced by the Convention. Even his fellow-regicides, even the authors of the slaughter of Vendémiaire and of the arrests of Fructidor, were ashamed of him.

About eighteen months after his escape from prison, his name was again brought before the world. In his own province he still retained some of his early popularity. He

had, indeed, never been in that province since the downfall of the monarchy. The mountaineers of Gascony were far removed from the seat of government, and were but imperfectly informed of what passed there. They knew that their countryman had played an important part, and that he had on some occasions promoted their local interests; and they stood by him in his adversity and in his disgrace with a constancy which presents a singular contrast to his own abject fickleness. All France was amazed to learn that the department of the Upper Pyrenees had chosen the proscribed tyrant a member of the Council of Five Hundred. The council, which, like our House of Commons, was the judge of the election of its own members, refused to admit him. When his name was read from the roll, a cry of indignation rose from the benches. "Which of you," exclaimed one of the members, "would sit by the side of such a monster?" "Not I, not I!" answered a crowd of voices. One deputy declared that he would vacate his seat if the hall were polluted by the presence of such a wretch. The election was declared null on the ground that the person elected was a criminal skulking from justice; and many severe reflections were thrown on the lenity which suffered him to be still at large.

He tried to make his peace with the Directory, by writing a bulky libel on England, entitled, The Liberty of the Seas. He seems to have confidently expected that this work would produce a great effect. He printed three thousand copies, and, in order to defray the expense of publication, sold one of his farms for the sum of ten thousand francs. The book came out; but nobody bought it, in consequence, if Barère is to be believed, of the villany of Mr. Pitt, who bribed the Directory to order the Reviewers not to notice so formidable an attack on the maritime greatness of perfidious Albion.

Barère had been about three years at Bordeaux when he received intelligence that the mob of the town designed him the honor of a visit on the ninth of Thermidor, and would probably administer to him what he had, in his defence of his friend Lebon, described as substantial justice under forms a little harsh. It was necessary for him to disguise himself in clothes such as were worn by the carpenters of the dock. In this garb, with a bundle of wood shavings under his arm, he made his escape into the vineyards which surround the city, lurked during some days in a peasant's hut, and, when

the dreaded anniversary was over, stole back into the city. A few months later he was again in danger. He now thought that he should be nowhere so safe as in the neighborhood of Paris. He quitted Bordeaux, hastened undetected through those towns where four years before his life had been in extreme danger, passed through the capital in the morning twilight, when none were in the streets except shop-boys taking down the shutters, and arrived safe at the pleasant village of St. Ouen on the Seine. Here he remained in seclusion during some months. In the mean time Bonaparte returned from Egypt, placed himself at the head of a coalition of discontented parties, covered his designs with the authority of the Elders, drove the Five Hundred out of their hall at the point of the bayonet, and became absolute monarch of France under the name of First Consul.

Barère assures us that these events almost broke his heart; that he could not bear to see France again subject to a master; and that, if the representatives had been worthy of that honorable name, they would have arrested the ambitious general who insulted them. These feelings, however, did not prevent him from soliciting the protection of the new government, and from sending to the First Consul a handsome copy of the essay on The Liberty of the Seas.

The policy of Bonaparte was to cover all the past with a general oblivion. He belonged half to the Revolution and half to the reaction. He was an upstart and a sovereign; and had therefore something in common with the Jacobin, and something in common with the Royalist. All, whether Jacobins or Royalists, who were disposed to support his government, were readily received—all, whether Jacobins or Royalists, who showed hostility to his government, were put down and punished. Men who had borne a part in the worst crimes in the Reign of Terror, and men who had fought in the army of Condé, were to be found close together both in his antechambers and in his dungeons. He decorated Fouché and Maury with the same cross. He sent Aréna and Georges Cadoudal to the same scaffold. From a government acting on such principles Barère easily obtained the indulgence which the Directory had constantly refused to grant. The sentence passed by the Convention was remitted; and he was allowed to reside in Paris. His pardon, it is true, was not granted in the most honorable form; and he remained, during some time, under the special supervision of the police. He hastened, however, to pay

his court at the Luxemburg palace, where Bonaparte then resided, and was honored with a few dry and careless words by the master of France.

Here begins a new chapter of Barère's history. What passed between him and the Consular government cannot, of course, be so accurately known to us as the speeches and reports which he made in the Convention. It is, however, not difficult, from notorious facts, and from the admissions scattered over these lying Memoirs, to form a tolerably accurate notion of what took place. Bonaparte wanted to buy Barère: Barère wanted to sell himself to Bonaparte. The only question was one of price; and there was an immense interval between what was offered and what was demanded.

Bonaparte, whose vehemence of will, fixedness of purpose, and reliance on his own genius were not only great but extravagant, looked with scorn on the most effeminate and dependent of human minds. He was quite capable of perpetrating crimes under the influence either of ambition or of revenge: but he had no touch of that accursed monomania, that craving for blood and tears, which raged in some of the Jacobin chiefs. To proscribe the Terrorists would have been wholly inconsistent with his policy; but, of all the classes of men whom his comprehensive system included, he liked them the least; and Barère was the worst of them. This wretch had been branded with infamy, first by the Convention, and then by the Council of Five Hundred. The inhabitants of four or five great cities had attempted to tear him limb from limb. Nor were his vices redeemed by eminent talents for administration or legislation. It would be unwise to place in any honorable or important post a man so wicked, so odious, and so little qualified to discharge high political duties. At the same time, there was a way in which it seemed likely that he might be of use to the government. The First Consul, as he afterwards acknowledged, greatly overrated Barère's powers as a writer. The effect which the Reports of the Committee of Public Safety had produced by the camp fires of the Republican armies had been great. Napoleon himself, when a young soldier, had been delighted by those compositions, which had much in common with the rhapsodies of his favorite poet, Macpherson. The taste, indeed, of the great warrior and statesman was never very pure. His bulletins, his general orders, and his proclamations, are sometimes, it is true,

masterpieces in their kind; but we too often detect, even in his best writing, traces of Fingal, and of the Carmagnoles. It is not strange, therefore, that he should have been desirous to secure the aid of Barère's pen. Nor was this the only kind of assistance which the old member of the Committee of Public Safety might render to the Consular government. He was likely to find admission into the gloomy dens in which those Jacobins whose constancy was to be overcome by no reverse, or whose crimes admitted of no expiation, hid themselves from the curses of mankind. No enterprise was too bold or too atrocious for minds crazed by fanaticism, and familiar with misery and death. The government was anxious to have information of what passed in their secret councils; and no man was better qualified to furnish such information than Barère.

For these reasons the First Consul was disposed to employ Barère as a writer and as a spy. But Barère—was it possible that he would submit to such a degradation? Bad as he was, he had played a great part. He had belonged to that class of criminals who filled the world with the renown of their crimes; he had been one of a cabinet which had ruled France with absolute power, and made war on all Europe with signal success. Nay, he had been, though not the most powerful, yet, with the single exception of Robespierre, the most conspicuous member of that cabinet. His name had been a household word at Moscow and at Philadelphia, at Edinburgh and at Cadiz. The blood of the queen of France, the blood of the greatest orators and philosophers of France was on his hands. He had spoken; and it had been decreed that the plough should pass over the great city of Lyons. He had spoken again; and it had been decreed that the streets of Toulon should be razed to the ground. When depravity is placed so high as his, the hatred which it inspires is mingled with awe. His place was with great tyrants, with Critias and Sylla, with Eccelino and Borgia; not with hirelings, scribblers, and police runners.

> "Virtue, I grant you, is an empty boast;
> But shall the dignity of vice be lost?"

So sang Pope; and so felt Barère. When it was proposed to him to publish a journal in defence of the Consular government, rage and shame inspired him for the first and last time with something like courage. He had filled as large a

space in the eyes of mankind as Mr. Pitt or General Washington; and he was coolly invited to descend at once to the level of Mr. Lewis Goldsmith. He saw, too, with agonies of envy, that a wide distinction was made between himself and the other statesmen of the Revolution who were summoned to the aid of the government. Those statesmen were required, indeed, to make large sacrifices of principle; but they were not called on to sacrifice what, in the opinion of the vulgar, constitutes personal dignity. They were made tribunes and legislators, ambassadors and counsellors of state, ministers, senators, and consuls. They might reasonably expect to rise with the rising fortunes of their master; and, in truth, many of them were destined to wear the badge of his Legion of Honor and of his order of the Iron Crown; to be arch-chancellors and arch-treasurers, counts, dukes, and princes. Barère, only six years before, had been far more powerful, far more widely renowned, than any of them; and now, while they were thought worthy to represent the majesty of France at foreign courts, while they received crowds of suitors in gilded ante-chambers, he was to pass his life in measuring paragraphs, and scolding correctors of the press. It was too much. Those lips which had never before been able to fashion themselves to a No, now murmured expostulation and refusal. "I could not"—these are his own words—"abase myself to such a point as to serve the First Consul merely in the capacity of a journalist, while so many insignificant, low, and servile people, such as the Treilhards, the Rœderers, the Lebruns, the Marets, and others whom it is superfluous to name, held the first place in this government of upstarts."

This outbreak of spirit was of short duration. Napoleon was inexorable. It is said indeed that he was, for a moment, half inclined to admit Barère into the Council of State; but the members of that body remonstrated in the strongest terms, and declared that such a nomination would be a disgrace to them all. This plan was therefore relinquished. Thenceforth Barère's only chance of obtaining the patronage of the government was to subdue his pride, to forget that there had been a time when, with three words, he might have had the heads of the three consuls, and to betake himself, humbly and industriously, to the task of composing lampoons on England and panegyrics on Bonaparte.

It has been often asserted, we know not on what grounds,

that Barère was employed by the government not only as a writer, but as a censor of the writings of other men This imputation he vehemently denies in his Memoirs; but our readers will probably agree with us in thinking that his denial leaves the question exactly where it was.

Thus much is certain, that he was not restrained from exercising the office of censor by any scruple of conscience or honor; for he did accept an office, compared with which that of censor, odious as it is, may be called an august and beneficent magistracy. He began to have what are delicately called relations with the police. We are not sure that we have formed, or that we can convey an exact notion of the nature of Barère's new calling. It is a calling unknown in our country. It has indeed often happened in England that a plot has been revealed to the government by one of the conspirators. The informer has sometimes been directed to carry it fair towards his accomplices, and to let the evil design come to full maturity. As soon as his work is done, he is generally snatched from the public gaze, and sent to some obscure village or to some remote colony. The use of spies, even to this extent, is in the highest degree unpopular in England; but a political spy by profession is a creature from which our island is as free as it is from wolves. In France the race is well known, and was never more numerous, more greedy, more cunning, or more savage, than under the government of Bonaparte.

Our idea of a gentleman in relations with the Consular and Imperial police may perhaps be incorrect. Such as it is, we will try to convey it to our readers. We image to ourselves a well-dressed person, with a soft voice and affable manners. His opinions are those of the society in which he finds himself, but a little stronger. He often complains, in the language of honest indignation, that what passes in private conversation finds its way strangely to the government, and cautions his associates to take care what they say when they are not sure of their company. As for himself, he owns that he is indiscreet. He can never refrain from speaking his mind; and that is the reason that he is not prefect of a department.

In a gallery of the Palais Royal he overhears two friends talking earnestly about the king and the Count of Artois. He follows them into a coffee-house, sits at the table next to them, calls for his half-dish, and his small glass of cognac, takes up a journal, and seems occupied with the news. His

neighbors go on talking without restraint, and in the style of persons warmly attached to the exiled family. They depart; and he follows them half round the boulevards till he fairly tracks them to their apartments, and learns their names from the porters. From that day every letter addressed to either of them is sent from the post-office to the police, and opened. Their correspondents become known to the government, and are carefully watched. Six or eight honest families, in different parts of France, find themselves at once under the frown of power without being able to guess what offence they have given. One person is dismissed from a public office; another learns with dismay that his promising son has been turned out of the Polytechnic school.

Next, the indefatigable servant of the state falls in with an old republican, who has not changed with the times, who regrets the red cap and the tree of liberty, who has not unlearned the Thee and Thou, and who still subscribes his letters with "Health and Fraternity." Into the ears of this sturdy politician our friend pours forth a long series of complaints. What evil times! What a change since the days when the Mountain governed France! What is the First Consul but a king under a new name? What is this Legion of Honor but a new aristocracy? The old superstition is reviving with the old tyranny. There is a treaty with the Pope, and a provision for the clergy. Emigrant nobles are returning in crowds, and are better received at the Tuileries than the men of the 10th of August. This can not last. What is life without liberty? What terrors has death to the true patriot? The old Jacobin catches fire, bestows and receives the fraternal hug, and hints that there will soon be great news, and that the breed of Harmodius and Brutus is not quite extinct. The next day he is close prisoner, and all his papers are in the hands of the government.

To this vocation, a vocation compared with which the life of a beggar, of a pickpocket, of a pimp, is honorable, did Barère now descend. It was his constant practice, as often as he enrolled himself in a new party, to pay his footing with the heads of old friends. He was at first a Royalist, and he made atonement by watering the tree of liberty with the blood of Louis. He was then a Girondist; and made atonement by murdering Vergniaud and Gensonné. He fawned on Robespierre up to the eighth of Thermidor; and

he made atonement by moving, on the ninth, that Robespierre should be beheaded without a trial. He was now enlisted in the service of the new monarchy; and he proceeded to atone for his republican heresies by sending republican throats to the guillotine.

Among his most intimate associates was a Gascon named Demerville, who had been employed in an office of high trust under the Committee of Public Safety. This man was fanatically attached to the Jacobin system of politics, and, in conjunction with other enthusiasts of the same class, formed a design against the First Consul. A hint of this design escaped him in conversation with Barère. Barère carried the intelligence to Lannes, who commanded the Consular Guards. Demerville was arrested, tried, and beheaded; and among the witnesses who appeared against him was his friend Barère.

The account which Barère has given of these transactions is studiously confused and grossly dishonest. We think, however, that we can discern, through much falsehood and much artful obscurity, some truths which he labors to conceal. It is clear to us that the government suspected him of what the Italians call a double treason. It was natural that such a suspicion should attach to him. He had, in times not very remote, zealously preached the Jacobin doctrine, that he who smites a tyrant deserves higher praise than he who saves a citizen. Was it possible that the member of the Committee on Public Safety, the king-killer, the queen-killer, could in earnest mean to deliver his old confederates, his bosom friends, to the executioner, solely because they had planned an act which, if there were any truth in his own Carmagnoles, was in the highest degree virtuous and notorious? Was it not more probable that he was really concerned in the plot, and that the information which he gave was merely intended to lull or to mislead the police? Accordingly, spies were set on the spy. He was ordered to quit Paris, and not to come within twenty leagues till he received further orders. Nay, he ran no small risk of being sent, with some of his old friends, to Madagascar.

He made his peace, however, with the government so far, that he was not only permitted, during some years, to live unmolested, but was employed in the lowest sort of political drudgery. In the summer of 1803, while he was preparing to visit the south of France, he received a letter which deserves to be inserted. It was from Duroc, who is well-known

to have enjoyed a large share of Napoleon's confidence and favor.

"The First Consul having been informed that Citizen Barère is about to set out for the country, desires that he will stay in Paris.

"Citizen Barère will every week draw up a report on the state of public opinion on the proceedings of the government, and generally on everything which, in his judgment, it will be interesting to the First Consul to learn.

"He may write with perfect freedom.

"He will deliver his reports under seal into General Duroc's own hand, and General Duroc will deliver them to the First Consul. But it is absolutely necessary that nobody should suspect that this species of communication takes place; and, should any such suspicion get abroad, the First Consul will cease to receive the reports of Citizen Barère.

"It will also be proper that Citizen Barère should frequently insert in the journals articles tending to animate the public mind, particularly against the English."

During some years Barère continued to discharge the functions assigned to him by his master. Secret reports, filled with the talk of coffee-houses, were carried by him every week to the Tuileries. His friends assure us that he took especial pains to do all the harm in his power to the returned emigrants. It was not his fault if Napoleon was not apprized of every murmur and every sarcasm which old marquesses who had lost their estates, and old clergymen who had lost their benefices, uttered against the imperial system. M. Hippolyte Carnot, we grieve to say, is so much blinded by party spirit that he seems to reckon this dirty wickedness among his hero's titles to public esteem.

Barère was, at the same time, an indefatigable journalist and pamphleteer. He set up a paper directed against England, and called the *Mémorial Antibritannique*. He planned a work entitled, "France made great and illustrious by Napoleon." When the Imperial government was established, the old regicide made himself conspicuous even among the crowd of flatterers by the peculiar fulsomeness of his adulation. He translated into French a contemptible volume of Italian verses, entitled "The Poetic Crown, composed on the glorious accession of Napoleon the First, by the Shepherds of Arcadia." He commenced a new series of Carmagnoles very different from those which had charmed the Mountain. The title of Emperor of the French, he said, was mean; Napoleon ought to be Emperor of Europe. King of Italy was too humble an appellation; Napoleon's style ought to be King of Kings.

But Barère labored to small purpose in both his vocations. Neither as a writer nor as a spy was he of much use. He complains bitterly that his paper did not sell. While

the *Journal des Débats*, then flourishing under the able management of Geoffroy, had a circulation of at least twenty thousand copies, the *Mémorial Antibritannique* never, in its most prosperous times, had more than fifteen hundred subscribers; and these subscribers were, with scarcely an exception, persons residing far from Paris, probably Gascons, among whom the name of Barère had not yet lost its influence.

A writer who cannot find readers generally attributes the public neglect to any cause rather than to the true one; and Barère was no exception to the general rule. His old hatred to Paris revived in all its fury. That city, he says, has no sympathy with France. No Parisian cares to subscribe to a journal which dwells on the real wants and interests of the country. To a Parisian nothing is so ridiculous as patriotism. The higher classes of the capital have always been devoted to England. A corporal from London is better received among them than a French general. A journal, therefore, which attacks England has no chance of their support.

A much better explanation of the failure of the *Mémorial* was given by Bonaparte at St. Helena. "Barère," said he to Barry O'Meara, "had the reputation of being a man of talent: but I did not find him so. I employed him to write; but he did not display ability. He used many flowers of rhetoric, but no solid argument; nothing but *coglionere* wrapped up in high-sounding language."

The truth is that, though Barère was a man of quick parts, and could do with ease what he could do at all, he had never been a good writer. In the day of his power he had been in the habit of haranguing an excitable audience on exciting topics. The faults of his style passed uncensured; for it was a time of literary as well as of civil lawlessness, and a patriot was licensed to violate the ordinary rules of composition as well as the ordinary rules of jurisprudence and of social morality. But there had now been a literary as well as a civil reaction. As there was again a throne and a court, a magistracy, a chivalry, and a hierarchy, so was there a revival of classical taste. Honor was again paid to the prose of Pascal and Massillon, and to the verse of Racine and La Fontaine. The oratory which had delighted the galleries of the Convention was not only as much out of date as the language of Villehardouin and Joinville, but was associated in the public mind with images of horror. All the peculiar-

ities of the Anacreon of the guillotine, his words unknown to the Dictionary of the Academy, his conceits and his jokes, his Gascon idioms and his Gascon hyperboles, had become as odious as the cant of the Puritans was in England after the Restoration.

Bonaparte, who had never loved the men of the Reign of Terror, had now ceased to fear them. He was all-powerful and at the height of glory; they were weak and universally abhorred. He was a sovereign; and it is probable that he already meditated a matrimonial alliance with sovereigns. He was naturally unwilling, in his new position, to hold any intercourse with the worst class of Jacobins. Had Barère's literary assistance been important to the government, personal aversion might have yielded to considerations of policy; but there was no motive for keeping terms with a worthless man who had also proved a worthless writer. Bonaparte, therefore, gave loose to his feelings. Barère was not gently dropped, not sent into an honorable retirement, but spurned and scourged away like a troublesome dog. He had been in the habit of sending six copies of his journal on fine paper daily to the Tuileries. Instead of receiving the thanks and praises which he expected, he was dryly told that the great man had ordered five copies to be sent back. Still he toiled on; still he cherished a hope that at last Napoleon would relent, and that at last some share in the honors of the state would reward so much assiduity and so much obsequiousness. He was utterly undeceived. Under the Imperial constitution the electoral colleges of the departments did not possess the right of choosing senators or deputies, but merely that of presenting candidates. From among these candidates the Emperor named members of the senate, and the senate named members of the legislative body. The inhabitants of the Upper Pyrenees were still strangely partial to Barère. In the year 1805, they were disposed to present him as a candidate for the senate. On this Napoleon expressed the highest displeasure; and the president of the electoral college was directed to tell the voters, in plain terms, that such a choice would be disgraceful to the department. All thought of naming Barère a candidate for the senate was consequently dropped. But the people of Argelès ventured to name him a candidate for the legislative body. That body was altogether destitute of weight and dignity; it was not permitted to debate; its only function was to vote in silence

for whatever the government proposed. It is not easy to understand how any man, who had sat in free and powerful deliberative assemblies, could condescend to bear a part in such a mummery. Barère, however, was desirous of a place even in this mock legislature; and a place even in this mock legislature was refused to him. In the whole senate he had not a single vote.

Such treatment was sufficient, it might have been thought, to move the most abject of mankind to resentment. Still, however, Barère cringed and fawned on. His Letters came weekly to the Tuileries till the year 1807. At length, while he was actually writing the two hundred and twenty-third of the series, a note was put into his hands. It was from Duroc, and was much more perspicuous than polite. Barère was requested to send no more of his Reports to the palace, as the Emperor was too busy to read them.

Contempt, says the Indian proverb, pierces even the shell of the tortoise; and the contempt of the Court was felt to the quick even by the callous heart of Barère. He had humbled himself to the dust; and he had humbled himself in vain. Having been eminent among the rulers of a great and victorious state, he had stooped to serve a master in the vilest capacities; and he had been told that, even in those capacities, he was not worthy of the pittance which had been disdainfully flung to him. He was now degraded below the level even of the hirelings whom the government employed in the most infamous offices. He stood idle in the market-place, not because he thought any office too infamous, but because none would hire him.

Yet he had reason to think himself fortunate; for, had all that is avowed in these Memoirs been known, he would have received very different tokens of the Imperial displeasure. We learn from himself that, while publishing daily columns of flattery on Bonaparte, and while carrying weekly budgets of calumny to the Tuileries, he was in close connection with the agents whom the Emperor Alexander, then by no means favorably disposed towards France, employed to watch all that passed at Paris; was permitted to read all their secret despatches; was consulted by them as to the temper of the public mind and the character of Napoleon; and did his best to persuade them that the government was in a tottering condition, and that the new sovereign was not, as the world supposed, a great statesman and soldier. Next, Barère still the flatterer and talebearer

of the Imperial Court, connected himself in the same manner with the Spanish envoy. He owns that with that envoy he had relations which he took the greatest pains to conceal from his own government; that they met twice a day; and that their conversation chiefly turned on the vices of Napoleon, on his designs against Spain, and on the best mode of rendering those designs abortive. In truth, Barère's baseness was unfathomable. In the lowest deeps of shame he found out lower deeps. It is bad to be a sycophant; it is bad to be a spy. But even among sycophants and spies there are degrees of meanness. The vilest sycophant is he who privily slanders the master on whom he fawns; the vilest spy is he who serves foreigners against the government of his native land.

From 1807 to 1814 Barère lived in obscurity, railing as bitterly as his craven cowardice would permit against the Imperial administration, and coming sometimes unpleasantly across the police. When the Bourbons returned, he, as might have been expected, became a royalist, and wrote a pamphlet setting forth the horrors of the system from which the Restoration had delivered France, and magnifying the wisdom and goodness which had dictated the charter. He who had voted for the death of Louis, he who had moved the decree for the trial of Marie Antoinette, he whose hatred of monarchy had led him to make war even upon the sepulchres of ancient monarchs, assures us, with great complacency, that "in this work monarchical principles and attachment to the House of Bourbon are nobly expressed." By this apostacy he got nothing, not even any additional infamy; for his character was already too black to be blackened.

During the hundred days he again emerged for a very short time into public life; he was chosen by his native district a member of the Chamber of Representatives. But, though that assembly was composed in a great measure of men who regarded the excesses of the Jacobins with indulgence, he found himself an object of general aversion. When the President first informed the Chamber that M. Barère requested a hearing, a deep and indignant murmur ran round the benches. After the battle of Waterloo, Barère proposed that the Chamber should save France from the victorious enemy, by putting forth a proclamation about the pass of Thermopylæ and the Lacedæmonian custom of wearing flowers in times of extreme danger. Whether this

composition, if it had then appeared, would have stopped the English and Prussian armies, is a question respecting which we are left to conjecture. The Chamber refused to adopt this last of the Carmagnoles.

The Emperor had abdicated. The Bourbons returned. The Chamber of Representatives, after burlesquing during a few weeks the proceedings of the National Convention, retired with the well-earned character of having been the silliest political assembly that had met in France. Those dreaming pedants and praters never for a moment comprehended their position. They could never understand that Europe must be either conciliated or vanquished; that Europe could be conciliated only by the restoration of Louis, and vanquished only by means of a dictatorial power entrusted to Napoleon. They would not hear of Louis; yet they would not hear of the only measures which could keep him out. They incurred the enmity of all foreign powers by putting Napoleon at their head; yet they shackled him, thwarted him, quarrelled with him about every trifle, abandoned him on the first reverse. They then opposed declamations and disquisitions to eight hundred thousand bayonets; played at making a constitution for their country, when it depended on the indulgence of the victor whether they should have a country; and were at last interrupted in the midst of their babble about the rights of man and the sovereignty of the people, by the soldiers of Wellington and Blucher.

A new Chamber of Deputies was elected, so bitterly hostile to the Revolution that there was no small risk of a new Reign of Terror. It is just, however, to say that the King, his ministers, and his allies exerted themselves to restrain the violence of the fanatical royalists, and that the punishments inflicted, though in our opinion unjustifiable, were few and lenient when compared with those which were demanded by M. de Labourdonnaye and M. Hyde de Neuville. We have always heard, and are inclined to believe, that the government was not disposed to treat even the regicides with severity. But on this point the feeling of the Chamber of Deputies was so strong that it was thought necessary to make some concession. It was enacted, therefore, that whoever, having voted in January, 1793, for the death of Louis the Sixteenth, had in any manner given in an adhesion to the government of Bonaparte during the hundred days should be banished for life from France. Barère fell within

this description. He had voted for the death of Louis; and he had sat in the Chamber of Representatives during the hundred days.

He accordingly retired to Belgium, and resided there, forgotten by all mankind, till the year 1830. After the revolution of July he was at liberty to return to France; and he fixed his residence in his native province. But he was soon involved in a succession of lawsuits with his nearest relations—"three fatal sisters and an ungrateful brother," to use his own words. Who was in the right is a question about which we have no means of judging, and certainly shall not take Barère's word. The Courts appear to have decided some points in his favor and some against him. The natural inference is that there were faults on all sides. The result of this litigation was that the old man was reduced to extreme poverty, and was forced to sell his paternal house.

As far as we can judge from the few facts which remain to be mentioned, Barère continued to be Barère to the last. After his exile, he turned Jacobin again, and, when he came back to France, joined the party of the extreme left in railing at Louis Philippe, and at all Louis Philippe's ministers. M. Casimir Périer, M. De Broglie, M. Guizot, M. Thiers, in particular, are honored with his abuse; and the King himself is held up to execration as a hypocritical tyrant. Nevertheless, Barère had no scruple about accepting a charitable donation of a thousand francs a year from the private purse of the sovereign whom he hated and reviled. This pension, together with some small sums occasionally doled out to him by the department of the Interior, on the ground that he was a distressed man of letters, and by the department of Justice, on the ground that he had formerly held a high judicial office, saved him from the necessity of begging his bread. Having survived all his colleagues of the renowned Committee of Public Safety, and almost all his colleagues of the Convention, he died in January, 1841. He had attained his eighty-sixth year.

We have now laid before our readers what we believe to be a just account of this man's life. Can it be necessary for us to add anything for the purpose of assisting their judgment of his character? If we were writing about any of his colleagues in the Committee of Public Safety, about Carnot, about Robespierre, or St. Just, nay, even about Couthon, Collot, or Billaud, we might feel it necessary to

go into a full examination of the arguments which have been employed to vindicate or to excuse the system of Terror. We could, we think, show that France was saved from her foreign enemies, not by the system of Terror, but in spite of it; and that the perils which were made the plea of the violent policy of the Mountain were to a great extent created by that very policy. We could, we think, also show that the evils produced by the Jacobin administration did not terminate when it fell; that it bequeathed a long series of calamities to France and to Europe; that public opinion, which had during two generations been constantly becoming more and more favorable to civil and religious freedom, underwent, during the days of Terror, a change of which the traces are still to be distinctly perceived. It was natural that there should be such a change, when men saw that those who called themselves the champions of popular rights had compressed into the space of twelve months more crimes than the Kings of France, Merovingian, Carlovingian, and Capetian, had perpetrated in twelve centuries. Freedom was regarded as a great delusion. Men were willing to submit to the government of hereditary princes, of fortunate soldiers, of nobles, of priests; to any government but that of philosophers and philanthropists. Hence the imperial despotism, with its enslaved press and its silent tribune, its dungeons stronger than the old Bastile, and its tribunals more obsequious than the old parliaments. Hence the restoration of the Bourbons and of the Jesuits, the Chamber of 1815 with its categories of proscription, the revival of the feudal spirit, the encroachments of the clergy, the persecution of the Protestants, the appearance of a new breed of De Montforts and Dominics in the full light of the nineteenth century. Hence the admission of France into the Holy Alliance, and the war waged by the old soldiers of the tricolor against the liberties of Spain. Hence, too, the apprehensions with which, even at the present day, the most temperate plans for widening the narrow basis of the French representation are regarded by those who are especially interested in the security of property and the maintenance of order. Half a century has not sufficed to obliterate the stain which one year of depravity and madness has left on the noblest of causes.

Nothing is more ridiculous than the manner in which writers like M. Hippolyte Carnot defend or excuse the Jacobin administration, while they declaim against the reac-

tion which followed. That the reaction has produced and is still producing much evil, is perfectly true. But what produced the reaction? The spring flies up with a force proportioned to that with which it has been pressed down. The pendulum which is drawn far in one direction swings as far in the other. The joyous madness of intoxication in the evening is followed by languor and nausea on the morrow. And so, in politics, it is the sure law that every excess shall generate its opposite; nor does he deserve the name of a statesman who strikes a great blow without fully calculating the effect of the rebound. But such calculation was infinitely beyond the reach of the authors of the Reign of Terror. Violence, and more violence, blood, and more blood, made up their whole policy. In a few months these poor creatures succeeded in bringing about a reaction, of which none of them saw, and of which none of us may see, the close; and, having brought it about, they marvelled at it; they bewailed it; they execrated it; they ascribed it to everything but the real cause—their own immorality and their own profound incapacity for the conduct of great affairs.

These, however, are considerations to which, on the present occasion, it is hardly necessary for us to advert; for, be the defence which has been set up for the Jacobin policy good or bad, it is a defence which cannot avail Barère. From his own life, from his own pen, from his own mouth, we can prove that the part which he took in the work of blood is to be attributed, not even to sincere fanaticism, not even to misdirected and ill-regulated patriotism, but either to cowardice, or to delight in human misery. Will it be pretended that it was from public spirit that he murdered the Girondists? In these very Memoirs he tells us that he always regarded their death as the greatest calamity that could befall France. Will it be pretended that it was from public spirit that he raved for the head of the Austrian woman? In these very Memoirs he tells us that the time spent in attacking her was ill spent, and ought to have been employed in concerting measures of national defence. Will it be pretended that he was induced by sincere and earnest abhorrence of kingly government to butcher the living and to outrage the dead; he who invited Napoleon to take the title of King of Kings, he who assures us that after the Restoration he expressed in noble language his attachment to monarchy, and to the house of Bourbon? Had he been less

mean, something might have been said in extenuation of his cruelty. Had he been less cruel, something might have been said in extenuation of his meanness. But for him, regicide and court-spy, for him who patronized Lebon and betrayed Demerville, for him who wantoned alternately in gasconades of Jacobinism and gasconades of servility, what excuse has the largest charity to offer?

We cannot conclude without saying something about two parts of his character, which his biographer appears to consider as deserving of high admiration. Barère, it is admitted, was somewhat fickle; but in two things he was consistent, in his love of Christianity, and in his hatred to England. If this were so, we must say that England is much more beholden to him than Christianity.

It is possible that our inclinations may bias our judgment; but we think that we do not flatter ourselves when we say that Barère's aversion to our country was a sentiment as deep and constant as his mind was capable of entertaining. The value of this compliment is, indeed somewhat diminished by the circumstance that he knew very little about us. His ignorance of our institutions, manners, and history is the less excusable, because, according to his own account, he consorted much, during the peace of Amiens, with Englishmen of note, such as that eminent nobleman Lord Greaten, and that not less eminent philosopher Mr. Mackensie Cœfhis. In spite, however, of his connection with these well-known ornaments of our country, he was so ill-informed about us as to fancy that our government was always laying plans to torment him. If he was hooted at Saintes, probably by people whose relations he had murdered, it was because the cabinet of St. James's had hired the mob. If nobody would read his bad books, it was because the cabinet of St. James's had secured the Reviewers. His accounts of Mr. Fox, of Mr. Pitt, of the Duke of Wellington, of Mr. Canning, swarm with blunders surpassing even the ordinary blunders committed by Frenchmen who write about England. Mr. Fox and Mr. Pitt, he tells us, were ministers in two different reigns. Mr. Pitt's sinking fund was instituted in order to enable England to pay subsidies to the powers allied against the French republic. The Duke of Wellington's house in Hyde Park was built by the nation, which twice voted the sum of 200,000*l.* for the purpose. This, however, is exclusive of the cost of the frescoes, which were also paid for out of the public purse. Mr. Canning was the first

Englishman whose death Europe had reason to lament; for the death of Lord Ward, a relation, we presume, of Lord Greaten and Mr. Cœfhis, had been an immense benefit to mankind.

Ignorant, however, as Barère was, he knew enough of us to hate us; and we persuade ourselves that, had he known us better he would have hated us more. The nation which has combined, beyond all example and all hope, the blessings of liberty with those of order, might well be an object of aversion to one who had been false alike to the cause of order and to the cause of liberty. We have had amongst us intemperate zeal for popular rights; we have had amongst us also the intemperance of loyalty. But we have never been shocked by such a spectacle as the Barère of 1794, or as the Barère of 1804. Compared with him our fiercest demagogues have been gentle; compared with him, our meanest courtiers have been manly. Mix together Thistlewood and Bubb Dodington; and you are still far from having Barère. The antipathy between him and us is such, that neither for the crimes of his earlier nor for those of his later life does our language, rich as it is, furnish us with adequate names. We have found it difficult to relate his history without having perpetual recourse to the French vocabulary of horror, and to the French vocabulary of baseness. It is not easy to give a notion of his conduct in the Convention, without using those emphatic terms, *guillotinade*, *noyade*, *fusillade*, *mitraillade*. It is not easy to give a notion of his conduct under the Consulate and the Empire, without borrowing such words as *mouchard* and *mouton*.

We therefore like his invectives against us much better than anything else that he has written; and dwell on them, not merely with complacency, but with a feeling akin to gratitude. It was but little that he could do to promote the honor of our country; but that little he did strenuously and constantly. Renegade, traitor, slave, coward, liar, slanderer, murderer, hack writer, police-spy—the one small service which he could render to England was to hate her: and such as he was may all who hate her be!

We cannot say that we contemplate with equal satisfaction that fervent and constant zeal for religion which, according to M. Hippolyte Carnot, distinguished Barère; for, as we think that whatever brings dishonor on religion is a serious evil, we had, we own, indulged a hope that Barère was an Atheist. We now learn, however, that he was at nc

time even a skeptic, that he adhered to his faith through the whole Revolution, and that he has left several manuscript works on divinity. One of these is a pious treatise, entitled "Of Christianity, and of its Influence." Another consists of meditations on the Psalms, which will doubtless greatly console and edify the Church.

This makes the character complete. Whatsoever things are false, whatsoever things are dishonest, whatsoever things are unjust, whatsoever things are impure, whatsoever things are hateful, whatsoever things are of evil report, if there be any vice, and if there be any infamy, all these things, we knew, were blended in Barère. But one thing was still wanting; and that M. Hippolyte Carnot has supplied. When to such an assemblage of qualities a high profession of piety is added, the effect becomes overpowering. We sink under the contemplation of such exquisite and manifold perfection; and feel, with deep humility, how presumptuous it was in us to think of composing the legend of this beautified athlete of the faith, St. Bertrand of the Carmagnoles.

Something more we had to say about him. But let him go. We did not seek him out and will not keep him longer. If those who call themselves his friends had not forced him on our notice we should never have vouchsafed to him more than a passing word of scorn and abhorrence, such as we might fling at his brethren, Hébert and Fouquier Tinville, and Carrier and Lebon. We have no pleasure in seeing human nature thus degraded. We turn with disgust from the filthy and spiteful Yahoos of the fiction; and the filthiest and most spiteful Yahoo of the fiction was a noble creature when compared with the Barère of history. But what is no pleasure M. Hippolyte Carnot has made a duty. It is no light thing that a man in high and honorable public trust, a man who, from his connections and position, may not unnaturally be supposed to speak the sentiments of a large class of his countrymen, should come forward to demand approbation for a life black with every sort of wickedness, and unredeemed by a single virtue. This M. Hippolyte Carnot has done. By attempting to enshrine this Jacobin carrion, he has forced us to gibbet it; and we venture to say that, from the eminence of infamy on which we have placed it, he will not easily take it down.

THE EARL OF CHATHAM.*

(*Edinburgh Review*, *October*, 1844.)

More than ten years ago we commenced a sketch of the political life of the great Lord Chatham. We then stopped at the death of George the Second, with the intention of speedily resuming our task. Circumstances, which it would be tedious to explain, long prevented us from carrying this intention into effect. Nor can we regret the delay. For the materials which were within our reach in 1834 were scanty and unsatisfactory, when compared with those which we at present possess. Even now, though we have had access to some valuable sources of information which have not yet been opened to the public, we cannot but feel that the history of the first ten years of the reign of George the Third is but imperfectly known to us. Nevertheless, we are inclined to think that we are in a condition to lay before our readers a narrative neither uninstructive nor uninteresting. We therefore turn with pleasure to our long interrupted labor.

We left Pitt in the zenith of prosperity and glory, the idol of England, the terror of France, the admiration of the whole civilized world. The wind, from whatever quarter it blew, carried to England tidings of battles won, fortresses taken, provinces added to the empire. At home, factions had sunk into a lethargy, such as had never been known since the great religious schism of the sixteenth century had roused the public mind from repose.

In order that the events which we have to relate may be clearly understood, it may be desirable that we should advert to the causes which had for a time suspended the animation of both the great English parties.

If, rejecting all that is merely accidental, we look at the essential characteristics of the Whig and the Tory, we may consider each of them as the representative of a great principle, essential to the welfare of nations. One is, in an

* 1. *Correspondence of William Pitt, Earl of Chatham.* 4 vols. 8vo. London: 1840.

2. *Letters of Horace Walpole, Earl of Orford, to Horace Mann.* 4 vols. 8vo. London: 1843-4.

especial manner, the guardian of liberty, and the other, of order. One is the moving power, and the other the steadying power of the state. One is the sail, without which society would make no progress, the other the ballast without which there would be small safety in a tempest. But, during the forty-six years which followed the accession of the House of Hanover, these distinctive peculiarities seemed to be effaced. The Whig conceived that he could not better serve the cause of civil and religious freedom than by strenuously supporting the Protestant dynasty. The Tory conceived that he could not better prove his hatred of revolutions than by attacking a government to which a revolution had given birth. Both came by degrees to attach more importance to the means than to the end. Both were thrown into unnatural situations; and both, like animals transported to an uncongenial climate, languished and degenerated. The Tory, removed from the sunshine of the court, was as a camel in the snows of Lapland. The Whig, basking in the rays of royal favor, was as a reindeer in the sands of Arabia.

Dante tells us that he saw, in Malebolge, a strange encounter between a human form and a serpent. The enemies, after cruel wounds inflicted, stood for a time glaring on each other. A great cloud surrounded them, and then a wonderful metamorphosis began. Each creature was transfigured into the likeness of its antagonist. The serpent's tail divided itself into two legs; the man's legs intertwined themselves into a tail. The body of the serpent put forth arms; the arms of the man shrank into his body. At length the serpent stood up a man, and spake; the man sank down a serpent, and glided hissing away. Something like this was the transformation which, during the reign of George the First befell the two English parties. Each gradually took the shape and color of its foe, till at length the Tory rose up erect the zealot of freedom, and the Whig crawled and licked the dust at the feet of power.

It is true that, when these degenerate politicians discussed questions merely speculative, and, above all, when they discussed questions relating to the conduct of their own grandfathers, they still seemed to differ as their grandfathers had differed. The Whig, who, during three parliaments, had never given one vote against the court, and who was ready to sell his soul for the Comptroller's staff or for the Great Wardrobe, still professed to draw his political

doctrines from Locke and Milton, still worshipped the memory of Pym and Hampden, and would still, on the thirtieth of January, take his glass, first to the man in the mask, and then to the man who would do it without a mask. The Tory, on the other hand, while he reviled the mild and temperate Walpole as a deadly enemy of liberty, could see nothing to reprobate in the iron tyranny of Strafford and Laud. But, whatever judgment the Whig or the Tory of that age might pronounce on transactions long past, there can be no doubt that, as respected the practical questions then pending, the Tory was a reformer, and indeed an intemperate and indiscreet reformer, while the Whig was conservative even to bigotry. We have ourselves seen similar effects produced in a neighboring country by similar causes. Who would have believed, fifteen years ago, that M. Guizot and M. Villemain would have to defend property and social order against the attacks of such enemies as M. Genoude and M. de La Roche Jaquelin?

Thus the successors of the old Cavaliers had turned demagogues; the successors of the old Roundheads had turned courtiers. Yet was it long before their mutual animosity began to abate; for it is the nature of parties to retain their original enmities far more firmly than their original principles. During many years, a generation of Whigs whom Sydney would have spurned as slaves, continued to wage deadly war with a generation of Tories whom Jeffreys would have hanged for republicans.

Through the whole reign of George the First, and through nearly half the reign of George the Second, a Tory was regarded as an enemy of the reigning house, and was excluded from all the favors of the crown. Though most of the country gentlemen were Tories, none but Whigs were created peers and baronets. Though most of the clergy were Tories, none but Whigs were appointed deans and bishops. In every county, opulent and well descended Tory squires complained that their names were left out of the commission of the peace, while men of small estate and mean birth, who were for toleration and excise, septennial parliaments and standing armies, presided at quarter sessions, and became deputy lieutenants.

By degrees some approaches were made towards a reconciliation. While Walpole was at the head of affairs, enmity to his power induced a large and powerful body of Whigs, headed by the heir apparent of the throne, to make

an alliance with the Tories, and a truce even with the Jacobites. After Sir Robert's fall, the ban which lay on the Tory party was taken off. The chief places in the administration continued to be filled by Whigs, and, indeed, could scarcely have been filled otherwise; for the Tory nobility and gentry, though strong in numbers and in property, had among them scarcely a single man distinguished by talents, either for business or for debate. A few of them, however, were admitted to subordinate offices; and this indulgence produced a softening effect on the temper of the whole body. The first levee of George the Second after Walpole's resignation was a remarkable spectacle. Mingled with the constant supporters of the House of Brunswick, with the Russells, the Cavendishes, and the Pelhams, appeared a crowd of faces utterly unknown to the pages and gentlemen ushers, lords of rural manors, whose ale and fox-hounds were renowned in the neighborhood of the Mendip hills, or round the Wrekin, but who had never crossed the threshold of the palace since the days when Oxford, with the white staff in his hand, stood behind Queen Anne.

During the eighteen years which followed this day, both factions were gradually sinking deeper and deeper into repose. The apathy of the public mind is partly to be ascribed to the unjust violence with which the administration of Walpole had been assailed. In the body politic, as in the natural body, morbid languor generally succeeds morbid excitement. The people had been maddened by sophistry, by calumny, by rhetoric, by stimulants applied to the national pride. In the fulness of bread, they had raved as if famine had been in the land. While enjoying such a measure of civil and religious freedom as, till then, no great society had ever known, they had cried out for a Timoleon or a Brutus to stab their oppressor to the heart. They were in this frame of mind when the change of administration took place; and they soon found that there was to be no change whatever in the system of government. The natural consequences followed. To frantic zeal succeeded sullen indifference. The cant of patriotism had not merely ceased to charm the public ear, but had become as nauseous as the cant of Puritanism after the downfall of the Rump. The hot fit was over; the cold fit had begun; and it was long before seditious arts, or even real grievances, could bring back the fiery paroxysm which had run its course and reached its termination.

Two attempts were made to disturb this tranquillity. The banished heir of the house of Stewart headed a rebellion; the discontented heir of the House of Brunswick headed an opposition. Both the rebellion and the opposition came to nothing. The battle of Culloden annihilated the Jacobite party. The death of Prince Frederic dissolved the faction which, under his guidance, had feebly striven to annoy his father's government. His chief followers hastened to make their peace with the ministry; and the political torpor became complete.

Five years after the death of Prince Frederic, the public mind was for a time violently excited. But this excitement had nothing to do with the old disputes between Whigs and Tories. England was at war with France. The war had been feebly conducted. Minorca had been torn from us. Our fleet had retired before the white flag of the House of Bourbon. A bitter sense of humiliation, new to the proudest and bravest of nations, superseded every other feeling. The cry of all the counties and great towns of the realm was for a government which would retrieve the honor of the English arms. The two most powerful men in the country were the Duke of Newcastle and Pitt. Alternate victories and defeats had made them sensible that neither of them could stand alone. The interest of the state, and the interest of their own ambition, impelled them to coalesce. By their coalition was formed the ministry which was in power when George the Third ascended the throne.

The more carefully the structure of this celebrated ministry is examined, the more shall we see reason to marvel at the skill or the luck which had combined in one harmonious whole such various and, as it seemed, incompatible elements of force. The influence which is derived from stainless integrity, the influence which is derived from the vilest arts of corruption, the strength of aristocratical connection, the strength of democratical enthusiasm, all these things were for the first time found together. Newcastle brought to the coalition a vast mass of power, which had descended to him from Walpole and Pelham. The public offices, the church, the courts of law, the army, the navy, the diplomatic service, swarmed with his creatures. The boroughs, which long afterwards made up the memorable schedules A and B, were represented by his nominees. The great Whig families, which, during several generations, had been trained in the discipline of party warfare, and were accustomed to stand

together in a firm phalanx, acknowledged him as their captain. Pitt, on the other hand, had what Newcastle wanted, an eloquence which stirred the passions and charmed the imagination, a high reputation for purity, and the confidence and ardent love of millions.

The partition which the two ministers made of the powers of government was singularly happy. Each occupied a province for which he was well qualified; and neither had any inclination to intrude himself into the province of the other. Newcastle took the treasury, the civil and ecclesiastical patronage, and the disposal of that part of the secret service money which was then employed in bribing members of Parliament. Pitt was Secretary of State, with the direction of the war and of foreign affairs. Thus the filth of all the noisome and pestilential sewers of government was poured into one channel. Through the other passed only what was bright and stainless. Mean and selfish politicians, pining for commissionerships, gold sticks, and ribands, flocked to the great house at the corner of Lincoln's Inn Fields. There, at every levee, appeared eighteen or twenty pair of lawn sleeves; for there was not, it was said, a single Prelate who had not owed either his first elevation or some subsequent translation to Newcastle. There appeared those members of the House of Commons in whose silent votes the main strength of the government lay. One wanted a place in the excise for his butler. Another came about a prebend for his son. A third whispered that he had always stood by his Grace and the Protestant succession; that his last election had been very expensive; that potwallopers had now no conscience; that he had been forced to take up money on mortgage; and that he hardly knew where to turn for five hundred pounds. The Duke pressed all their hands, passed his arms round all their shoulders, patted all their backs, and sent away some with wages, and some with promises. From this traffic Pitt stood haughtily aloof. Not only was he himself incorruptible, but he shrank from the loathsome drudgery of corrupting others. He had not, however, been twenty years in Parliament, and ten in office, without discovering how the government was carried on. He was perfectly aware that bribery was practised on a large scale by his colleagues. Hating the practice, yet despairing of putting it down, and doubting whether, in in those times, any ministry could stand without it, he determined to be blind to it. He would see nothing, know noth-

ing, believe nothing. People who came to talk to him about shares in lucrative contracts, or about the means of securing a Cornish corporation, were soon put out of countenance by his arrogant humility. They did him too much honor. Such matters were beyond his capacity. It was true that his poor advice about expeditions and treaties was listened to with indulgence by a gracious sovereign. If the question were, who should command in North America, or who should be ambassador at Berlin his colleagues would probably condescend to take his opinion. But he had not the smallest influence with the Secretary of the Treasury, and could not venture to ask even for a tidewaiter's place.

It may be doubted whether he did not owe as much of his popularity to his ostentatious purity as to his eloquence, or to his talents for the administration of war. It was everywhere said with delight and admiration that the great Commoner, without any advantages of birth or fortune, had, in spite of the dislike of the Court and of the aristocracy, made himself the first man in England, and made England the first country in the world; that his name was mentioned with awe in every palace from Lisbon to Moscow; that his trophies were in all the four quarters of the globe; yet that he was still plain William Pitt, without title or riband, without pension or sinecure place. Whenever he should retire, after saving the state, he must sell his coach horses and his silver candlesticks. Widely as the taint of corruption had spread, his hands were clean. They had never received, they had never given, the price of infamy. Thus the coalition gathered to itself support from all the high and all the low parts of human nature, and was strong with the whole united strength of virtue and of Mammon.

Pitt and Newcastle were co-ordinate chief ministers. The subordinate places had been filled on the principle of including in the government every party and shade of party, the avowed Jacobites alone excepted, nay, every public man who, from his abilities or from his situation, seemed likely to be either useful in office or formidable in opposition.

The Whigs, according to what was then considered as their prescriptive right, held by far the largest share of power. The main support of the administration was what may be called the great Whig connection, a connection which, during near half a century, had generally had the chief sway in the country, and which derived an immense authority from rank, wealth, borough interest, and firm

union. To this connection, of which Newcastle was the head, belonged the houses of Cavendish, Lennox, Fitzroy, Bentinck, Manners, Conway, Wentworth, and many others of high note.

There were two other powerful Whig connections, either of which might have been a nucleus for a strong opposition. But room had been found in the government for both. They were known as the Grenvilles and the Bedfords.

The head of the Grenvilles was Richard Earl Temple. His talents for administration and debate were of no high order. But his great possessions, his turbulent and unscrupulous character, his restless activity, and his skill in the most ignoble tactics of faction, made him one of the most formidable enemies that a ministry could have. He was keeper of the privy seal. His brother George was treasurer of the navy. They were supposed to be on terms of close friendship with Pitt, who had married their sister, and was the most uxorious of husbands.

The Bedfords, or, as they were called by their enemies, the Bloomsbury gang, professed to be led by John Duke of Bedford, but in truth led him wherever they chose, and very often led him where he never would have gone of his own accord. He had many good qualities of head and heart, and would have been certainly a respectable and possibly a distinguished man, if he had been less under the influence of his friends, or more fortunate in choosing them. Some of them were indeed, to do them justice, men of parts. But here, we are afraid, eulogy must end. Sandwich and Rigby were able debaters, pleasant boon companions, dexterous intriguers, masters of all the arts of jobbing and electioneering, and both in public and private life, shamelessly immoral. Weymouth had a natural eloquence, which sometimes astonished those who knew how little he owed to study. But he was indolent and dissolute, and had early impaired a fine estate with the dice box, and a fine constitution with the bottle. The wealth and power of the Duke, and the talents and audacity of some of his retainers, might have seriously annoyed the strongest ministry. But his assistance had been secured. He was Lord Lieutenant of Ireland; Rigby was his secretary; and the whole party dutifully supported the measures of the Government.

Two men had, a short time before, been thought likely to contest with Pitt the lead of the House of Commons, William Murray and Henry Fox. But Murray had been

removed to the Lords, and was Chief Justice of the King's Bench. Fox was indeed still in the Commons: but means had been found to secure, if not his strenuous support, at least his silent acquiescence. He was a poor man; he was a doting father. The office of Paymaster-General during an expensive war was, in that age, perhaps the most lucrative situation in the gift of the government. This office was bestowed on Fox. The prospect of making a noble fortune in a few years, and of providing amply for his darling boy Charles, was irresistibly tempting. To hold a subordinate place, however profitable, after having led the House of Commons, and having been intrusted with the business of forming a ministry, was indeed a great descent. But a punctilious sense of personal dignity was no part of the character of Henry Fox.

We have not time to enumerate all the other men of weight who were, by some tie or other, attached to the government. We may mention Hardwick, reputed the first lawyer of the age; Legge, reputed the first financier of the age; the acute and ready Oswald; the bold and humorous Nugent; Charles Townshend, the most brilliant and versatile of mankind; Elliot, Barrington, North, Pratt. Indeed, as far as we can recollect, there were in the whole House of Commons only two men of distinguished abilities who were not connected with the government; and those two men stood so low in public estimation, that the only service which they could have rendered to any government would have been to oppose it. We speak of Lord George Sackville and Bubb Dodington.

Though most of the official men, and all the members of the cabinet, were reputed Whigs, the Tories were by no means excluded from employment. Pitt had gratified many of them with commands in the militia, which increased both their income and their importance in their own counties; and they were therefore in better humor than at any time since the death of Anne. Some of the party still continued to grumble over their punch at the Cocoa Tree; but in the House of Commons not a single one of the malcontents durst lift his eyes above the buckle of Pitt's shoe.

Thus there was absolutely no opposition. Nay, there was no sign from which it could be guessed from what quarter opposition was likely to arise. Several years passed during which Parliament seemed to have abdicated its chief functions. The Journals of the House of Commons, during

four sessions, contain no trace of a division on a party question. The supplies, though beyond precedent great, were voted without discussion. The most animated debates of that period were on road bills and inclosure bills.

The old King was content; and it mattered little whether he was content or not. It would have been impossible for him to emancipate himself from a ministry so powerful, even if he had been inclined to do so. But he had no such inclination. He had once, indeed, been strongly prejudiced against Pitt, and had repeatedly been ill used by Newcastle; but the vigor and success with which the war had been waged in Germany, and the smoothness with which all public business was carried on, had produced a favorable change in the royal mind.

Such was the posture of affairs when, on the twenty-fifth of October, 1760, George the Second suddenly died, and George the Third, then twenty-two years old, became King. The situation of George the Third differed widely from that of his grandfather and that of his greatgrandfather. Many years had elapsed since a sovereign of England had been an object of affection to any part of his people. The first two kings of the House of Hanover had neither those hereditary rights which have often supplied the defect of merit, nor those personal qualities which have often supplied the defect of title. A prince may be popular with little virtue or capacity, if he reigns by birthright derived from a long line of illustrious predecessors. An usurper may be popular, if his genius has saved or aggrandized the nation which he governs. Perhaps no rulers have in our time had a stronger hold on the affection of subjects than the Emperor Francis, and his son-in-law the Emperor Napoleon. But imagine a ruler with no better title than Napoleon, and no better understanding than Francis. Richard Cromwell was such a ruler; and, as soon as an arm was lifted up against him, he fell without a struggle, amidst universal derision. George the First and George the Second were in a situation which bore some resemblance to that of Richard Cromwell. They were saved from the fate of Richard Cromwell by the strenuous and able exertions of the Whig party, and by the general conviction that the nation had no choice but between the House of Brunswick and popery. But by no class were the Guelphs regarded with that devoted affection, of which Charles the First, Charles the Second, and James the Second, in spite of the greatest

faults, and in the midst of the greatest misfortunes, received innumerable proofs. Those Whigs who stood by the new dynasty so manfully with purse and sword did so on principles independent of, and indeed almost incompatible with, the sentiment of devoted loyalty. The moderate Tories regarded the foreign dynasty as a great evil, which must be endured for fear of a greater evil. In the eyes of the high Tories, the Elector was the most hateful of robbers and tyrants. The crown of another was on his head; the blood of the brave and loyal was on his hands. Thus, during many years, the Kings of England were objects of strong personal aversion to many of their subjects, and of strong personal attachment to none. They found, indeed, firm and cordial support against the pretender to their throne; but this support was given, not at all for their sake, but for the sake of a religious and political system which would have been endangered by their fall. This support, too, they were compelled to purchase by perpetually sacrificing their private inclinations to the party which had set them on the throne, and which maintained them there.

At the close of the reign of George the Second, the feeling of aversion with which the House of Brunswick had long been regarded by half the nation had died away; but no feeling of affection to that house had yet sprung up. There was little, indeed, in the old King's character to inspire esteem or tenderness. He was not our countryman. He never set foot on our soil till he was more than thirty years old. His speech bewrayed his foreign origin and breeding. His love for his native land, though the most amiable part of his character, was not likely to endear him to his British subjects. He was never so happy as when he could exchange St. James's for Hernhausen. Year after year, our fleets were employed to convey him to the Continent, and the interests of his kingdom were as nothing to him when compared with the interests of his Electorate. As to the rest, he had neither the qualities which make dulness respectable, or the qualities which make libertinism attractive. He had been a bad son and a worse father, an unfaithful husband and an ungraceful lover. Not one magnanimous or humane action is recorded of him; but many instances of meanness, and of a harshness, which, but for the strong constitutional restraints under which he was placed, might have made the misery of his people.

He died; and at once a new world opened. The young

King was a born Englishman. All his tastes and habits, good or bad, were English. No portion of his subjects had anything to reproach him with. Even the remaining adherents of the House of Stuart could scarcely impute to him the guilt of usurpation. He was not responsible for the Revolution, for the Act of Settlement, for the suppression of the risings of 1715 and of 1745. He was innocent of the blood of Derwentwater and Kilmarnock, of Balmerino and Cameron. Born fifty years after the old line had been expelled, fourth in descent and third in succession of the Hanoverian dynasty, he might plead some show of hereditary right. His age, his appearance, and all that was known of his character, conciliated public favor. He was in the bloom of youth; his person and address were pleasing. Scandal imputed to him no vice; and flattery might without any glaring absurdity, ascribe to him many princely virtues.

It is not strange, therefore, that the sentiment of loyalty, a sentiment which had lately seemed to be as much out of date as the belief in witches or the practice of pilgrimage, should, from the day of his accession, have begun to revive. The Tories in particular, who had always been inclined to King-worship, and who had long felt with pain the want of an idol before whom they could bow themselves down, were as joyful as the priests of Apis, when, after a long interval, they had found a new calf to adore. It was soon clear that George the Third was regarded by a portion of the nation with a very different feeling from that which his two predecessors had inspired. They had been merely First Magistrates, Doges, Stadtholders; he was emphatically a King, the anointed of heaven, the breath of his people's nostrils. The years of the widowhood and mourning of the Tory party were over. Dido had kept faith long enough to the cold ashes of a former lord; she had at last found a comforter, and recognized the vestiges of the old flame. The golden days of Harley would return. The Somersets, the Lees, and the Wyndhams would again surround the throne. The latitudinarian Prelates, who had not been ashamed to correspond with Doddridge and to shake hands with Whiston, would be succeeded by divines of the temper of South and Atterbury. The devotion which had been so signally shown to the House of Stuart, which had been proof against defeats, confiscations, and proscriptions, which perfidy, oppression, ingratitude, could not weary out, was now transferred entire to the House of Brunswick. If George the Third would but

accept the homage of the Cavaliers and High Churchmen, he should be to them all that Charles the First and Charles the Second had been.

The Prince, whose accession was thus hailed by a great party long estranged from his house, had received from nature a strong will, a firmness of temper to which a harsher name might perhaps be given, and an understanding not, indeed, acute or enlarged, but such as qualified him to be a good man of business. But his character had not yet fully developed itself. He had been brought up in strict seclusion. The detractors of the Princess Dowager of Wales affirmed that she had kept her children from commerce with society, in order that she might hold an undivided empire over their minds. She gave a very different explanation of her conduct. She would gladly, she said, see her sons and daughters mix in the world, if they could do so without risk to their morals. But the profligacy of the people of quality alarmed her. The young men were all rakes; the young women made love, instead of waiting till it was made to them. She could not bear to expose those whom she loved best to the contaminating influence of such society. The moral advantages of the system of education which formed the Duke of York, the Duke of Cumberland, and the Queen of Denmark, may perhaps be questioned. George the Third was indeed no libertine; but he brought to the throne a mind only half opened, and was for some time entirely under the influence of his mother and of his Groom of the Stole, John Stuart, Earl of Bute.

The Earl of Bute was scarcely known even by name, to the country which he was soon to govern. He had indeed, a short time after he came of age, been chosen to fill a vacancy, which, in the middle of a parliament, had taken place among the Scotch representative peers. He had disobliged the Whig ministers by giving some silent votes with the Tories, had consequently lost his seat at the next dissolution, and had never been reëlected. Near twenty years had elapsed since he had borne any part in politics. He had passed some of those years at his seat in one of the Hebrides, and from that retirement he had emerged as one of the household of Prince Frederic. Lord Bute, excluded from public life, had found out many ways of amusing his leisure. He was a tolerable actor in private theatricals, and was particularly successful in the part of Lothario. A handsome leg, to which both painters and satirists took care to

give prominence, was among his chief qualifications for the stage. He devised quaint dresses for masquerades. He dabbled in geometry, mechanics, and botany. He paid some attention to antiquities and works of art, and was considered in his own circle as a judge of painting, architecture, and poetry. It is said that his spelling was incorrect. But though, in our time, incorrect spelling is justly considered as a proof of sordid ignorance, it would be unjust to apply the same rule to people who lived a century ago. The novel of Sir Charles Grandison was published about the time at which Lord Bute made his appearance at Leicester House. Our readers may perhaps remember the account which Charlotte Grandison gives of her two lovers. One of them, a fashionable baronet who talks French and Italian fluently, cannot write a line in his own language without some sin against orthography; the other, who is represented as a most respectable specimen of the young aristocracy, and something of a virtuoso, is described as spelling pretty well for a lord. On the whole, the Earl of Bute might fairly be called a man of cultivated mind. He was also a man of undoubted honor. But his understanding was narrow, and his manners cold and haughty. His qualifications for the part of a statesman were best described by Frederic, who often indulged in the unprincely luxury of sneering at his dependents. "Bute," said his Royal Highness, "you are the very man to be envoy at some small proud German court where there is nothing to do."

Scandal represented the Groom of the Stole as the favored lover of the Princess Dowager. He was undoubtedly her confidential friend. The influence which the two united exercised over the mind of the King was for a time unbounded. The Princess, a woman and a foreigner, was not likely to be a judicious adviser about affairs of state. The Earl could scarcely be said to have served even a noviciate in politics. His notions of government had been acquired in the society which had been in the habit of assembling round Frederic at Kew and Leicester House. That society consisted principally of Tories, who had been reconciled to the House of Hanover by the civility with which the Prince had treated them, and by the hope of obtaining high preferment when he should come to the throne. Their political creed was a peculiar modification of Toryism. It was the creed neither of the Tories of the seventeenth nor of the Tories of the nineteenth century. It was the creed, not

of Filmer and Sacheverell, not of Perceval and Eldon, but of the sect of which Bolingbroke may be considered as the chief doctor. This sect deserves commendation for having pointed out and justly reprobated some great abuses which sprang up during the long domination of the Whigs. But it is far easier to point out and reprobate abuses than to propose beneficial reforms: and the reforms which Bolingbroke proposed would either have been utterly inefficient or would have produced much more mischief than they would have removed.

The Revolution had saved the nation from one class of evils, but had at the same time—such is the imperfection of all things human—engendered or aggravated another class of evils which required new remedies. Liberty and property were secure from the attacks of prerogative. Conscience was respected. No government ventured to infringe any of the rights solemnly recognized by the instrument which had called William and Mary to the throne. But it cannot be denied that, under the new system, the public interests and the public morals were seriously endangered by corruption and faction. During the long struggle against the Stuarts, the chief object of the most enlightened statesmen had been to strengthen the House of Commons. The struggle was over; the victory was won; the House of Commons was supreme in the state; and all the vices which had till then been latent in the representative system were rapidly developed by prosperity and power. Scarcely had the executive government become really responsible to the House of Commons, when it began to appear that the House of Commons was not really responsible to the nation. Many of the constituent bodies were under the absolute control of individuals; many were notoriously at the command of the highest bidder. The debates were not published. It was very seldom known out of doors how a gentleman had voted. Thus, while the ministry was accountable to the Parliament, the majority of the Parliament was accountable to nobody. In such circumstances, nothing could be more natural than that the members should insist on being paid for their votes, should form themselves into combinations for the purpose of raising the price of their votes, and should at critical conjunctures extort large wages by threatening a strike. Thus the Whig ministers of George the First and George the Second were compelled to reduce corruption to a system, and to practise it on a gigantic scale.

If we are right as to the cause of these abuses, we can scarcely be wrong as to the remedy. The remedy was surely not to deprive the House of Commons of its weight in the state. Such a course would undoubtedly have put an end to parliamentary corruption and to parliamentary factions: for, when votes cease to be of importance, they will cease to be bought; and, when knaves can get nothing by combining, they will cease to combine. But to destroy corruption and faction by introducing despotism would have been to cure bad by worse. The proper remedy evidently was, to make the House of Commons responsible to the nation; and this was to be effected in two ways; first, by giving publicity to parliamentary proceedings, and thus placing every member on his trial before the tribunal of public opinion; and secondly, by so reforming the constitution of the House that no man should be able to sit in it who had not been returned by a respectable and independent body of constituents.

Bolingbroke and Bolingbroke's disciples recommended a very different mode of treating the diseases of the state. Their doctrine was that a vigorous use of the prerogative by a patriot King would at once break all factious combinations, and supersede the pretended necessity of bribing members of Parliament. The King had only to resolve that he would be master, that he would not be held in thraldom by any set of men, that he would take for ministers any persons in whom he had confidence, without distinction of party, and that he would restrain his servants from influencing by immoral means either the constituent bodies or the representative body. This childish scheme proved that those who proposed it knew nothing of the nature of the evil with which they pretended to deal. The real cause of the prevalence of corruption and faction was that a House of Commons, not accountable to the people, was more powerful than the King. Bolingbroke's remedy could be applied only by a King more powerful than the House of Commons. How was the patriot Prince to govern in defiance of the body without whose consent he could not equip a sloop, keep a battalion under arms, send an embassy, or defray even the charges of his own household? Was he to dissolve the Parliament? And what was he likely to gain by appealing to Sudbury and Old Sarum against the venality of their representatives? Was he to send out privy seals? Was he to levy ship-money? If so, this boasted reform

must commence in all probability by civil war, and, if consummated, must be consummated by the establishment of absolute monarchy. Or was the patriot King to carry the House of Commons with him in his upright designs? By what means? Interdicting himself from the use of corrupt influence, what motive was he to address to the Dodingtons and Winningtons? Was cupidity, strengthened by habit, to be laid asleep by a few fine sentences about virtue and union?

Absurd as this theory was, it had many admirers, particularly among men of letters. It was now to be reduced to practice; and the result was, as any man of sagacity must have foreseen, the most piteous and ridiculous of failures.

On the very day of the young King's accession, appeared some signs which indicated the approach of a great change. The speech which he made to his council was not submitted to the cabinet. It was drawn up by Bute, and contained some expressions which might be construed into reflections on the conduct of affairs during the late reign. Pitt remonstrated, and begged that these expressions might be softened down in the printed copy; but it was not till after some hours of altercation that Bute yielded; and, even after Bute had yielded, the King affected to hold out till the following afternoon. On the same day on which this singular contest took place, Bute was not only sworn of the privy council, but introduced into the cabinet.

Soon after this, Lord Holdernesse, one of the Secretaries of State, in pursuance of a plan concerted with the court, resigned the seals. Bute was instantly appointed to the vacant place. A general election speedily followed, and the new Secretary entered parliament in the only way in which he then could enter it, as one of the sixteen representative peers of Scotland.*

Had the ministers been firmly united it can scarcely be doubted that they would have been able to withstand the court. The parliamentary influence of the Whig aristocracy, combined with the genius, the virtue, and the fame of Pitt, would have been irresistible. But there had been in the cabinet of George the Second latent jealousies and enmities, which now began to show themselves. Pitt had been estranged from his old ally Legge, the Chancellor of

* In the reign of Anne, the House of Lords had resolved that, under the 23d article of Union, no Scotch peer could be created a peer of Great Britain. This resolution was not annulled till the year 1782.

the Exchequer. Some of the ministers were envious of Pitt's popularity. Others were, not altogether without cause, disgusted by his imperious and haughty demeanor. Others, again, were honestly opposed to some parts of his policy. They admitted that they had found the country in the depths of humiliation, and had raised it to the height of glory: they admitted that he had conducted the war with energy, ability, and splendid success; but they began to hint that the drain on the resources of the state was unexampled, and that the public debt was increasing with a speed at which Montague or Godolphin would have stood aghast. Some of the acquisitions made by our fleets and armies were, it was acknowledged, profitable as well as honorable; but, now that George the Second was dead, a courtier might venture to ask why England was to become a party in a dispute between two German powers. What was it to her whether the House of Hapsburg or the House of Brandenburg ruled in Silesia? Why were the best English regiments fighting on the Main? Why were the Prussian battalions paid with English gold? The great minister seemed to think it beneath him to calculate the price of victory. As long as the Tower guns were fired, as the streets were illuminated, as French banners were carried in triumph through London, it was to him matter of indifference to what extent the public burdens were augmented. Nay, he seemed to glory in the magnitude of those sacrifices which the people, fascinated by his eloquence and success, had too readily made, and would long and bitterly regret. There was no check on waste or embezzlement. Our commissaries returned from the camp of Prince Ferdinand to buy boroughs, to rear palaces, to rival the magnificence of the old aristocracy of the realm. Already had we borrowed, in four years of war, more than the most skilful and economical government would pay in forty years of peace. But the prospect of peace was as remote as ever. It could not be doubted that France, smarting and prostrate, would consent to fair terms of accommodation; but this was not what Pitt wanted. War had made him powerful and popular; with war, all that was brightest in his life was associated: for war his talents were peculiarly fitted. He had at length begun to love war for its own sake, and was more disposed to quarrel with neutrals than to make peace with enemies.

Such were the views of the Duke of Bedford and of the

Earl of Hardwicke; but no member of the government held these opinions so strongly as George Grenville, the treasurer of the navy. George Grenville was brother-in-law of Pitt, and had always been reckoned one of Pitt's personal and political friends. But it is difficult to conceive two men of talents and integrity more utterly unlike each other. Pitt, as his sister often said, knew nothing accurately except Spenser's Fairy Queen. He had never applied himself steadily to any branch of knowledge. He was a wretched financier. He never became familiar even with the rules of that House of which he was the brightest ornament. He had never studied public law as a system; and was, indeed, so ignorant of the whole subject, that George the Second, on one occasion, complained bitterly that a man who had never read Vattel should presume to undertake the direction of foreign affairs. But these defects were more than redeemed by high and rare gifts, by a strange power of inspiring great masses of men with confidence and affection, by an eloquence which not only delighted the ear, but stirred the blood, and brought tears into the eyes, by originality in devising plans, by vigor in executing them. Grenville, on the other hand, was by nature and habit a man of details. He had been bred a lawyer; and he had brought the industry and acuteness of the Temple into official and parliamentary life. He was supposed to be intimately acquainted with the whole fiscal system of the country. He had paid especial attention to the law of Parliament, and was so learned in all things relating to the privileges and orders of the House of Commons that those who loved him least pronounced him the only person competent to succeed Onslow in the Chair. His speeches were generally instructive, and sometimes, from the gravity and earnestness with which he spoke, even impressive, but never brilliant, and generally tedious. Indeed, even when he was at the head of affairs, he sometimes found it difficult to obtain the ear of the House. In disposition as well as in intellect, he differed widely from his brother-in-law. Pitt was utterly regardless of money. He would scarcely stretch out his hand to take it; and, when it came, he threw it away with childish profusion. Grenville, though strictly upright, was grasping and parsimonious. Pitt was a man of excitable nerves, sanguine in hope, easily elated by success and popularity, keenly sensible of injury, but prompt to forgive; Grenville's character was stern, melancholy, and pertinacious

Nothing was more remarkable in him than his inclination always to look on the dark side of things. He was the raven of the House of Commons, always croaking defeat in the midst of triumphs, and bankruptcy with an overflowing exchequer. Burke, with general applause, compared him, in a time of quiet and plenty, to the evil spirit whom Ovid described looking down on the stately temples and wealthy haven of Athens, and scarce able to refrain from weeping because she could find nothing at which to weep. Such a man was not likely to be popular. But to unpopularity Grenville opposed a dogged determination, which sometimes forced even those who hated him to respect him.

It was natural that Pitt and Grenville, being such as they were, should take very different views of the situation of affairs. Pitt could see nothing but the trophies; Grenville could see nothing but the bill. Pitt boasted that England was victorious at once in America, in India, and in Germany, the umpire of the Continent, the mistress of the sea. Grenville cast up the subsidies, sighed over the army extraordinaries, and groaned in spirit to think that the nation had borrowed eight millions in one year.

With a ministry thus divided it was not difficult for Bute to deal. Legge was the first who fell. He had given offence to the young King in the late reign, by refusing to support a creature of Bute at a Hampshire election. He was not only turned out, but in the closet, when he delivered up his seal of office, was treated with gross incivility.

Pitt, who did not love Legge, saw this event with indifference. But the danger was now fast approaching himself. Charles the Third of Spain had early conceived a deadly hatred of England. Twenty years before, when he was King of the Two Sicilies, he had been eager to join the coalition against Maria Theresa. But an English fleet had suddenly appeared in the Bay of Naples. An English captain had landed, had proceeded to the palace, had laid a watch on the table, and had told his majesty that, within an hour, a treaty of neutrality must be signed, or a bombardment would commence. The treaty was signed; the squadron sailed out of the bay twenty-four hours after it had sailed in; and from that day the ruling passion of the humbled Prince was aversion to the English name. He was at length in a situation in which he might hope to gratify that passion. He had recently become King of Spain and the Indies. He saw, with envy and apprehension, the

triumphs of our navy, and the rapid extension of our colonial Empire. He was a Bourbon, and sympathized with the distress of the house from which he sprang. He was a Spaniard, and no Spaniard could bear to see Gibraltar and Minorca in the possession of a foreign power. Impelled by such feelings, Charles concluded a secret treaty with France. By this treaty, known as the Family Compact, the two powers bound themselves, not in express words, but by the clearest implication, to make war on England in common. Spain postponed the declaration of hostilities only till her fleet, laden with the treasures of America, should have arrived.

The existence of the treaty could not be kept a secret from Pitt. He acted as a man of his capacity and energy might be expected to act. He at once proposed to declare war against Spain, and to intercept the American fleet. He had determined, it is said, to attack without delay both Havana and the Philippines.

His wise and resolute counsel was rejected. Bute was foremost in opposing it, and was supported by almost the whole cabinet. Some of the ministers doubted, or affected to doubt, the correctness of Pitt's intelligence; some shrank from the responsibility of advising a course so bold and decided as that which he proposed; some were weary of his ascendency, and were glad to be rid of him on any pretext. One only of his colleagues agreed with him, his brother-in-law, Earl Temple.

Pitt and Temple resigned their offices. To Pitt the young King behaved at parting in the most gracious manner. Pitt, who, proud and fiery everywhere else, was always meek and humble in the closet, was moved even to tears. The King and the favorite urged him to accept some substantial mark of royal gratitude. Would he like to be appointed governor of Canada? A salary of five thousand pounds a year should be annexed to the office. Residence would not be required. It was true the governor of Canada, as the law then stood, could not be a member of the House of Commons. But a bill should be brought in, authorizing Pitt to hold his government together with a seat in Parliament, and in the preamble should be set forth his claims to the gratitude of his country. Pitt answered, with all delicacy, that his anxieties were rather for his wife and family than for himself, and that nothing would be so acceptable to him as a mark of royal goodness which might be benefi-

cial to those who were dearest to him. The hint was taken. The same Gazette which announced the retirement of the Secretary of State announced also that, in consideration of his great public services, his wife had been created a peeress in her own right, and that a pension of three thousand pounds a year, for three lives, had been bestowed on himself. It was doubtless thought that the rewards and honors conferred on the great minister would have a conciliatory effect on the public mind. Perhaps, too, it was thought that his popularity, which had partly arisen from the contempt which he had always shown for money, would be damaged by a pension; and, indeed, a crowd of libels instantly appeared, in which he was accused of having sold his country. Many of his true friends thought that he would have best consulted the dignity of his character by refusing to accept any pecuniary reward from the court. Nevertheless, the general opinion of his talents, virtues, and services, remained unaltered. Addresses were presented to him from several large towns. London showed its admiration and affection in a still more marked manner. Soon after his resignation came the Lord Mayor's day. The King and the royal family dined at Guildhall. Pitt was one of the guests. The young Sovereign, seated by his bride in his state coach, received a remarkable lesson. He was scarcely noticed. All eyes were fixed on the fallen minister; all acclamations directed to him. The streets, the balconies, the chimney tops, burst into a roar of delight as his chariot passed by. The ladies waved their handkerchiefs from the windows. The common people clung to their wheels, shook hands with the footmen, and even kissed the horses. Cries of "No Bute!" "No Newcastle salmon!" were mingled with the shouts of "Pitt for ever!" When Pitt entered Guildhall, he was welcomed by loud huzzas and clapping of hands, in which the very magistrates of the city joined. Lord Bute, in the mean time, was hooted and pelted through Cheapside, and would, it was thought, have been in some danger, if he had not taken the precaution of surrounding his carriage with a strong body guard of boxers. Many persons blamed the conduct of Pitt on this occasion as disrespectful to the King. Indeed Pitt himself afterwards owned that he had done wrong. He was led into this error, as he was afterwards led into more serious errors, by the influence of his turbulent and mischievous brother-in-law, Temple.

The events which immediately followed Pitt's retirement raised his fame higher than ever. War with Spain proved to be, as he had predicted, inevitable. News came from the West Indies that Martinique had been taken by an expedition which he had sent forth. Havana fell; and it was known that he had planned an attack on Havana. Manilla capitulated; and it was believed that he had meditated a blow against Manilla. The American fleet, which he had proposed to intercept, had unloaded an immense cargo of bullion in the haven of Cadiz, before Bute could be convinced that the Court of Madrid really entertained hostile intentions.

The session of Parliament which followed Pitt's retirement passed over without any violent storm. Lord Bute took on himself the most prominent part in the House of Lords. He had become Secretary of State, and indeed prime minister, without having once opened his lips in public except as an actor. There was, therefore, no small curiosity to know how he would acquit himself. Members of the House of Commons crowded the bar of the Lords, and covered the steps of the throne. It was generally expected that the orator would break down; but his most malicious hearers were forced to own that he had made a better figure than they expected. They, indeed, ridiculed his action as theatrical, and his style as tumid. They were especially amused by the long pauses which, not from hesitation, but from affectation, he made at all the emphatic words, and Charles Townshend cried out "Minute guns!" The general opinion however was, that, if Bute had been early practised in debate, he might have become an impressive speaker.

In the Commons, George Grenville had been intrusted with the lead. The task was not, as yet, a very difficult one: for Pitt did not think fit to raise the standard of opposition. His speeches at this time were distinguished, not only by that eloquence in which he excelled all his rivals, but also by a temperance and a modesty which had too often been wanting to his character. When war was declared against Spain, he justly laid claim to the merit of having foreseen what had at length become manifest to all, but he carefully abstained from arrogant and acrimonious expressions; and this abstinence was the more honorable to him, because his temper, never very placid, was now severely tried, both by gout and by calumny. The courtiers had

adopted a mode of warfare, which was soon turned with far more formidable effect against themselves. Half the inhabitants of the Grub Street garrets paid their milk scores, and got their shirts out of pawn, by abusing Pitt. His German war, his subsidies, his pension, his wife's peerage, were shin of beef and gin, blankets and baskets of small coal, to the starving poetasters of the Fleet. Even in the House of Commons, he was, on one occasion during this session, assailed with an insolence and malice which called forth the indignation of men of all parties; but he endured the outrage with majestic patience. In his younger days he had been but too prompt to retaliate on those who attacked him; but now, conscious of his great services, and of the space which he filled in the eyes of all mankind, he would not stoop to personal squabbles. "This is no season," he said, in the debate on the Spanish war, "for altercation and recrimination. A day has arrived when every Englishman should stand forth for his country. Arm the whole; be one people; forget everything but the public. I set you the example. Harassed by slanderers, sinking under pain and disease, for the public I forget both my wrongs and my infirmities!" On a general review of his life, we are inclined to think that his genius and virtue never shone with so pure an effulgence as during the session of 1762.

The session drew towards the close; and Bute, emboldened by the acquiescence of the Houses, resolved to strike another great blow, and to become first minister in name as well as in reality. That coalition, which a few months before had seemed all powerful, had been dissolved. The retreat of Pitt had deprived the government of popularity. Newcastle had exulted in the fall of the illustrious colleague whom he envied and dreaded, and had not foreseen that his own doom was at hand. He still tried to flatter himself that he was at the head of the government; but insults heaped on insults at length undeceived him. Places which had always been considered as in his gift, were bestowed without any reference to him. His expostulations only called forth significant hints that it was time for him to retire. One day he pressed on Bute the claims of a Whig Prelate to the archbishopric of York. "If your grace thinks so highly of him," answered Bute, "I wonder that you did not promote him when you had the power." Still the old man clung with a desperate grasp to the wreck. Seldom, indeed, have Christian meekness and Christian

humility equalled the meekness and humility of his patient and abject ambition. At length he was forced to understand that all was over. He quitted that Court where he had held high office during forty-five years, and hid his shame and regret among the cedars of Claremont. Bute became first lord of the treasury.

The favorite had undoubtedly committed a great error. It is impossible to imagine a tool better suited to his purposes than that which he thus threw away, or rather put into the hands of his enemies. If Newcastle had been suffered to play at being first minister, Bute might securely and quietly have enjoyed the substance of power. The gradual introduction of Tories into all the departments of the government might have been effected without any violent clamor, if the chief of the great Whig connection had been ostensibly at the head of affairs. This was strongly represented to Bute by Lord Mansfield, a man who may justly be called the father of modern Toryism, of Toryism modified to suit an order of things under which the House of Commons is the most powerful body in the state. The theories which had dazzled Bute could not impose on the fine intellect of Mansfield. The temerity with which Bute provoked the hostility of powerful and deeply rooted interests, was displeasing to Mansfield's cold and timid nature. Expostulation, however, was vain. Bute was impatient of advice, drunk with success, eager to be, in show as well as in reality, the head of the government. He had engaged in an undertaking in which a screen was absolutely necessary to his success, and even to his safety. He found an excellent screen ready in the very place where it was most needed; and he rudely pushed it away.

And now the new system of government came into full operation. For the first time since the accession of the House of Hanover, the Tory party was in the ascendant. The prime minister himself was a Tory. Lord Egremont who had succeeded Pitt as Secretary of State, was a Tory, and the son of a Tory. Sir Francis Dashwood, a man of slender parts, of small experience, and of notoriously immoral character, was made Chancellor of the Exchequer, for no reason that could be imagined, except that he was a Tory, and had been a Jacobite. The royal household was filled with men whose favorite toast, a few years before, had been the King over the water. The relative position of the two great national seats of learning was suddenly changed. The

University of Oxford had long been the chief seat of disaffection. In troubled times, the High Street had been lined with bayonets; the colleges had been searched by the King's messengers. Grave doctors were in the habit of talking very Ciceronian treason in the theatre; and the undergraduates drank bumpers to Jacobite toasts, and chanted Jacobite airs. Of four successive Chancellors of the University, one had notoriously been in the Pretender's service; the other three were fully believed to be in secret correspondence with the exiled family. Cambridge had therefore been especially favored by the Hanoverian Princes, and had shown herself grateful for their patronage. George the First had enriched her library; George the Second had contributed munificently to her Senate House. Bishoprics and deaneries were showered on her children. Her chancellor was Newcastle, the chief of the Whig aristocracy; her High Steward was Hardwicke, the Whig head of the law. Both her burgessess had held office under the Whig ministry. Times had now changed. The University of Cambridge was received at St. James's with comparative coldness. The answers to the addresses of Oxford were all graciousness and warmth.

The watchwords of the new government were prerogative and purity. The sovereign was no longer to be a puppet in the hands of any subject, or of any combination of subjects. George the Third would not be forced to take ministers whom he disliked, as his grandfather had been forced to take Pitt. George the Third would not be forced to part with any whom he delighted to honor, as his grandfather had been forced to part with Carteret. At the same time, the system of bribery which had grown up during the late reigns was to cease. It was ostentatiously proclaimed that, since the succession of the young King, neither constituents nor representatives had been bought with the secret service money. To free Britain from corruption and oligarchical cabals, to detach her from continental connections, to bring the bloody and expensive war with France and Spain to a close, such were the specious objects which Bute professed to procure.

Some of these objects he attained. England withdrew, at the cost of a deep stain on her faith, from her German connections. The war with France and Spain was terminated by a peace, honorable indeed and advantageous to our country, yet less honorable and less advantageous than might

have been expected from a long and almost unbroken series of victories, by land and sea, in every part of the world. But the only effect of Bute's domestic administration was to make faction wilder, and corruption fouler than ever.

The mutual animosity of the Whig and Tory parties had begun to languish after the fall of Walpole, and had seemed to be almost extinct at the close of the reign of George the Second. It now revived in all its force. Many Whigs, it is true, were still in office. The Duke of Bedford had signed the treaty with France. The Duke of Devonshire, though much out of humor, still continued to be Lord Chamberlain. Grenville, who led the House of Commons, and Fox, who still enjoyed in silence the immense gains of the pay office, had always been regarded as strong Whigs. But the bulk of the party throughout the country regarded the new minister with abhorrence. There was, indeed, no want of popular themes for invective against his character. He was a favorite; and favorites have always been odious in this country. No mere favorite had been at the head of the government since the dagger of Felton had reached the heart of the Duke of Buckingham. After that event the most arbitrary and the most frivolous of the Stuarts had felt the necessity of confiding the chief direction of affairs to men who had given some proof of parliamentary or official talent. Strafford, Falkland, Clarendon, Clifford, Shaftesbury, Lauderdale, Danby, Temple, Halifax, Rochester, Sunderland, whatever their faults might be, were all men of acknowledged ability. They did not owe their eminence merely to the favor of the sovereign. On the contrary, they owed the favor of the sovereign to their eminence. Most of them, indeed, had first attracted the notice of the court by the capacity and vigor which they had shown in opposition. The Revolution seemed to have for ever secured the state against the domination of a Carr or a Villiers. Now, however, the personal regard of the king had at once raised a man who had seen nothing of public business, who had never opened his lips in parliament, over the heads of a crowd of eminent orators, financiers, diplomatists. From a private gentleman, this fortunate minion had at once been turned into a Secretary of State. He had made his maiden speech when at the head of the administration. The vulgar resorted to a simple explanation of the phenomenon, and the coarsest ribaldry against the Princess Mother was scrawled on every wall and sung in every alley.

This was not all. The spirit of party, roused by impolitic provocation from its long sleep, roused in turn a still fiercer and more malignant Fury, the spirit of national animosity. The grudge of Whig against Tory was mingled with the grudge of Englishman against Scot. The two sections of the great British people had not yet been indissolubly blended together. The events of 1715 and of 1745 had left painful and enduring traces. The tradesmen of Cornhill had been in dread of seeing their tills and warehouses plundered by barelegged mountaineers from the Grampians. They still recollected that Black Friday, when the news came that the rebels were at Derby, when all the shops in the city were closed, and when the Bank of England began to pay in sixpences. The Scots, on the other hand, remembered, with natural resentment, the severity with which the insurgents had been chastised, the military outrages, the humiliating laws, the heads fixed on Temple Bar, the fires and quartering blocks of Kennington Common. The favorite did not suffer the English to forget from what part of the island he came. The cry of all the south was that the public offices, the army, the navy, were filled with high cheeked Drummonds and Erskines, Macdonalds and Macgillivrays, who could not talk a Christian tongue, and some of whom had but lately begun to wear Christian breeches. All the old jokes on hills without trees, girls without stockings, men eating the food of horses, pails emptied from the fourteenth story, were pointed against these lucky adventurers. To the honor of the Scots it must be said, that their prudence and their pride restrained them from retaliation. Like the princess in the Arabian tale, they stopped their ears tight, and unmoved by the shrillest notes of abuse, walked on, without once looking round, straight towards the Golden Fountain.

Bute, who had always been considered as a man of taste and reading, affected, from the moment of his elevation, the character of a Mæcenas. If he expected to conciliate the public by encouraging literature and art, he was grievously mistaken. Indeed, none of the objects of his munificence, with the single exception of Johnson, can be said to have been well selected; and the public, not unnaturally, ascribed the selection of Johnson rather to the Doctor's political prejudices than to his literary merits: for a wretched scribbler named Shebbeare, who had nothing in common with Johnson except violent Jacobitism, and who had stood in the

pillory for a libel on the Revolution, was honored with a mark of royal approbation, similar to that which was bestowed on the author of the English Dictionary, and of the Vanity of Human Wishes. It was remarked that Adam, a Scotchman, was the court architect, and that Ramsay, a Scotchman, was the court painter, and was preferred to Reynolds. Mallet, a Scotchman, of no high literary fame, and of infamous character, partook largely of the liberality of the government. John Home, a Scotchman, was rewarded for the tragedy of Douglas, both with a pension and with a sinecure place. But, when the author of the Bard, and of the Elegy in a Country Churchyard, ventured to ask for a Professorship, the emoluments of which he much needed, and for the duties of which he was, in many respects, better qualified than any man living, he was refused; and the post was bestowed on the pedagogue under whose care the favorite's son-in-law, Sir James Lowther, had made such signal proficiency in the graces and in the humane virtues.

Thus, the first lord of the treasury was detested by many as a Tory, by many as a favorite, and by many as a Scot. All the hatred which flowed from these various sources soon mingled, and was directed in one torrent of obloquy against the treaty of peace. The Duke of Bedford, who had negotiated that treaty, was hooted through the streets. Bute was attacked in his chair, and was with difficulty rescued by a troop of the guards. He could hardly walk the streets in safety without disguising himself. A gentleman who died not many years ago used to say that he once recognized the favorite Earl in the piazza of Covent Garden, muffled in a large coat, and with a hat and wig drawn down over his brows. His lordship's established type with the mob was a jack boot, a wretched pun on his Christian name and title. A jack boot, generally accompanied by a petticoat, was sometimes fastened on a gallows, and sometimes committed to the flames. Libels on the court, exceeding in audacity and rancor any that had been published for many years, now appeared daily, both in prose and verse. Wilkes, with lively insolence, compared the mother of George the Third to the mother of Edward the Third, and the Scotch minister to the gentle Mortimer. Churchill, with all the energy of hatred, deplored the fate of his country, invaded by a new race of savages, more cruel and ravenous than the Picts or the Danes, the poor, proud children of Leprosy and Hunger. It is a slight circumstance, but deserves to be recorded,

that in this year pamphleteers first ventured to print at length the names of the great men whom they lampooned. George the Second had always been the K———. His ministers had been Sir R——— W———, Mr. P———, and the Duke of N———. But the libellers of George the Third, of the Princess Mother, and of Lord Bute did not give quarter to a single vowel.

It was supposed that Lord Temple secretly encouraged the most scurrilous assailants of the government. In truth, those who knew his habits tracked him as men track a mole. It was his nature to grub underground. Whenever a heap of dirt was flung up it might well be suspected that he was at work in some foul crooked labyrinth below. Pitt turned away from the filthy work of opposition, with the same scorn with which he had turned away from the filthy work of government. He had the magnanimity to proclaim everywhere the disgust which he felt at the insults offered by his own adherents to the Scottish nation, and missed no opportunity of extolling the courage and fidelity which the Highland regiments had displayed through the whole war. But, though he disdained to use any but lawful and honorable weapons, it was well known that his fair blows were likely to be far more formidable than the privy thrusts of his brother-in-law's stiletto.

Bute's heart began to fail him. The Houses were about to meet. The treaty would instantly be the subject of discussion. It was probable that Pitt, the great Whig connection, and the mulitude, would all be on the same side. The favorite had professed to hold in abhorrence those means by which preceding ministers had kept the House of Commons in good humor. He now began to think that he had been too scrupulous. His Utopian visions were at an end. It was necessary, not only to bribe, but to bribe more shamelessly and flagitiously than his predecessors, in order to make up for lost time. A majority must be secured, no matter by what means. Could Grenville do this? Would he do it? His firmness and ability had not yet been tried in any perilous crisis. He had been generally regarded as a humble follower of his brother Temple, and of his brother-in-law Pitt, and was supposed, though with little reason, to be still favorably inclined towards them. Other aid must be called in, and where was other aid to be found?

There was one man, whose sharp and manly logic had often in debate been found a match for the lofty and impas-

sioned rhetoric of Pitt, whose talents for jobbing were not inferior to his talents for debate, whose dauntless spirit shrank from no difficulty or danger, and who was as little troubled with scruples as with fears. Henry Fox, or nobody, could weather the storm which was about to burst. Yet was he a person to whom the court, even in that extremity, was unwilling to have recourse. He had always been regared as a Whig of the Whigs. He had been the friend and disciple of Walpole. He had long been connected by close ties with William Duke of Cumberland. By the Tories he was more hated than any man living. So strong was their aversion to him that when, in the late reign, he had attempted to form a party against the Duke of Newcastle, they had thrown all their weight into Newcastle's scale. By the Scots, Fox was abhorred as the confidential friend of the conqueror of Culloden. He was, on personal grounds, most obnoxious to the Princess Mother. For he had, immediately after her husband's death, advised the late King to take the education of her son, the heir apparent, entirely out of her hands. He had recently given, if possible, still deeper offence; for he had indulged, not without some ground, the ambitious hope that his beautiful sister-in-law, the Lady Sarah Lennox, might be queen of England. It had been observed that the King at one time rode every morning by the grounds of Holland House, and that, on such occasions, Lady Sarah, dressed like a shepherdess at a masquerade, was making hay close to the road, which was then separated by no wall from the lawn. On account of the part which Fox had taken in this singular love affair, he was the only member of the Privy Council who was not summoned to the meeting at which his Majesty announced his intended marriage with the Princess of Mecklenburg. Of all the statesmen of the age, therefore, it seemed that Fox was the last with whom Bute the Tory, the Scot, the favorite of the Princess Mother, could, under any circumstances, act. Yet to Fox Bute was now compelled to apply.

Fox had many noble and amiable qualities, which in private life shone forth in full lustre, and made him dear to his children, to his dependents, and to his friends; but as a public man he had no title to esteem. In him the vices which were common to the whole school of Walpole appeared, not perhaps in their worst, but certainly in their most prominent form; for his parliamentary and official talents made all his faults conspicuous. His courage, his vehement temper, his

contempt for appearances, led him to display much that others, quite as unscrupulous as himself, covered with a decent veil. He was the most unpopular of the statesmen of his time, not because he sinned more than many of them, but because he canted less.

He felt his unpopularity; but he felt it after the fashion of strong minds. He became, not cautious, but reckless, and faced the rage of the whole nation with a scowl of inflexible defiance. He was born with a sweet and generous temper; but he had been goaded and baited into a savageness which was not natural to him, and which amazed and shocked those who knew him best. Such was the man to whom Bute, in extreme need, applied for succor.

That succor Fox was not unwilling to afford. Though by no means of an envious temper, he had undoubtedly contemplated the success and popularity of Pitt with bitter mortification. He thought himself Pitt's match as a debater, and Pitt's superior as a man of business. They had long been regarded as well-paired rivals. They had started fair in the career of ambition. They had long run side by side. At length Fox had taken the lead, and Pitt had fallen behind. Then had come a sudden turn of fortune, like that in Virgil's foot-race. Fox had stumbled in the mire, and had not only been defeated, but befouled. Pitt had reached the gaol, and received the prize. The emoluments of the Pay Office might induce the defeated statesman to submit in silence to the ascendency of his competitor, but could not satisfy a mind conscious of great powers, and sore from great vexations. As soon, therefore, as a party arose adverse to the war and to the supremacy of the great war minister, the hopes of Fox began to revive. His feuds with the Princess Mother, with the Scots, with the Tories, he was ready to forget, if, by the help of his old enemies, he could now regain the importance which he had lost, and confront Pitt on equal terms.

The alliance was, therefore, soon concluded. Fox was assured that, if he would pilot the government out of its embarrassing situation, he should be rewarded with a peerage, of which he had long been desirous. He undertook on his side to obtain, by fair or foul means, a vote in favor of the peace. In consequence of this arrangement he became leader of the House of Commons; and Grenville, stifling his vexation as well as he could, sullenly acquiesced in the change.

Fox had expected that his influence would secure to the court the cordial support of some eminent Whigs who were his personal friends, particularly of the Duke of Cumberland and of the Duke of Devonshire. He was disappointed, and soon found that, in addition to all his other difficulties, he must reckon on the opposition of the ablest prince of the blood, and the great house of Cavendish.

But he had pledged himself to win the battle; and he was not a man to go back. It was no time for squeamishness. Bute was made to comprehend that the ministry could be saved only by practising the tactics of Walpole to an extent at which Walpole himself would have stared. The Pay Office was turned into a mart for votes. Hundreds of members were closeted there with Fox, and, as there is too much reason to believe, departed carrying with them the wages of infamy. It was affirmed by persons who had the best opportunities of obtaining information, that twenty-five thousand pounds were thus paid away in a single morning. The lowest bribe given, it was said, was a bank-note for two hundred pounds.

Intimidation was joined with corruption. All ranks, from the highest to the lowest, were to be taught that the King would be obeyed. The Lords Lieutenants of several counties were dismissed. The Duke of Devonshire was especially singled out as the victim by whose fate the magnates of England were to take warning. His wealth, rank, and influence, his stainless private character, and the constant attachment of his family to the House of Hanover did not secure him from gross personal indignity. It was known that he disapproved of the course which the government had taken; and it was accordingly determined to humble the Prince of the Whigs, as he had been nicknamed by the Princess Mother. He went to the palace to pay his duty, "Tell him," said the King to a page, "that I will not see him." The page hesitated. "Go to him," said the King, "and tell him those very words." The message was delivered. The Duke tore off his gold key, and went away boiling with anger. His relations who were in office instantly resigned. A few days later, the King called for the list of Privy Councillors, and with his own hand struck out the Duke's name.

In this step there was at least courage, though little wisdom or good nature. But, as nothing was too high for the revenge of the court, so also was nothing too low. A per-

secution, such as had never been known before, and has never been known since, raged in every public department. Great numbers of humble and laborious clerks were deprived of their bread, not because they had neglected their duties, not because they had taken an active part against the ministry, but merely because they had owed their situations to the recommendation of some nobleman or gentleman who was against the peace. The proscription extended to tidewaiters, to gaugers, to doorkeepers. One poor man to whom a pension had been given for his gallantry in a fight with smugglers, was deprived of it because he had been befriended by the Duke of Grafton. An aged widow, who, on account of her husband's services in the navy, had, many years before, been made housekeeper to a public office, was dismissed from her situation, because it was imagined that she was distantly connected by marriage with the Cavendish family. The public clamor, as may well be supposed, grew daily louder and louder. But the louder it grew, the more resolute did Fox go on with the work which he had begun. His old friends could not conceive what had possessed him. "I could forgive," said the Duke of Cumberland, "Fox's political vagaries; but I am quite confounded by his inhumanity. Surely he used to be the best-natured of men."

At last Fox went so far as to take a legal opinion on the question, whether the patents granted by George the Second were binding on George the Third. It is said, that if his colleagues had not flinched, he would at once have turned out the Tellers of the Exchequer and Justices in Eyre.

Meanwhile the Parliament met. The ministers, more hated by the people than ever, were secure of a majority, and they had also reason to hope that they would have the advantage in the debates as well as in the divisions; for Pitt was confined to his chamber by a severe attack of gout. His friends moved to defer the consideration of the treaty till he should be able to attend: but the motion was rejected. The great day arrived. The discussion had lasted some time, when a loud huzza was heard in Palace Yard. The noise came nearer and nearer, up the stairs, through the lobby. The door opened, and from the midst of a shouting multitude came forth Pitt, borne in the arms of his attendants. His face was thin and ghastly, his limbs swathed in flannel, his crutch in his hand. The bearers set him down

within the bar. His friends instantly surrounded him, and with their help he crawled to his seat near the table. In this condition he spoke three hours and a half against the peace. During that time he was repeatedly forced to sit down and to use cordials. It may well be supposed that his voice was faint, that his action was languid, and that his speech, though occasionally brilliant and impressive, was feeble when compared with his best oratorical performances. But those who remembered what he had done, and who saw what he suffered, listened to him with emotions stronger than any that mere eloquence can produce. He was unable to stay for the division, and was carried away from the House amidst shouts as loud as those which had announced his arrival.

A large majority approved the peace. The exultation of the court was boundless. "Now," exclaimed the Princess Mother, "my son is really King." The young sovereign spoke of himself as freed from the bondage in which his grandfather had been held. On one point, it was announced, his mind was unalterably made up. Under no circumstances whatever should those Whig grandees, who had enslaved his predecessors and endeavored to enslave himself, be restored to power.

This vaunting was premature. The real strength of the favorite was by no means proportioned to the number of votes which he had, on one particular division, been able to command. He was soon again in difficulties. The most important part of his budget was a tax on cider. This measure was opposed, not only by those who were generally hostile to his administration, but also by many of his supporters. The name of excise had always been hateful to the Tories. One of the chief crimes of Walpole in their eyes, had been his partiality for this mode of raising money. The Tory Johnson had in his Dictionary given so scurrilous a definition of the word Excise, that the Commissioners of Excise had seriously thought of prosecuting him. The counties which the new impost particularly affected had always been Tory counties. It was the boast of John Philips, the poet of the English vintage, that the Cider-land had ever been faithful to the throne, and that all the pruning-hooks of her thousand orchards had been beaten into swords for the service of the ill-fated Stuarts. The effect of Bute's fiscal scheme was to produce union between the gentry and yeomanry of the Cider-land and the Whigs of the capital.

Herefordshire and Worcestershire were in a flame. The city of London, though not so directly interested, was, if possible, still more excited. The debates on this question irreparably damaged the government. Dashwood's financial statement had been confused and absurd beyond belief, and had been received by the House with roars of laughter. He had sense enough to be conscious of his unfitness for the high situation which he held, and exclaimed in a comical fit of despair, "What shall I do? The boys will point at me in the street, and cry, 'There goes the worst Chancellor of the Exchequer that ever was.'" George Grenville came to the rescue, and spoke strongly on his favorite theme, the profusion with which the late war had been carried on. That profusion, he said, had made taxes necessary. He called on the gentleman opposite to him to say where they would have a tax laid, and dwelt on this topic with his usual prolixity. "Let them tell me where," he repeated in a monotonous and somewhat fretful tone. "I say, sir, let them tell me where. I repeat it, sir; I am entitled to say to them, Tell me where." Unluckily for him Pitt had come down to the House that night, and had been bitterly provoked by the reflections thrown on the war. He revenged himself by murmuring, in a whine resembling Grenville's, a line of a well known song, "Gentle Shepherd, tell me where." "If," cried Grenville, "gentlemen are to be treated in this way——" Pitt, as was his fashion, when he meant to mark extreme contempt, rose deliberately, made his bow, and walked out of the House, leaving his brother-in-law in convulsions of rage, and everybody else in convulsions of laughter. It was long before Grenville lost the nickname of the Gentle Shepherd.

But the ministry had vexations still more serious to endure. The hatred which the Tories and Scots bore to Fox was implacable. In a moment of extreme peril, they had consented to put themselves under his guidance. But the aversion with which they regarded him broke forth as soon as the crisis seemed to be over. Some of them attacked him about the accounts of the Pay Office. Some of them rudely interrupted him when speaking, by laughter and ironical cheers. He was naturally desirous to escape from so disagreeable a situation, and demanded the peerage which had been promised as the reward of his services.

It was clear that there must be some change in the composition of the ministry. But scarcely any, even of those

who, from their situation, might be supposed to be in all the secrets of the government, anticipated what really took place. To the amazement of the Parliament and the nation it was suddenly announced that Bute had resigned.

Twenty different explanations of this strange step were suggested. Some attributed it to profound design, and some to sudden panic. Some said that the lampoons of the opposition had driven the Earl from the field; some that he had taken office only in order to bring the war to a close, and had always meant to retire when that object had been accomplished. He publicly assigned ill health as his reason for quitting business, and privately complained that he was not cordially seconded by his colleagues, and that Lord Mansfield, in particular, whom he had himself brought into the cabinet, gave him no support in the House of Peers. Mansfield was, indeed, far too sagacious not to perceive that Bute's situation was one of great peril, and far too timorous to thrust himself into peril for the sake of another. The probability, however, is that Bute's conduct on this occasion, like the conduct of most men on most occasions, was determined by mixed motives. We suspect that he was sick of office; for this is a feeling much more common among ministers than persons who see public life from a distance are disposed to believe; and nothing could be more natural than that this feeling should take possession of the mind of Bute. In general, a statesman climbs by slow degrees. Many laborious years elapse before he reaches the topmost pinnacle of preferment. In the earlier part of his career, therefore, he is constantly lured on by seeing something above him. During his ascent he gradually becomes inured to the annoyances which belong to a life of ambition. By the time that he has attained the highest point, he has become patient of labor and callous to abuse. He is kept constant to his vocation, in spite of all its discomforts, at first by hope, and at last by habit. It was not so with Bute. His whole public life lasted little more than two years. On the day on which he became a politician he became a cabinet minister. In a few months he was, both in name and in show, chief of the administration. Greater than he had been he could not be. If what he already possessed was vanity and vexation of spirit, no delusion remained to entice him onward. He had been cloyed with the pleasures of ambition before he had been seasoned to its pains. His habits had not been such as were likely to fortify his mind

against obloquy and public hatred. He had reached his forty-eighth year in dignified ease, without knowing, by personal experience, what it was to be ridiculed and slandered. All at once, without any previous initiation, he had found himself exposed to such a storm of invective and satire as had never burst on the head of any statesman. The emoluments of office were now nothing to him: for he had just succeeded to a princely property by the death of his father-in-law. All the honors which could be bestowed on him he had already secured. He had obtained the Garter for himself, and a British peerage for his son. He seems also to have imagined that by quitting the treasury he should escape from danger and abuse without really resigning power, and should still be able to exercise in private supreme influence over the royal mind.

Whatever may have been his motives, he retired. Fox at the same time took refuge in the House of Lords; and George Grenville became First Lord of the Treasury and Chancellor of the Exchequer.

We believe that those who made this arrangement fully intended that Grenville should be a mere puppet in the hands of Bute; for Grenville was as yet very imperfectly known even to those who had observed him long. He passed for a mere official drudge; and he had all the industry, the minute accuracy, the formality, the tediousness, which belong to the character. But he had other qualities which had not yet shown themselves, devouring ambition, dauntless courage, self-confidence amounting to presumption, and a temper which could not endure opposition. He was not disposed to be anybody's tool; and he had no attachment, political or personal, to Bute. The two men had, indeed, nothing in common, except a strong propensity towards harsh and unpopular courses. Their principles were fundamentally different. Bute was a Tory. Grenville would have been very angry with any person who should have denied his claim to be a Whig. He was more prone to tyrannical measures than Bute; but he loved tyranny only when disguised under the forms of constitutional liberty. He mixed up, after a fashion then not very unusual, the theories of the republicans of the seventeenth century with the technical maxims of English law, and thus succeeded in combining anarchical speculation with arbitrary practice. The voice of the people was the voice of God; but the only legitimate organ through which the voice of the people

could be uttered was the Parliament. All power was from the people; but to the Parliament the whole power of the people had been delegated. No Oxonian divine had ever, even in the years which immediately followed the Restoration, demanded for the King so abject, so unreasoning a homage, as Grenville on what he considered as the purest Whig principles demanded for the Parliament. As he wished to see the Parliament despotic over the nation, so he wished to see it also despotic over the court. In his view the prime minister, possessed of the confidence of the House of Commons, ought to be Mayor of the Palace. The King was a mere Childeric or Chilperic, who might well think himself lucky in being permitted to enjoy such handsome apartments at St. James's, and so fine a park at Windsor.

Thus the opinions of Bute and those of Grenville were diametrically opposed. Nor was there any private friendship between the two statesmen. Grenville's nature was not forgiving; and he well remembered how, a few months before, he had been compelled to yield the lead of the House of Commons to Fox.

We are inclined to think, on the whole, that the worst administration which has governed England since the Revolution was that of George Grenville. His public acts may be classed under two heads, outrages on the liberty of the people, and outrages on the dignity of the crown.

He began by making war on the press. John Wilkes, member of Parliament for Aylesbury, was singled out for persecution. Wilkes had, till very lately, been known chiefly as one of the most profane, licentious, and agreeable rakes about town. He was a man of taste, reading, and engaging manners. His sprightly conversation was the delight of green rooms and taverns, and pleased even grave hearers when he was sufficiently under restraint to abstain from detailing the particulars of his amours, and from breaking jests on the New Testament. His expensive debaucheries forced him to have recourse to the Jews. He was soon a ruined man, and determined to try his chance as a political adventurer. In parliament he did not succeed. His speaking, though pert, was feeble, and by no means interested his hearers so much as to make them forget his face, which was so hideous that the caricaturists were forced, in their own despite, to flatter him. As a writer, he made a better figure. He set up a weekly paper, called the North Briton. This journal, written with some pleasantry, and great au-

dacity and impudence, had a considerable number of readers. Forty-four numbers had been published when Bute resigned; and, though almost every number had contained matter grossly libellous, no prosecution had been instituted. The forty-fifth number was innocent when compared with the majority of those which had preceded it, and indeed contained nothing so strong as may in our time be found daily in the leading articles of the Times and Morning Chronicle. But Grenville was now at the head of affairs. A new spirit had been infused into the administration. Authority was to be upheld. The government was no longer to be braved with impunity. Wilkes was arrested under a general warrant, conveyed to the Tower, and confined there with circumstances of unusual severity. His papers were seized, and carried to the Secretary of State. These harsh and illegal measures produced a violent outbreak of popular rage, which was soon changed to delight and exultation. The arrest was pronounced unlawful by the Court of Common Pleas, in which Chief Justice Pratt presided, and the prisoner was discharged. This victory over the government was celebrated with enthusiasm both in London and in the cider counties.

While the ministers were daily becoming more odious to the nation, they were doing their best to make themselves also odious to the court. They gave the King plainly to understand that they were determined not to be Lord Bute's creatures, and exacted a promise that no secret adviser should have access to the royal ear. They soon found reason to suspect that this promise had not been observed They remonstrated in terms less respectful than their master had been accustomed to hear, and gave him a fortnight to make his choice between his favorite and his cabinet.

George the Third was greatly disturbed. He had but a few weeks before exulted in his deliverance from the yoke of the great Whig connection. He had even declared that his honor would not permit him ever again to admit the members of that connection into his service. He now found that he had only exchanged one set of masters for another set still harsher and more imperious. In his distress he thought on Pitt. From Pitt it was possible that better terms might be obtained than either from Grenville, or from the party of which Newcastle was the head.

Grenville, on his return from an excursion into the country, repaired to Buckingham House. He was astonished to

find at the entrance a chair, the shape of which was well known to him, and indeed to all London. It was distinguished by a large boot, made for the purpose of accommodating the great Commoner's gouty leg. Grenville guessed the whole. His brother-in-law was closeted with the King. Bute, provoked by what he considered as the unfriendly and ungrateful conduct of his successors, had himself proposed that Pitt should be summoned to the palace.

Pitt had two audiences on two successive days. What passed at the first interview led him to expect that the negotiation would be brought to a satisfactory close; but on the morrow he found the King less complying. The best account, indeed the only trustworthy account of the conference, is that which was taken from Pitt's own mouth by Lord Hardwicke. It appears that Pitt strongly represented the importance of conciliating those chiefs of the Whig party who had been so unhappy as to incur the royal displeasure. They had, he said, been the most constant friends of the House of Hanover. Their power was great; they had been long versed in public business. If they were to be under sentence of exclusion, a solid administration could not be formed. His Majesty could not bear to think of putting himself into the hands of those whom he had recently chased from his court with the strongest marks of anger. "I am sorry, Mr. Pitt," he said, "but I see this will not do. My honor is concerned. I must support my honor." How his Majesty succeeded in supporting his honor, we shall soon see.

Pitt retired, and the King was reduced to request the ministers, whom he had been on the point of discarding, to remain in office. During the two years which followed, Grenville, now closely leagued with the Bedfords, was the master of the court; and a hard master he proved. He knew that he was kept in place only because there was no choice except between himself and the Whigs. That under any circumstances the Whigs would be forgiving, he thought impossible. The late attempt to get rid of him had roused his resentment; the failure of that attempt had liberated him from all fear. He had never been very courtly. He now begun to hold a language, to which, since the days of Cornet Joyce and President Bradshaw, no English King had been compelled to listen.

In one matter, indeed, Grenville, at the expense of justice and liberty, gratified the passions of the court while gratify

ing his own. The persecution of Wilkes was eagerly pressed. He had written a parody on Pope's Essay on Man, entitled the Essay on Woman, and had appended to it notes, in ridicule of Warburton's famous Commentary. This composition was exceedingly profligate, but not more so, we think, than some of Pope's own works, the imitation of the second satire of the first book of Horace, for example; and, to do Wilkes justice, he had not, like Pope, given his ribaldry to the world. He had merely printed at a private press a very small number of copies, which he meant to present to some of his boon companions, whose morals were in no more danger of being corrupted by a loose book than a negro of being tanned by a warm sun. A tool of the government, by giving a bribe to the printer, procured a copy of this trash, and placed it in the hands of the ministers. The ministers resolved to visit Wilkes's offence against decorum with the utmost rigor of the law. What share piety and respect for morals had in dictating this resolution, our readers may judge from the fact that no person was more eager for bringing the libertine poet to punishment than Lord March, afterwards Duke of Queensberry. On the first day of the session of Parliament, the book, thus disgracefully obtained, was laid on the table of the Lords by the Earl of Sandwich, whom the Duke of Bedford's interest had made Secretary of State. The unfortunate author had not the slightest suspicion that his licentious poem had ever been seen, except by his printer and by a few of his dissipated companions, till it was produced in full Parliament. Though he was a man of easy temper, averse from danger, and not very susceptible of shame, the surprise, the disgrace, the prospect of utter ruin, put him beside himself. He picked a quarrel with one of Lord Bute's dependents, fought a duel, was seriously wounded, and when half recovered, fled to France. His enemies had now their own way both in the Parliament and in the King's Bench. He was censured, expelled from the House of Commons, outlawed. His works were ordered to be burned by the common hangman. Yet was the multitude still true to him. In the minds even of many moral and religious men, his crime seemed light when compared with the crime of his accusers. The conduct of Sandwich, in particular, excited universal disgust. His own vices were notorious; and, only a fortnight before he laid the Essay on Woman before the House of Lords, he had been drinking and singing loose catches with Wilkes at one of the most

dissolute clubs in London. Shortly after the meeting of Parliament, the Beggar's Opera was acted at Covent Garden theatre. When Macheath uttered the words—"That Jemmy Twitcher should peach me I own surprised me,"—pit, boxes, and galleries, burst into a roar which seemed likely to bring the roof down. From that day Sandwich was universally known by the nickname of Jemmy Twitcher. The ceremony of burning the North Briton was interrupted by a riot. The constables were beaten; the paper was rescued; and, instead of it, a jack boot and a petticoat were committed to the flames. Wilkes had instituted an action for the seizure of his papers against the Under Secretary of State. The jury gave a thousand pounds damages. But neither these nor any other indications of public feeling had power to move Grenville. He had the Parliament with him: and, according to his political creed, the sense of the nation was to be collected from the Parliament alone.

Soon, however, he found reason to fear that even the Parliament might fail him. On the question of the legality of general warrants, the Opposition, having on its side all sound principles, all constitutional authorities, and the voice of the whole nation, mustered in great force, and was joined by many who did not ordinarily vote against the government. On one occasion the ministry, in a very full House, had a majority of only fourteen votes. The storm, however, blew over. The spirit of the Opposition, from whatever cause, began to flag at the moment when success seemed almost certain. The session ended without any change. Pitt, whose eloquence had shone with its usual lustre in all the principal debates, and whose popularity was greater than ever, was still a private man. Grenville, detested alike by the court and by the people, was still minister.

As soon as the Houses had risen, Grenville took a step which proved, even more signally than any of his past acts, how despotic, how acrimonious, and how fearless his nature was. Among the gentlemen not ordinarily opposed to the government, who, on the great constitutional question of general warrants, had voted with the minority, was Henry Conway, brother of the Earl of Hertford, a brave soldier, a tolerable speaker, and a well-meaning, though not a wise or vigorous politician. He was now deprived of his regiment, the merited reward of faithful and gallant service in two

wars. It was confidently asserted that in this violent measure the King heartily concurred.

But whatever pleasure the persecution of Wilkes, or the dismissal of Conway, may have given to the royal mind, it is certain that his Majesty's aversion to his ministers increased day by day. Grenville was as frugal of the public money as of his own, and morosely refused to accede to the King's request, that a few thousand pounds might be expended in buying some open fields to the west of the gardens of Buckingham House. In consequence of this refusal, the fields were soon covered with buildings, and the King and Queen were overlooked in their most private walks by the upper windows of a hundred houses. Nor was this the worst. Grenville was as liberal of words as he was sparing of guineas. Instead of explaining himself in that clear, concise, and lively manner, which alone could win the attention of a young mind new to business, he spoke in the closet just as he spoke in the House of Commons. When he had harangued two hours, he looked at his watch, as he had been in the habit of looking at the clock opposite the Speaker's chair, apologized for the length of his discourse, and then went on for an hour more. The members of the House of Commons can cough an orator down, or can walk away to dinner; and they were by no means sparing in the use of these privileges when Grenville was on his legs. But the poor young King had to endure all this eloquence with mournful civility. To the end of his life he continued to talk with horror of Grenville's orations.

About this time took place one of the most singular events in Pitt's life. There was a certain Sir William Pynsent, a Somersetshire baronet of Whig politics, who had been a Member of the House of Commons in the days of Queen Anne, and had retired to rural privacy when the Tory party, towards the end of his reign, obtained the ascendency in her councils. His manners were eccentric. His morals lay under very odious imputations. But his fidelity to his political opinions as unalterable. During fifty years of seclusion he continued to brood over the circumstances which had driven him from public life, the dismissal of the Whigs, the peace of Utrecht, the desertion of our allies. He now thought that he perceived a close analogy between the well remembered events of his youth and the events which he had witnessed in extreme old age; between the disgrace of Marlborough and the disgrace of

Pitt; between the elevation of Harley and the elevation of Bute; between the treaty negotiated by St. John and the treaty negotiated by Bedford; between the wrongs of the House of Austria in 1712 and the wrongs of the House of Brandenburg in 1762. This fancy took such possession of the old man's mind that he determined to leave his whole property to Pitt. In this way Pitt unexpectedly came into possession of near three thousand pounds a year. Nor could all the malice of his enemies find any ground for reproach in the transaction. Nobody could call him a legacy hunter. Nobody could accuse him of seizing that to which others had a better claim. For he had never in his life seen Sir William; and Sir William had left no relation so near as to be entitled to form any expectations respecting the estate.

The fortunes of Pitt seemed to flourish; but his health was worse than ever. We cannot find that, during the session which began in January, 1765, he once appeared in parliament. He remained some months in profound retirement at Hayes, his favorite villa, scarcely moving except from his arm-chair to his bed, and from his bed to his arm-chair, and often employed his wife as his amanuensis in his most confidential correspondence. Some of his detractors whispered that his invisibility was to be ascribed quite as much to affectation as to gout. In truth his character, high and splendid as it was, wanted simplicity. With genius which did not need the aid of stage tricks, and with a spirit which should have been far above them, he had yet been, through life, in the habit of practising them. It was, therefore, now surmised that, having acquired all the consideration which could be derived from eloquence and from great services to the state, he had determined not to make himself cheap by often appearing in public, but, under the pretext of ill health, to surround himself with mystery, to emerge only at long intervals and on momentous occasions, and at other times to deliver his oracles only to a few favored votaries, who were suffered to make pilgrimages to his shrine. If such were his object, it was for a time fully attained. Never was the magic of his name so powerful, never was he regarded by his country with such superstitious veneration, as during this year of silence and seclusion.

While Pitt was thus absent from Parliament, Grenville proposed a measure destined to produce a great revolution, the effects of which will long be felt by the whole human

race. We speak of the act for imposing stamp duties on the North American colonies. The plan was eminently characteristic of its author. Every feature of the parent was found in the child. A timid statesman would have shrunk from a step, of which Walpole, at a time when the colonies were far less powerful, had said,—"He who shall propose it will be a much bolder man than I." But the nature of Grenville was insensible to fear. A statesman of large views would have felt that to lay taxes at Westminster on New England and New York, was a course opposed, not indeed to the letter of the Statute Book, or to any decision contained in the Term Reports, but to the principles of good government, and to the spirit of the constitution. A statesman of large views would also have felt that ten times the estimated produce of the American stamps would have been dearly purchased by even a transient quarrel between the mother country and the colonies. But Grenville knew of no spirit of the constitution distinct from the letter of the law, and of no national interests except those which are expressed by pounds, shillings, and pence. That his policy might give birth to deep discontents in all the provinces, from the shore of the Great Lakes to the Mexican sea; that France and Spain might seize the opportunity of revenge; that the empire might be dismembered; that the debt, that debt with the amount of which he perpetually reproached Pitt, might, in consequence of his own policy, be doubled; these were possibilities which never occurred to that small, sharp mind.

The Stamp Act will be remembered as long as the globe lasts. But, at the time, it attracted much less notice in this country than another Act which is now almost utterly forgotten. The King fell ill, and was thought to be in a dangerous state. His complaint, we believe, was the same which, at a later period, repeatedly incapacitated him for the performance of his regal functions. The heir apparent was only two years old. It was clearly proper to make provision for the administration of the government, in case of a minority. The discussions on this point brought the quarrel between the court and the ministry to a crisis. The King wished to be intrusted with the power of naming a regent by will. The ministers feared, or affected to fear, that, if this power were conceded to him, he would name the Princess Mother, nay, possibly the Earl of Bute. They, therefore, insisted on introducing into the bill words con-

fining the King's choice to the royal family. Having thus excluded Bute, they urged the King to let them, in the most marked manner, exclude the Princess Dowager also. They assured him that the House of Commons would undoubtedly strike her name out, and by this threat they wrung from him a reluctant assent. In a few days, it appeared that the representations by which they had induced the King to put this gross and public affront on his mother were unfounded. The friends of the Princess in the House of Commons moved that her name should be inserted. The ministers could not decently attack the parent of their master. They hoped that the Opposition would come to their help, and put on them a force to which they would gladly have yielded. But the majority of the Opposition, though hating the Princess, hated Grenville more, beheld his embarrassment with delight, and would do nothing to extricate him from it. The Princess's name was accordingly placed in the list of persons qualified to hold the regency.

The King's resentment was now at the height. The present evil seemed to him more intolerable than any other. Even the junta of Whig grandees could not treat him worse than he had been treated by his present ministers. In his distress, he poured out his whole heart to his uncle, the Duke of Cumberland. The Duke was not a man to be loved; but he was eminently a man to be trusted. He had an intrepid temper, a strong understanding, and a high sense of honor and duty. As a general, he belonged to a remarkable class of captains, captains we mean, whose fate it has been to lose almost all the battles which they have fought, and yet to be reputed stout and skilful soldiers. Such captains were Coligni and William the Third. We might, perhaps, add Marshal Soult to the list. The bravery of the Duke of Cumberland was such as distinguished him even among the princes of his brave house. The indifference with which he rode about amidst musket-balls and cannon-balls was not the highest proof of his fortitude. Hopeless maladies, horrible surgical operations, far from unmanning him, did not even discompose him. With courage, he had the virtues which are akin to courage. He spoke the truth, was open in enmity and friendship, and upright in all his dealings. But his nature was hard; and what seemed to him justice was rarely tempered with mercy. He was, therefore, during many years one of the most unpopular men in England. The severity with which he had treated

the rebels after the battle of Culloden, had gained for him the name of the Butcher. His attempts to introduce into the army of England, then in a most disorderly state, the rigorous discipline of Potsdam, had excited still stronger disgust. Nothing was too bad to be believed of him. Many honest people were so absurd as to fancy that, if he were left Regent during the minority of his nephews, there would be another smothering in the Tower. These feelings, however, had passed away. The Duke had been living, during some years, in retirement. The English, full of animosity against the Scots, now blamed his Royal Highness only for having left so many Camerons and Macphersons to be made gaugers and custom-house officers. He was, therefore, at present, a favorite with his countrymen, and especially with the inhabitants of London.

He had little reason to love the King, and had shown clearly, though not obtrusively, his dislike of the system which had lately been pursued. But he had high and almost romantic notions of the duty which, as a prince of the blood, he owed to the head of his house. He determined to extricate his nephew from bondage, and to effect a reconciliation between the Whig party and the throne, on terms honorable to both.

In this mind he set off for Hayes, and was admitted to Pitt's sick-room; for Pitt would not leave his chamber, and would not communicate with any messenger of inferior dignity. And now began a long series of errors on the part of the illustrious statesman, errors which involved his country in difficulties and distresses more serious even than those from which his genius had formerly rescued her. His language was haughty, unreasonable, almost unintelligible. The only thing which could be discerned through a cloud of vague and not very gracious phrases, was that he would not at that moment take office. The truth, we believe, was this. Lord Temple, who was Pitt's evil genius, had just formed a new scheme of politics. Hatred of Bute and of the Princess had, it should seem, taken entire possession of Temple's soul. He had quarrelled with his brother George, because George had been connected with Bute and the Princess. Now that George had appeared to be the enemy of Bute and of the Princess, Temple was eager to bring about a general family reconciliation. The three brothers, as Temple, Grenville, and Pitt were popularly called, might make a ministry, without leaning for aid either

on Bute or on the Whig connection. With such views, Temple used all his influence to dissuade Pitt from acceding to the propositions of the Duke of Cumberland. Pitt was not convinced. But Temple had an influence over him such as no other person had ever possessed. They were very old friends, very near relations. If Pitt's talents and fame had been useful to Temple, Temple's purse had formerly, in times of great need, been useful to Pitt. They had never been parted in politics. Twice they had come into the cabinet together; twice they had left it together. Pitt could not bear to think of taking office without his chief ally. Yet he felt that he was doing wrong, that he was throwing away a great opportunity of serving his country. The obscure and unconciliatory style of the answers which he returned to the overtures of the Duke of Cumberland, may be ascribed to the embarrassment and vexation of a mind not at peace with itself. It is said that he mournfully exclaimed to Temple,

> "Extinxti te meque, soror, populumque, patresque
> Sidonios, urbemque tuam."

The prediction was but too just.

Finding Pitt impracticable, the Duke of Cumberland advised the King to submit to necessity, and to keep Grenville and the Bedfords. It was, indeed, not a time at which offices could safely be left vacant. The unsettled state of the government had produced a general relaxation through all the departments of the public service. Meetings, which at another time would have been harmless, now turned to riots, and rapidly rose almost to the dignity of rebellions. The Houses of Parliament were blockaded by the Spitalfields weavers. Bedford House was assailed on all sides by a furious rabble, and was strongly garrisoned with horse and foot. Some people attributed these disturbances to the friends of Bute, and some to the friends of Wilkes. But, whatever might be the cause, the effect was general insecurity. Under such circumstances the King had no choice. With bitter feelings of mortification, he informed the ministers that he meant to retain them.

They answered by demanding from him a promise on his royal word never more to consult Lord Bute. The promise was given. They then demanded something more. Lord Bute's brother, Mr. Mackenzie, held a lucrative office in Scotland. Mr. Mackenzie must be dismissed. The King

replied that the office had been given under very peculiar circumstances, and that he had promised never to take it away while he lived. Grenville was obstinate; and the King, with a very bad grace, yielded.

The session of Parliament was over. The triumph of the ministers was complete. The King was almost as much a prisoner as Charles the First had been, when in the Isle of Wight. Such were the fruits of the policy which, only a few months before, was represented as having for ever secured the throne against the dictation of insolent subjects.

His Majesty's natural resentment showed itself in every look and word. In his extremity he looked wistfully towards that Whig connection, once the object of his dread and hatred. The Duke of Devonshire, who had been treated with such unjustifiable harshness, had lately died, and had been succeeded by his son, who was still a boy. The King condescended to express his regret for what had passed, and to invite the young Duke to Court. The noble youth came, attended by his uncles, and was received with marked graciousness.

This and many other symptoms of the same kind irritated the ministers. They had still in store for their sovereign an insult which would have provoked his grandfather to kick them out of the room. Grenville and Bedford demanded an audience of him, and read him a remonstrance of many pages, which they had drawn up with great care. His Majesty was accused of breaking his word, and of treating his advisers with gross unfairness. The Princess was mentioned in language by no means eulogistic. Hints were thrown out that Bute's head was in danger. The King was plainly told that he must not continue to show, as he had done, that he disliked the situation in which he was placed, that he must frown upon the Opposition, that he must carry it fair towards his ministers in public. He several times interrupted the reading, by declaring that he had ceased to hold any communication with Bute. But the ministers, disregarding his denial, went on; and the King listened in silence, almost choked by rage. When they ceased to read, he merely made a gesture expressive of his wish to be left alone. He afterwards owned that he thought he should have gone into a fit.

Driven to despair, he again had recourse to the Duke of Cumberland; and the Duke of Cumberland again had recourse to Pitt. Pitt was really desirous to undertake

the direction of affairs, and owned, with many dutiful expressions, that the terms offered by the King were all that any subject could desire. But Temple was impracticable; and Pitt, with great regret, declared that he could not, without the concurrence of his brother-in-law, undertake the administration.

The Duke now saw only one way of delivering his nephew. An administration must be formed of the Whigs in opposition, without Pitt's help. The difficulties seemed almost insuperable. Death and desertion had grievously thinned the ranks of the party lately supreme in the state. Those among whom the Duke's choice lay might be divided into two classes, men too old for important offices, and men who had never been in any important office before. The cabinet must be composed of broken invalids or of raw recruits.

This was an evil, yet not an unmixed evil. If the new Whig statesmen had little experience in business and debate, they were, on the other hand, pure from that taint of political immorality which had deeply infected their predecessors. Long prosperity had corrupted that great party which had expelled the Stuarts, limited the prerogatives of the Crown, and curbed the intolerance of the Hierarchy. Adversity had already produced a salutary effect. On the day of the accession of George the Third, the ascendency of the Whig party terminated; and on that day the purification of the Whig party began. The rising chiefs of that party were men of a very different sort from Sandys and Winnington, from Sir William Yonge and Henry Fox. They were men worthy to have charged by the side of Hampden at Chalgrove, or to have exchanged the last embrace with Russell on the scaffold in Lincoln's Inn Fields. They carried into politics the same high principles of virtue which regulated their private dealings, nor would they stoop to promote even the noblest and most salutary ends by means which honor and probity condemn. Such men were Lord John Cavendish, Sir George Savile, and others whom we hold in honor as the second founders of the Whig party, as the restorers of its pristine health and energy after half a century of degeneracy.

The chief of this respectable band was the Marquess of Rockingham, a man of splendid fortune, excellent sense, and stainless character. He was indeed nervous to such a degree that, to the very close of his life, he never rose without

great reluctance and embarrassment to address the House of Lords. But though not a great orator, he had in a high degree some of the qualities of a statesman. He chose his friends well, and he had, in an extraordinary degree, the art of attaching them to him by ties of the most honorable kind. The cheerful fidelity with which they adhered to him through many years of almost hopeless opposition was less admirable than the disinterestedness and delicacy which they showed when he rose to power.

We are inclined to think that the use and the abuse of party cannot be better illustrated than by a parallel between two powerful connections of that time, the Rockinghams and the Bedfords. The Rockingham party was, in our view, exactly what a party should be. It consisted of men bound together by common opinions, by common public objects, by mutual esteem. That they desired to obtain, by honest and constitutional means, the direction of affairs they openly avowed. But, though often invited to accept the honors and emoluments of office, they steadily refused to do so on any conditions inconsistent with their principles. The Bedford party, as a party, had, as far as we can discover, no principle whatever. Rigby and Sandwich wanted public money, and thought that they should fetch a higher price jointly than singly. They therefore acted in concert, and prevailed on a much more important and a much better man than themselves to act with them.

It was to Rockingham that the Duke of Cumberland now had recourse. The Marquess consented to take the treasury. Newcastle, so long the recognized chief of the Whigs, could not well be excluded from the ministry. He was appointed keeper of the privy seal. A very honest clear-headed country gentleman, of the name of Dowdeswell, became Chancellor of the Exchequer. General Conway, who had served under the Duke of Cumberland, and was strongly attached to his Royal Highness, was made Secretary of State, with the lead in the House of Commons. A great Whig nobleman, in the prime of manhood, from whom much was at that time expected, Augustus Duke of Grafton, was the other Secretary.

The oldest man living could remember no government so weak in oratorical talents and in official experience. The general opinion was, that the ministers might hold office during the recess, but that the first day of debate in Parliament would be the last day of their power. Charles Town-

shend was asked what he thought of the new administration "It is," said he, "mere lutestring; pretty summer wear. It will never do for the winter."

At this conjuncture Lord Rockingham had the wisdom to discern the value, and secure the aid, of an ally, who, to eloquence surpassing the eloquence of Pitt, and to industry which shamed the industry of Grenville, united an amplitude of comprehension to which neither Pitt nor Grenville could lay claim. A young Irishman had, some time before, come over to push his fortune in London. He had written much for the booksellers; but he was best known by a little treatise, in which the style and reasoning of Bolingbroke were mimicked with exquisite skill, and by a theory, of more ingenuity than soundness, touching the pleasures which we receive from the objects of taste. He had also attained a high reputation as a talker, and was regarded by the men of letters who supped together at the Turk's Head as the only match in conversation for Dr. Johnson. He now became private secretary to Lord Rockingham, and was brought into Parliament by his patron's influence. These arrangements, indeed, were not made without some difficulty. The Duke of Newcastle, who was always meddling and chattering, adjured the first lord of the treasury to be on his guard against this adventurer, whose real name was O'Bourke, and whom his grace knew to be a wild Irishman, a Jacobite, a Papist, a concealed Jesuit. Lord Rockington treated the calumny as it deserved; and the Whig party was strengthened and adorned by the accession of Edmund Burke.

The party, indeed, stood in need of accessions; for it sustained about this time an almost irreparable loss. The Duke of Cumberland had formed the government, and was its main support. His exalted rank and great name in some degree balanced the fame of Pitt. As mediator between the Whigs and the Court, he held a place which no other person could fill. The strength of his character supplied that which was the chief defect in the new ministry. Conway, in particular, who, with excellent intentions and respectable talents, was the most dependent and irresolute of human beings, drew from the counsels of that masculine mind a determination not his own. Before the meeting of Parliament the Duke suddenly died. His death was generally regarded as the signal of great troubles, and on this account, as well as from respect for his personal qualities, was greatly lamented. It was remarked that the mourning

in London was the most general ever known, and was both deeper and longer than the Gazette had prescribed.

In the mean time, every mail from America brought alarming tidings. The crop which Grenville had sown, his successors had now to reap. The colonies were in a state bordering on rebellion. The stamps were burned. The revenue officers were tarred and feathered. All traffic between the discontented provinces and the mother country was interrupted. The Exchange of London was in dismay. Half the firms of Bristol and Liverpool were threatened with bankruptcy. In Leeds, Manchester, Nottingham, it was said that three artisans out of every ten had been turned adrift. Civil war seemed to be at hand; and it could not be doubted that, if once the British nation were divided against itself, France and Spain would soon take part in the quarrel.

Three courses were open to the ministers. The first was to enforce the Stamp Act by the sword. This was the course on which the King, and Grenville, whom the King hated beyond all living men, were alike bent. The natures of both were arbitrary and stubborn. They resembled each other so much that they could never be friends; but they resembled each other also so much that they saw almost all important practical questions in the same point of view. Neither of them would bear to be governed by the other; but they were perfectly agreed as to the best way of governing the people.

Another course was that which Pitt recommended. He held that the British Parliament was not constitutionally competent to pass a law for taxing the colonies. He therefore considered the Stamp Act as a nullity, as a document of no more validity than Charles's writ of ship-money, or James's proclamation dispensing with the penal laws. This doctrine seems to us, we must own, to be altogether untenable.

Between these extreme courses lay a third way. The opinion of the most judicious and temperate statesmen of those times was that the British constitution had set no limit whatever to the legislative power of the British King, Lords, and Commons, over the whole British Empire. Parliament, they held, was legally competent to tax America, as Parliament was legally competent to commit any other act of folly or wickedness, to confiscate the property of all the merchants in Lombard Street, or to attaint any man in

the kingdom of high treason, without examining witnesses against him, or hearing him in his own defence. The most atrocious act of confiscation or of attainder is just as valid an act as the Toleration Act or the Habeas Corpus Act. But from acts of confiscation and acts of attainder lawgivers are bound, by every obligation of morality, systematically to refrain. In the same manner ought the British legislature to refrain from taxing the American colonies. The Stamp Act was indefensible, not because it was beyond the constitutional competence of Parliament, but because it was unjust and impolitic, sterile of revenues, and fertile of discontents. These sound doctrines were adopted by Lord Rockingham and his colleagues, and were, during a long course of years, inculcated by Burke, in orations, some of which will last as long as the English language.

The winter came; and Parliament met; and the state of the colonies instantly became the subject of fierce contention. Pitt, whose health had been somewhat restored by the waters of Bath, reappeared in the House of Commons, and, with ardent and pathetic eloquence, not only condemned the Stamp Act, but applauded the resistance of Massachusetts and Virginia, and vehemently maintained, in defiance, we must say, of all reason and of all authority, that, according to the British constitution, the supreme legislative power does not include the power to tax. The language of Grenville, on the other hand, was such as Strafford might have used at the council table of Charles the First, when news came of the resistance to the liturgy at Edinburgh. The colonists were traitors; those who excused them were little better. Frigates, mortars, bayonets, sabres, were the proper remedies for such distempers.

The ministers occupied an intermediate position; they proposed to declare that the legislative authority of the British Parliament over the whole Empire was in all cases supreme; and they proposed, at the same time, to repeal the Stamp Act. To the former measure Pitt objected; but it was carried with scarcely a dissentient voice. The repeal of the Stamp Act Pitt strongly supported; but against the Government was arrayed a formidable assemblage of opponents. Grenville and the Bedfords were furious. Temple, who had now allied himself closely with his brother, and separated himself from Pitt, was no despicable enemy. This, however, was not the worst. The ministry was without its natural strength. It had to struggle, not only against

its avowed enemies, but against the insidious hostility of the King, and of a set of persons who, about this time, began to be designated as the King's friends.

The character of this faction has been drawn by Burke with even more than his usual force and vivacity. Those who know how strongly, through his whole life, his judgment was biassed by his passions, may not unnaturally suspect that he has left us rather a caricature than a likeness; and yet there is scarcely, in the whole portrait, a single touch of which the fidelity is not proved by facts of unquestionable authenticity.

The public generally regarded the King's friends as a body of which Bute was the directing soul. It was to no purpose that the Earl professed to have done with politics, that he absented himself year after year from the levee and the drawing-room, that he went to the north, that he went to Rome. The notion that, in some inexplicable manner, he dictated all the measures of the court, was fixed in the minds, not only of the multitude, but of some who had good opportunities of obtaining information, and who ought to have been superior to vulgar prejudices. Our own belief is that these suspicions were unfounded, and that he ceased to have any communication with the King on political matters some time before the dismissal of George Grenville. The supposition of Bute's influence is, indeed, by no means necessary to explain the phenomena. The King, in 1765, was no longer the ignorant and inexperienced boy who had, in 1760, been managed by his mother and his Groom of the Stole. He had, during several years, observed the struggles of parties, and conferred daily on high questions of state with able and experienced politicians. He way of life had developed his understanding and character. He was now no longer a puppet, but had very decided opinions both of men and things. Nothing could be more natural than that he should have high notions of his own prerogatives, should be impatient of opposition, and should wish all public men to be detached from each other and dependent on himself alone; nor could anything be more natural than that, in the state in which the political world then was, he should find instruments fit for his purposes.

Thus sprang into existence and into note a reptile species of politicians never before and never since known in our country. These men disclaimed all political ties, except those which bound them to the throne. They were willing

to coalesce with any party, to abandon any party, to undermine any party, to assault any party at a moment's notice. To them, all administrations, and all oppositions were the same. They regarded Bute, Grenville, Rockingham, Pitt, without one sentiment either of predilection or of aversion. They were the King's friends. It is to be observed that this friendship implied no personal intimacy. These people had never lived with their master as Dodington at one time lived with his father, or as Sheridan afterwards lived with his son They never hunted with him in the morning, or played cards with him in the evening, never shared his mutton or walked with him among his turnips. Only one or two of them ever saw his face, except on public days. The whole band, however, always had early and accurate information as to his personal inclinations. These people were never high in the administration. They were generally to be found in places of much emolument, little labor and no responsibility; and these places they continued to occupy securely while the cabinet was six or seven times reconstructed. Their peculiar business was not to support the ministry against the opposition, but to support the King against the ministry. Whenever his Majesty was induced to give a reluctant assent to the introduction of some bill which his constitutional advisers regarded as necessary, his friends in the House of Commons were sure to speak against it, to vote against it, to throw in its way every obstruction compatible with the forms of Parliament. If his Majesty found it necessary to admit into his closet a Secretary of State or a First Lord of the Treasury whom he disliked, his friends were sure to miss no opportunity of thwarting and humbling the obnoxious minister. In return for these services, the King covered them with his protection. It was to no purpose that his responsible servants complained to him that they were daily betrayed and impeded by men who were eating the bread of the government. He sometimes justified the offenders, sometimes excused them, sometimes owned that they were to blame, but said that he must take time to consider whether he could part with them. He never would turn them out; and, while everything else in the state was constantly changing, these sycophants seemed to have a life estate in their offices.

It was well known to the King's friends that, though his Majesty had consented to the repeal of the Stamp Act, he had consented with a very bad grace, and that though he had

eagerly welcomed the Whigs, when, in his extreme need and at his earnest entreaty, they had undertaken to free him from an insupportable yoke, he had by no means got over his early prejudices against his deliverers. The ministers soon found that, while they were encountered in front by the whole force of a strong opposition, their rear was assailed by a large body of those whom they had regarded as auxiliaries.

Nevertheless, Lord Rockingham and his adherents went on resolutely with the bill for repealing the Stamp Act. They had on their side all the manufacturing and commercial interests of the realm. In the debates the government was powerfully supported. Two great orators and statesmen, belonging to two different generations, repeatedly put forth all their powers in defence of the bill. The House of Commons heard Pitt for the last time, and Burke for the first time, and was in doubt to which of them the palm of eloquence should be assigned. It was indeed a splendid sunset and a splendid dawn.

For a time the event seemed doubtful. In several divisions the ministers were hard pressed. On one occasion, not less than twelve of the King's friends, all men in office, voted against the government. It was to no purpose that Lord Rockingham remonstrated with the King. His Majesty confessed that there was ground for complaint, but hoped that gentle means would bring the mutineers to a better mind. If they persisted in their misconduct, he would dismiss them.

At length the decisive day arrived. The gallery, the lobby, the Court of Requests, the staircases, were crowded with merchants from all the great ports of the island. The debate lasted till long after midnight. On the division the ministers had a great majority. The dread of civil war, and the outcry of all the trading towns of the kingdom, had been too strong for the combined strength of the court and the opposition.

It was in the first dim twilight of a February morning that the doors were thrown open, and that the chiefs of the hostile parties showed themselves to the multitude. Conway was received with loud applause. But when Pitt appeared, all eyes were fixed on him alone. All hats were in the air. Loud and long huzzas accompanied him to his chair, and a train of admirers escorted him all the way to his home. Then came forth Grenville. As soon as he was recog-

nized, a storm of hisses and curses broke forth. He turned fiercely on the crowd, and caught one man by the throat. The bystanders were in great alarm. If a scuffle began, none could say how it might end. Fortunately the person who had been collared only said, "If I may not hiss, sir, I hope I may laugh," and laughed in Grenville's face.

The majority had been so decisive, that all the opponents of the ministry, save one, were disposed to let the bill pass without any further contention. But solicitation and expostulation were thrown away on Grenville. His indomitable spirit rose up stronger and stronger under the load of public hatred. He fought out the battle obstinately to the end. On the last reading he had a sharp altercation which his brother-in-law, the last of their many sharp altercations. Pitt thundered in his loftiest tones against the man who had wished to dip the ermine of a British King in the blood of the British people. Grenville replied with his wonted intrepidity and asperity. "If the tax," he said, "were still to be laid on, I would lay it on. For the evils which it may produce my accuser is answerable. His profusion made it necessary. His declarations against the constitutional powers of the Kings, Lords, and Commons, have made it doubly necessary. I do not envy him the huzza. I glory in the hiss. If it were to be done again, I would do it."

The repeal of the Stamp Act was the chief measure of Lord Rockingham's government. But that government is entitled to the praise of having put a stop to two oppressive practices, which in Wilkes's case, had attracted the notice and excited the just indignation of the public. The House of Commons was induced by the ministers to pass a resolution condemning the use of general warrants, and another resolution condemning the seizure of papers in cases of libel.

It must be added, to the lasting honor of Lord Rockingham, that his administration was the first, which, during a long course of years, had the courage and the virtue to refrain from bribing members of Parliament. His enemies accused him and his friends of weakness, of haughtiness, of party spirit; but calumny itself never dared to couple his name with corruption.

Unhappily his government, though one of the best that has ever existed in our country, was also one of the weakest. The King's friends assailed and obstructed the ministers at every turn. To appeal to the King was only to draw forth new promises and new evasions. His Majesty was sure

that there must be some misunderstanding. Lord Rockingham had better speak to the gentlemen. They should be dismissed on the next fault. The next fault was soon committed, and his Majesty still continued to shuffle. It was too bad. It was quite abominable; but it mattered less as the prorogation was at hand. He would give the delinquents one more chance. If they did not alter their conduct next session, he should not have one word to say for them. He had already resolved that, long before the commencement of the next session, Lord Rockingham should cease to be minister.

We have now come to a part of our story which, admiring as we do the genius and the many noble qualities of Pitt, we cannot relate without much pain. We believe that, at this conjuncture, he had it in his power to give the victory either to the Whigs or to the King's friends. If he had allied himself closely with Lord Rockingham, what could the court have done? There would have been only one alternative, the Whigs or Grenville; and there could be no doubt what the King's choice would be. He still remembered, as well he might, with the uttermost bitterness, the thraldom from which his uncle had freed him, and said about this time, with great vehemence, that he would sooner see the Devil come into his closet than Grenville.

And what was there to prevent Pitt from allying himself with Lord Rockingham? On all the most important questions their views were the same. They had agreed in condemning the peace, the Stamp Act, the general warrant, the seizure of papers. The points on which they differed were few and unimportant. In integrity, in disinterestedness, in hatred of corruption, they resembled each other. Their personal interests could not clash. They sat in different Houses, and Pitt had always declared that nothing should induce him to be first lord of the treasury.

If the opportunity of forming a coalition beneficial to the state, and honorable to all concerned, was suffered to escape, the fault was not with the Whig ministers. They behaved towards Pitt with an obsequiousness which, had it not been the effect of sincere admiration and of anxiety for the public interests, might have been justly called servile. They repeatedly gave him to understand that, if he chose to join their ranks, they were ready to receive him, not as an associate, but as a leader. They had proved their respect for him by bestowing a peerage on the person who, at that time, enjoyed the largest share of his confidence, Chief Justice

Pratt. What then was there to divide Pitt from the Whigs? What, on the other hand, was there in common between him and the King's friends, that he should lend himself to their purposes, he who had never owed anything to flattery or intrigue, he whose eloquence and independent spirit had overawed two generations of slaves and jobbers, he who had twice been forced by the enthusiasm of an unadmiring nation on a reluctant Prince?

Unhappily the court had gained Pitt, not, it is true, by those ignoble means which were employed when such men as Rigby and Wedderburn were to be won, but by allurements suited to a nature noble even in its aberrations. The King set himself to seduce the one man who could turn the Whigs out without letting Grenville in. Praise, caresses, promises, were lavished on the idol of the nation. He, and he alone, could put an end to faction, could bid defiance to all the powerful connections in the land united, Whigs and Tories, Rockinghams, Bedfords, and Grenvilles. These blandishments produced a great effect. For though Pitt's spirit was high and manly, though his eloquence was often exerted with formidable effect against the court, and though his theory of government had been learned in the school of Locke and Sydney, he had always regarded the person of the sovereign with profound veneration. As soon as he was brought face to face with royalty, his imagination and sensibility were too strong for his principles. His Whiggism thawed and disappeared; and he became, for the time, a Tory of the old Ormond pattern. Nor was he by any means unwilling to assist in the work of dissolving all political connections. His own weight in the state was wholly independent of such connections. He was therefore inclined to look on them with dislike, and made far too little distinction between gangs of knaves associated for the mere purpose of robbing the public, and confederacies of honorable men for the promotion of great public objects. Nor had he the sagacity to perceive that the strenuous efforts which he made to annihilate all parties tended only to establish the ascendency of one party, and that the basest and most hateful of all.

It may be doubted whether he would have been thus misled, if his mind had been in full health and vigor. But the truth is that he had for some time been in an unnatural state of excitement. No suspicion of this sort had yet got abroad. His eloquence had never shone with more splendor than during the recent debates. But people afterwards

called to mind many things which ought to have roused their apprehensions. His habits were gradually becoming more and more eccentric. A horror of all loud sounds, such as is said to have been one of the many oddities of Wallenstein, grew upon him. Though the most affectionate of fathers, he could not at this time bear to hear the voices of his own children, and laid out great sums at Hayes in buying up houses contiguous to his own, merely that he might have no neighbors to disturb him with their noise. He then sold Hayes, and took possession of a villa at Hampstead, where he again began to purchase houses to right and left. In expense, indeed, he vied, during this part of his life, with the wealthiest of the conquerors of Bengal and Tanjore. At Burton Pynsent, he ordered a great extent of ground to be planted with cedars. Cedars enough for the purpose were not to be found in Somersetshire. They were therefore collected in London, and sent down by land carriage. Relays of laborers were hired; and the work went on all night by torchlight. No man could be more abstemious than Pitt; yet the profusion of his kitchen was a wonder even to epicures. Several dinners were always dressing; for his appetite was capricious and fanciful; and at whatever moment he felt inclined to eat, he expected a meal to be instantly on the table. Other circumstances might be mentioned, such as separately are of little moment, but such as, when taken together, and when viewed in connection with the strange events which followed, justify us in believing that his mind was already in a morbid state.

Soon after the close of the session of Parliament, Lord Rockingham received his dismissal. He retired, accompanied by a firm body of friends, whose consistency and uprightness enmity itself was forced to admit. None of them had asked or obtained any pension or any sinecure, either in possession or in reversion. Such disinterestedness was then rare among politicians. Their chief, though not a man of brilliant talents, had won for himself an honorable fame, which he kept pure to the last. He had, in spite of difficulties which seemed almost insurmountable, removed great abuses and averted a civil war. Sixteen years later, in a dark and terrible day, he was again called upon to save the state, brought to the very brink of ruin by the same perfidy and obstinacy which had embarrassed, and at length overthrown, his first administration.

Pitt was planting in Somersetshire when he was sum-

moned to court by a letter written by the royal hand. He instantly hastened to London. The irritability of his mind and body were increased by the rapidity with which he travelled; and when he reached his journey's end he was suffering from fever. Ill as he was, he saw the King at Richmond, and undertook to form an administration.

Pitt was scarcely in the state in which a man should be who has to conduct delicate and arduous negotiations. In his letters to his wife, he complained that the conferences in which it was necessary for him to bear a part heated his blood and accelerated his pulse. From other sources of information we learn that his language, even to those whose co-operation he wished to engage, was strangely peremptory and despotic. Some of his notes written at this time have been preserved, and are in a style which Lewis the Fourteenth would have been too well bred to employ in addressing any French gentleman.

In the attempt to dissolve all parties, Pitt met with some difficulties. Some Whigs, whom the court would gladly have detached from Lord Rockingham, rejected all offers. The Bedfords were perfectly willing to break with Grenville; but Pitt would not come up to their terms. Temple, whom Pitt at first meant to place at the head of the treasury, proved intractable. A coldness indeed had, during some months, been fast growing between the brothers-in-law, so long and so closely allied in politics. Pitt was angry with Temple for opposing the repeal of the Stamp Act. Temple was angry with Pitt for refusing to accede to that family league which was now the favorite plan at Stowe. At length the Earl proposed an equal partition of power and patronage, and offered, on this condition, to give up his brother George. Pitt thought the demand exorbitant, and positively refused compliance. A bitter quarrel followed. Each of the kinsmen was true to his character. Temple's soul festered with spite, and Pitt's swelled into contempt. Temple represented Pitt as the most odious of hypocrites and traitors. Pitt held a different and perhaps a more provoking tone. Temple was a good sort of a man enough, whose single title to distinction was, that he had a large garden, with a large piece of water, and a great many pavilions and summer-houses. To his fortunate connection with a great orator and statesman he was indebted for an importance in the state which his own talents could never have gained for him. That importance had turned his head

He had begun to fancy that he could form administrations, and govern empires. It was piteous to see a well meaning man under such a delusion.

In spite of all these difficulties, a ministry was made such as the King wished to see, a ministry in which all his Majesty's friends were comfortably accommodated, and which, with the exception of his Majesty's friends, contained no four persons who had ever in their lives been in the habit of acting together. Men who had never concurred in a single vote found themselves seated at the same board. The office of paymaster was divided between two persons who had never exchanged a word. Most of the chief posts were filled either by personal adherents of Pitt, or by members of the late ministry, who had been induced to remain in place after the dismissal of Lord Rockingham. To the former class belonged Pratt, now Lord Camden, who accepted the great seal, and Lord Shelburne, who was made one of the Secretaries of State. To the latter class belonged the Duke of Grafton, who became First Lord of the Treasury, and Conway, who kept his old position both in the government and in the House of Commons. Charles Townshend, who had belonged to every party, and cared for none, was Chancellor of the Exchequer. Pitt himself was declared prime minister, but refused to take any laborious office. He was created Earl of Chatham, and the privy seal was delivered to him.

It is scarcely necessary to say, that the failure, the complete and disgraceful failure, of this arrangement, is not to be ascribed to any want of capacity in the persons whom we have named. None of them was deficient in abilities; and four of them, Pitt himself, Shelburne, Camden, and Townshend, were men of high intellectual eminence. The fault was not in the materials, but in the principle on which the materials were put together. Pitt had mixed up these conflicting elements, in the full confidence that he should be able to keep them all in perfect subordination to himself, and in perfect harmony with each other. We shall soon see how the experiment succeeded.

On the very day on which the new prime minister kissed hands, three-fourths of that popularity which he had long enjoyed without a rival, and to which he owed the greater part of his authority, departed from him. A violent outcry was raised, not against that part of his conduct which really deserved severe condemnation, but against a step in which we

can see nothing to censure. His acceptance of a peerage produced a general burst of indignation. Yet surely no peerage had been better earned; nor was there ever a statesman who more needed the repose of the Upper House. Pitt was now growing old. He was much older in constitution than in years. It was with imminent risk to his life that he had, on some important occasions, attended his duty in Parliament. During the session of 1764, he had not been able to take part in a single debate. It was impossible that he should go through the nightly labor of conducting the business of the government in the House of Commons. His wish to be transferred, under such circumstances, to a less busy and less turbulent assembly, was natural and reasonable. The nation, however, overlooked all these considerations. Those who had most loved and honored the great Commoner were loudest in invective against the new-made Lord. London had hitherto been true to him through every vicissitude. When the citizens learned that he had been sent for from Somersetshire, that he had been closeted with the King at Richmond, and that he was to be first minister, they had been in transports of joy. Preparations were made for a grand entertainment and for a general illumination. The lamps had actually been placed round the monument, when the Gazette announced that the object of all this enthusiasm was an Earl. Instantly the feast was countermanded. The lamps were taken down. The newspapers raised the roar of obloquy. Pamphlets, made up of calumny and scurrility, filled the shops of all the booksellers; and of those pamphlets, the most galling were written under the direction of the malignant Temple. It was now the fashion to compare the two Williams, William Pulteney and William Pitt. Both, it was said, had, by eloquence and simulated patriotism, acquired a great ascendency in the House of Commons and in the country. Both had been intrusted with the office of reforming the government. Both had, when at the height of power and popularity, been seduced by the splendor of the coronet. Both had been made earls, and both had at once become objects of aversion and scorn to the nation which a few hours before had regarded them with affection and veneration.

The clamor against Pitt appears to have had a serious effect on the foreign relations of the country. His name had till now acted like a spell at Versailles and Saint Ildefonso. English travellers on the Continent had remarked

that nothing more was necessary to silence a whole room full of boasting Frenchmen than to drop a hint of the probability that Mr. Pitt would return to power. In an instant there was deep silence: all shoulders rose, and all faces were lengthened. Now, unhappily, every foreign court, in learning that he was recalled to office, learned also that he no longer possessed the hearts of his countrymen. Ceasing to be loved at home, he ceased to be feared abroad. The name of Pitt had been a charmed name. Our envoys tried in vain to conjure with the name of Chatham.

The difficulties which beset Chatham were daily increased by the despotic manner in which he treated all around him. Lord Rockingham had, at the time of the change of ministry, acted with great moderation, had expressed a hope that the new government would act on the principles of the late government, and had even interfered to prevent many of his friends from quitting office. Thus Saunders and Keppel, two naval commanders of great eminence, had been induced to remain at the Admiralty, where their services were much needed. The Duke of Portland was still Lord Chamberlain, and Lord Besborough Postmaster. But within a quarter of a year, Lord Chatham had so deeply affronted these men, that they all retired in disgust. In truth, his tone, submissive in the closet, was at this time insupportably tyrannical in the cabinet. His colleagues were merely his clerks for naval, financial, and diplomatic business. Conway, meek as he was, was on one occasion provoked into declaring that such language as Lord Chatham's had never been heard west of Constantinople, and was with difficulty prevented by Horace Walpole from resigning, and rejoining the standard of Lord Rockingham.

The breach which had been made in the government by the defection of so many of the Rockinghams, Chatham hoped to supply by the help of the Bedfords. But with the Bedfords he could not deal as he had dealt with the other parties. It was to no purpose that he bade high for one or two members of the faction, in the hope of detaching them from the rest. They were to be had; but they were to be had only in the lot. There was indeed for a moment some wavering and some disputing among them. But at length the counsels of the shrewd and resolute Rigby prevailed. They determined to stand firmly together, and plainly intimated to Chatham that he must take them all, or that he should get none of them. The event proved that they were

wiser in their generation than any other connection in the state. In a few months they were able to dictate their own terms.

The most important public measure of Lord Chatham's administration was his celebrated interference with the corn trade. The harvest had been bad; the price of food was high; and he thought it necessary to take on himself the responsibility of laying an embargo on the exportation of grain. When Parliament met, this proceeding was attacked by the opposition as unconstitutional, and defended by the ministers as indispensably necessary. At last an act was passed to indemnify all who had been concerned in the embargo.

The first words uttered by Chatham, in the House of Lords, were in defence of his conduct on this occasion. He spoke with a calmness, sobriety, and dignity, well suited to the audience which he was addressing. A subsequent speech which he made on the same subject was less successful. He bade defiance to aristocratical connections, with a supercilliousness to which the Peers were not accustomed, and with tones and gestures better suited to a large and stormy assembly than to the body of which he was now a member. A short altercation followed, and he was told very plainly that he should not be suffered to browbeat the old nobility of England.

It gradually became clearer and clearer that he was in a distempered state of mind. His attention had been drawn to the territorial acquisitions of the East India Company, and he determined to bring the whole of that great subject before Parliament. He would not, however, confer on the subject with any of his colleagues. It was in vain that Conway, who was charged with the conduct of business in the House of Commons, and Charles Townshend, who was responsible for the direction of the finances, begged for some glimpse of light as to what was in contemplation. Chatham's answers were sullen and mysterious. He must decline any discussion with them; he did not want their assistance; he had fixed on a person to take charge of his measure in the House of Commons. This person was a member who was not connected with the government, and who neither had, or deserved to have, the ear of the House, a noisy, purse-proud, illiterate demagogue, whose Cockney English and scraps of mispronounced Latin were the jest of the newspapers, Alderman Beckford. It may well be supposed

that these strange proceedings produced ferment through the whole political world. The city was in commotion. The East India Company invoked the faith of charters. Burke thundered against the ministers. The ministers looked at each other, and knew not what to say. In the midst of the confusion, Lord Chatham proclaimed himself gouty, and retired to Bath. It was announced, after some time, that he was better, that he would shortly return, that he would soon put everything in order. A day was fixed for his arrival in London. But when he reached the Castle inn at Marlborough, he stopped, shut himself up in his room, and remained there some weeks. Everybody who travelled that road was amazed by the number of his attendants. Footmen and Grooms dressed in his family livery, filled the whole inn, though one of the largest in England, and swarmed in the streets of the little town. The truth was, that the invalid had insisted that, during his stay, all the waiters and stable-boys of the Castle should wear his livery.

His colleagues were in despair. The Duke of Grafton proposed to go down to Marlborough in order to consult the oracle. But he was informed that Lord Chatham must decline all conversation on business. In the mean time, all the parties which were out of office, Bedfords, Grenvilles, and Rockinghams, joined to oppose the distracted government on the vote for the land tax. They were reinforced by almost all the county members, and had a considerable majority. This was the first time that a ministry had been beaten on an important division in the House of Commons since the fall of Sir Robert Walpole. The administration, thus furiously assailed from without, was torn by internal dissensions. It had been formed on no principle whatever. From the very first, nothing but Chatham's authority had prevented the hostile contingents which made up his ranks from going to blows with each other. That authority was now withdrawn, and everything was in commotion. Conway, a brave soldier, but in civil affairs the most timid and irresolute of men, afraid of disobliging the King, afraid of being abused in the newspapers, afraid of being thought factious if he went out, afraid of being thought interested if he staid in, afraid of everything, and afraid of being known to be afraid of anything, was beaten backwards and forwards like a shuttlecock between Horace Walpole who wished to make him prime minister, and Lord John Cavendish who wished to draw him into opposition. Charles Townshend,

a man of splendid eloquence, of lax principles, and of boundless vanity and presumption, would submit to no control. The full extent of his parts, of his ambition, and of his arrogance, had not yet been made manifest; for he had always quailed before the genius and the lofty character of Pitt But now that Pitt had quitted the House of Commons, and seemed to have abdicated the part of chief minister, Townshend broke loose from all restraint.

While things were in this state, Chatham at length returned to London. He might as well have remained at Marlborough. He would see nobody. He would give no opinion on any public matter. The Duke of Grafton begged piteously for an interview, for an hour, for half an hour, for five minutes. The answer was, that it was impossible. The King himself repeatedly condescended to expostulate and implore. "Your duty," he wrote, "your own honor, require you to make an effort." The answers to these appeals were commonly written in Lady Chatham's hand, from her lord's dictation; for he had not energy even to use a pen. He flings himself at the King's feet. He is penetrated by the royal goodness so signally shown to the most unhappy of men. He implores a little more indulgence. He cannot as yet transact business. He cannot see his colleagues. Least of all can he bear the excitement of an interview with majesty.

Some were half inclined to suspect that he was, to use a military phase, malingering. He had made, they said, a great blunder, and found it out. His immense popularity, his high reputation for statesmanship, were gone for ever. Intoxicated by pride, he had undertaken a task beyond his abilities. He now saw nothing before him but distresses and humiliations; and he had therefore simulated illness, in order to escape from vexations which he had not fortitude to meet. This suspicion, though it derived some color from that weakness which was the most striking blemish of his character, was certainly unfounded. His mind, before he became first minister, had been, as we have said, in an unsound state: and physical and moral causes now concurred to make the derangement of his faculties complete. The gout, which had been the torment of his whole life, had been suppressed by strong remedies. For the first time since he was a boy at Oxford, he had passed several months without a twinge. But his hand and foot had been relieved at the expense of his nerves. He became melancholy, fanciful,

irritable. The embarrassing state of public affairs, the grave responsibility which lay on him, the consciousness of his errors, the disputes of his colleagues, the savage clamors raised by his detractors, bewildered his enfeebled mind. One thing alone, he said, could save him. He must repurchase Hayes. The unwilling consent of the new occupant was extorted by Lady Chatham's entreaties and tears; and her lord was somewhat easier. But if business were mentioned to him, he, once the proudest and boldest of mankind, behaved like a hysterical girl, trembled from head to foot, and burst into a flood of tears.

His colleagues for a time continued to entertain the expectation that his health would soon be restored, and that he would emerge from his retirement. But month followed month, and still he remained hidden in mysterious seclusion, and sunk, as far as they could learn, in the deepest dejection of spirits. They at length ceased to hope or to fear anything from him; and though he was still nominally Prime Minister, took without scruple steps which they knew to be diametrically opposed to all his opinions and feelings, allied themselves with those whom he had proscribed, disgraced those whom he most esteemed, and laid taxes on the colonies, in the face of the strong declarations which he had recently made.

When he had passed about a year and three quarters in gloomy privacy, the King received a few lines in Lady Chatham's hand. They contained a request, dictated by her lord, that he might be permitted to resign the Privy Seal. After some civil show of reluctance, the resignation was accepted. Indeed Chatham was, by this time, almost as much forgotten as if he had already been lying in Westminster Abbey.

At length the clouds which had gathered over his mind broke and passed away. His gout returned, and freed him from a more cruel malady. His nerves were newly braced. His spirits became buoyant. He woke as from a sickly dream. It was a strange recovery. Men had been in the habit of talking of him as of one dead, and, when first he showed himself at the King's levee, started as if they had seen a ghost. It was more than two years and a half since he had appeared in public.

He, too, had cause for wonder. The world which he now entered was not the world which he had quitted. The administration which he had formed had never been, at any

one moment, entirely changed. But there had been so many losses and so many accessions, that he could scarcely recognize his own work. Charles Townshend was dead. Lord Shelburne had been dismissed. Conway had sunk into utter insignificance. The Duke of Grafton had fallen into the hands of the Bedfords. The Bedfords had deserted Grenville, had made their peace with the King and the King's friends, and had been admitted to office. Lord North was Chancellor of the Exchequer, and was rising fast in importance. Corsica had been given up to France without a struggle. The disputes with the American colonies had been revived. A general election had taken place. Wilkes had returned from exile, and, outlaw as he was, had been chosen knight of the shire for Middlesex. The multitude was on his side. The Court was obstinately bent on ruining him, and was prepared to shake the very foundations of the constitution for the sake of a paltry revenge. The House of Commons, assuming to itself an authority which of right belongs only to the whole legislature, had declared Wilkes incapable of sitting in Parliament. Nor had it been thought sufficient to keep him out. Another must be brought in. Since the freeholders of Middlesex had obstinately refused to choose a member acceptable to the Court, the House had chosen a member for them. This was not the only instance, perhaps the most disgraceful instance, of the inveterate malignity of the Court. Exasperated by the steady opposition of the Rockingham party, the King's friends had tried to rob a distinguished Whig nobleman of his private estate, and had persisted in their mean wickedness till their own servile majority had revolted from mere disgust and shame. Discontent had spread throughout the nation, and was kept up by stimulants such as had rarely been applied to the public mind. Junius had taken the field, had trampled Sir William Draper in the dust, had well-nigh broken the heart of Blackstone, and had so mangled the reputation of the Duke of Grafton, that his grace had become sick of office, and was beginning to look wistfully towards the shades of Euston. Every principle of foreign, domestic, and colonial policy which was dear to the heart of Chatham, had, during the eclipse of his genius, been violated by the government which he had formed.

The remaining years of his life were spent in vainly struggling against that fatal policy which, at the moment when he might have given it a death blow, he had been in-

duced to take under his protection. His exertions redeemed his own fame, but they effected little for his country.

He found two parties arrayed against the government, the party of his own brothers-in-law, the Grenvilles, and the party of Lord Rockingham. On the question of the Middlesex election these parties were agreed. But on many other important questions they differed widely: and they were, in truth, not less hostile to each other than to the Court. The Grenvilles had, during several years, annoyed the Rockinghams with a succession of acrimonious pamphlets. It was long before the Rockinghams could be induced to retaliate. But an ill-natured tract, written under Grenville's direction, and entitled a State of the Nation, was too much for their patience. Burke undertook to defend and avenge his friends, and executed the task with admirable skill and vigor. On every point he was victorious, and nowhere more completely victorious than when he joined issue on those dry and minute questions of statistical and financial detail in which the main strength of Grenville lay. The official drudge, even on his own chosen ground, was utterly unable to maintain the fight against the great orator and philosopher. When Chatham reappeared, Grenville was still writhing with the recent shame and smart of this well merited chastisement. Cordial co-operation between the two sections of the Opposition was impossible. Nor could Chatham easily connect himself with either. His feelings, in spite of many affronts given and received, drew him towards the Grenvilles. For he had strong domestic affections; and his nature, which, though haughty, was by no means obdurate, had been softened by affliction. But from his kinsmen he was separated by a wide difference of opinion on the question of colonial taxation. A reconciliation, however, took place. He visited Stowe: he shook hands with George Grenville; and the Whig freeholders of Buckinghamshire, at their public dinners, drank many bumpers to the union of the three brothers.

In opinions, Chatham was much nearer to the Rockinghams than to his own relatives. But between him and the Rockinghams there was a gulf not easily to be passed. He had deeply injured them, and in injuring them, had deeply injured his country. When the balance was trembling between them and the Court, he had thrown the whole weight of his genius, of his renown, of his popularity, into the scale of misgovernment. It must be added, that many eminent

members of the party still retained a bitter recollection of the asperity and disdain with which they had been treated by him at the time when he assumed the direction of affairs. It is clear from Burke's pamphlets and speeches, and still more clear from his private letters, and from the language which he held in conversation, that he regarded Chatham with a feeling not far removed from dislike. Chatham was undoubtedly conscious of his error, and desirous to atone for it. But his overtures of friendship, though made with earnestness, and even with unwonted humility, were at first received by Lord Rockingham with cold and austere reserve. Gradually the intercourse of the two statesmen became courteous, and even amicable. But the past was never wholly forgotten.

Chatham did not, however, stand alone. Round him gathered a party, small in number, but strong in great and various talents. Lord Camden, Lord Shelburne, Colonel Barré, and Dunning, afterwards Lord Ashburton, were the principal members of this connection.

There is no reason to believe that, from this time till within a few weeks of Chatham's death, his intellect suffered any decay. His eloquence was almost to the last heard with delight. But it was not exactly the eloquence of the House of Lords. That lofty and passionate, but somewhat desultory declamation, in which he excelled all men, and which was set off by looks, tones, and gestures, worthy of Garrick or Talma, was out of place in a small apartment where the audience often consisted of three or four drowsy prelates, three or four old judges, accustomed during many years to disregard rhetoric, and to look only at facts and arguments, and three or four listless and supercilious men of fashion, whom any thing like enthusiasm moved to a sneer. In the House of Commons, a flash of his eye, a wave of his arm, had sometimes cowed Murray. But, in the House of Peers, his utmost vehemence and pathos produced less effect than the moderation, the reasonableness, the luminous order and the serene dignity, which characterized the speeches of Lord Mansfield.

On the question of the Middlesex election, all the three divisions of the Opposition acted in concert. No orator in either House defended what is now universally admitted to have been the constitutional cause with more ardor or eloquence than Chatham. Before this subject had ceased to occupy the public mind, George Grenville died. His party

rapidly melted away; and in a short time most of his adherents appeared on the ministerial benches.

Had George Grenville lived many months longer, the friendly ties which, after years of estrangement and hostility, had been renewed between him and his brother-in-law, would, in all probability, have been a second time violently dissolved. For now the quarrel between England and the North American colonies took a gloomy and terrible aspect. Oppression provoked resistance; resistance was made the pretext for fresh oppression. The warnings of all the greatest statesmen of the age were lost on an imperious court and a deluded nation. Soon a colonial senate confronted the British Parliament. Then the colonial militia crossed bayonets with the British regiments. At length the commonwealth was torn asunder. Two millions of Englishmen, who, fifteen years before, had been as loyal to their prince and as proud of their country as the people of Kent or Yorkshire, separated themselves by a solemn act from the Empire. For a time it seemed that the insurgents would struggle to small purpose against the vast financial and military means of the mother country. But disasters, following one another in rapid succession, rapidly dispelled the illusions of national vanity. At length a great British force, exhausted, famished, harassed on every side by a hostile peasantry, was compelled to deliver up its arms. Those governments which England had, in the late war, so signally humbled, and which had during many years been sullenly brooding over the recollections of Quebec, of Minden, and of the Moro, now saw with exultation that the day of revenge was at hand. France recognized the independence of the United States; and there could be little doubt that the example would soon be followed by Spain.

Chatham and Rockingham had cordially concurred in opposing every part of the fatal policy which had brought the state into this dangerous situation. But their paths now diverged. Lord Rockingham thought, and, as the event proved, thought most justly, that the revolted colonies were separated from the Empire for ever, and that the only effect of prolonging the war on the American continent would be to divide resources which it was desirable to concentrate. If the hopeless attempt to subjugate Pennsylvania and Virginia were abandoned, war against the House of Bourbon might possibly be avoided, or, if inevitable, might be carried on with success and glory. We

might even indemnify ourselves for part of what we had lost, at the expense of those foreign enemies who had hoped to profit by our domestic dissensions. Lord Rockingham, therefore, and those who acted with him, conceived that the wisest course now open to England was to acknowledge the independence of the United States, and to turn her whole force against her European enemies.

Chatham, it should seem, ought to have taken the same side. Before France had taken any part in our quarrel with the colonies, he had repeatedly, and with great energy of language, declared that it was impossible to conquer America, and he could not without absurdity maintain that it was easier to conquer France and America together than America alone. But his passions overpowered his judgment, and made him blind to his own inconsistency. The very circumstances which made the separation of the colonies inevitable made it to him altogether insupportable. The dismemberment of the Empire seemed to him less ruinous and humiliating, when produced by domestic dissensions, than when produced by foreign interference. His blood boiled at the degradation of his country. Whatever lowered her among the nations of the earth, he felt as a personal outrage to himself. And the feeling was natural. He had made her so great. He had been so proud of her; and she had been so proud of him. He remembered how, more than twenty years before, in a day of gloom and dismay, when her possessions were torn from her, when her flag was dishonored, she had called on him to save her. He remembered the sudden and glorious change which his energy had wrought, the long series of triumphs, the days of thanksgiving, the nights of illumination. Fired by such recollections, he determined to separate himself from those who advised that the independence of the colonies should be acknowledged. That he was in error will scarcely, we think, be disputed by his warmest admirers. Indeed, the treaty, by which, a few years later, the republic of the United States was recognized, was the work of his most attached adherents and of his favorite son.

The Duke of Richmond had given notice of an address to the throne, against the further prosecution of hostilities with America. Chatham had, during some time, absented himself from Parliament, in consequence of his growing infirmities. He determined to appear in his place on this occasion, and to declare that his opinions were decidedly at

variance with those of the Rockingham party. He was in a state of great excitement. His medical attendants were uneasy, and strongly advised him to calm himself, and to remain at home. But he was not to be controlled. His son William, and his son-in-law Lord Mahon, accompanied him to Westminster. He rested himself in the Chancellor's room till the debate commenced, and then, leaning on his two young relations, limped to his seat. The slightest particulars of that day were remembered, and have been carefully recorded. He bowed, it was remarked, with great courtliness to those peers who rose to make way for him and his supporters. His crutch was in his hand. He wore, as was his fashion, a rich velvet coat. His legs were swathed in flannel. His wig was so large, and his face so emaciated, that none of his features could be discerned, except the high curve of his nose, and his eyes, which still retained a gleam of the old fire.

When the Duke of Richmond had spoken, Chatham rose. For some time his voice was inaudible. At length his tones became distinct and his action animated. Here and there his hearers caught a thought or an expression which reminded them of William Pitt. But it was clear that he was not himself. He lost the thread of his discourse, hesitated, repeated the same words several times, and was so confused that, in speaking of the Act of Settlement, he could not recall the name of the Electress Sophia. The House listened in solemn silence, and with the aspect of profound respect and compassion. The stillness was so deep that the dropping of a handkerchief would have been heard. The Duke of Richmond replied with great tenderness and courtesy; but while he spoke, the old man was observed to be restless and irritable. The Duke sat down. Chatham stood up again, pressed his hand on his breast, and sank down in an apoplectic fit. Three or four lords who sat near him caught him in his fall. The House broke up in confusion. The dying man was carried to the residence of one of the officers of Parliament, and was so far restored as to be able to bear a journey to Hayes. At Hayes, after lingering a few weeks, he expired in his seventieth year. His bed was watched to the last with anxious tenderness, by his wife and children, and he well deserved their care. Too often haughty and wayward to others, to them he had been almost effeminately kind. He had through life been dreaded by his political opponents, and regarded with more

awe than love even by his political associates. But no fear seems to have mingled with the affection which his fondness, constantly overflowing in a thousand endearing forms, had inspired in the little circle at Hayes.

Chatham, at the time of his decease, had not, in both Houses of Parliament, ten personal adherents. Half the public men of the age had been estranged from him by his errors, and the other half by the exertions which he had made to repair his errors. His last speech had been an attack at once on the policy pursued by the government, and on the policy recommended by the opposition. But death restored him to his old place in the affection of his country. Who could hear unmoved of the fall of that which had been so great, and which had stood so long? The circumstances, too, seemed rather to belong to the tragic stage than to real life. A great statesman, full of years and honors, led forth to the Senate House by a son of rare hopes, and stricken down in full council while straining his feeble voice to rouse the drooping spirit of his country, could not but be remembered with peculiar veneration and tenderness. The few detractors who ventured to murmur were silenced by the indignant clamors of a nation which remembered only the lofty genius, the unsullied probity, the undisputed services, of him who was no more. For once, the chiefs of all parties were agreed. A public funeral, a public monument, were eagerly voted. The debts of the deceased were paid. A provision was made for his family. The city of London requested that the remains of the great man whom she had so long loved and honored might rest under the dome of her magnificent cathedral. But the petition came too late. Every thing was already prepared for the interment in Westminster Abbey.

Though men of all parties had concurred in decreeing posthumous honors to Chatham, his corpse was attended to the grave almost exclusively by opponents of the government. The banner of the lordship of Chatham was borne by Colonel Barré, attended by the Duke of Richmond and Lord Rockingham. Burke, Savile, and Dunning upheld the pall. Lord Camden was conspicuous in the procession. The chief mourner was young William Pitt. After the lapse of more than twenty-seven years, in a season as dark and perilous, his own shattered frame and broken heart were laid, with the same pomp, in the same consecrated mould.

Chatham sleeps near the northern door of the Church, in a spot which has ever since been appropriated to statesmen, as the other end of the same transept has long been to poets. Mansfield rests there, and the second William Pitt, and Fox, and Grattan, and Canning, and Wilberforce. In no other cemetery do so many great citizens lie within so narrow a space. High over those venerable graves towers the stately monument of Chatham, and from above, his effigy graven by a cunning hand, seems still, with eagle face and outstretched arm, to bid England be of good cheer, and to hurl defiance at her foes. The generation which reared that memorial of him has disappeared. The time has come when the rash and indiscriminate judgments which his contemporaries passed on his character may be calmly revised by history. And history, while, for the warning of vehement, high, and daring natures, she notes his many errors, will yet deliberately pronounce, that, among the eminent men whose bones lie near his, scarcely one has left a more stainless, and none a more splendid name.

FRANCIS ATTERBURY.

(*Encyclopædia Britannica, December*, 1853.)

Francis Atterbury, a man who holds a conspicuous place in the political, ecclesiastical, and literary history of England, was born in the year 1662, at Middleton in Buckinghamshire, a parish of which his father was rector. Francis was educated at Westminster School, and carried thence to Christ Church a stock of learning which, though really scanty, he through life exhibited with such judicious ostentation that superficial observers believed his attainments to be immense. At Oxford, his parts, his taste, and his bold, contemptuous, and imperious spirit, soon made him conspicuous. Here he published, at twenty, his first work, a translation of the noble poem of Absalom and Achitophel into Latin verse. Neither the style nor the versification of the young scholar was that of the Augustan age. In English composition he succeeded much better. In 1687 he distinguished himself among many able men who wrote in defence

of the Church of England, then persecuted by James II., and calumniated by apostates who had for lucre quitted her communion. Among these apostates none was more active or malignant than Obadiah Walker, who was master of University College, and who had set up there, under the royal patronage, a press for printing tracts against the established religion. In one of these tracts, written apparently by Walker himself, many aspersions were thrown on Martin Luther. Atterbury undertook to defend the great Saxon Reformer, and performed that task in a manner singularly characteristic. Whoever examines his reply to Walker will be struck by the contrast between the feebleness of those parts which are argumentative and defensive, and the vigor of those parts which are rhetorical and aggressive. The Papists were so much galled by the sarcasms and invectives of the young polemic that they raised a cry of treason, and accused him of having, by implication, called King James a Judas.

After the Revolution, Atterbury, though bred in the doctrines of non-resistance and passive obedience, readily swore fealty to the new government. In no long time he took holy orders. He occasionally preached in London with an eloquence which raised his reputation, and soon had the honor of being appointed one of the royal chaplains. But he ordinarily resided at Oxford, where he took an active part in academical business, directed the classical studies of the undergraduates of his college, and was the chief adviser and assistant of Dean Aldrich, a divine now chiefly remembered by his catches, but renowned among his contemporaries as a scholar, a Tory, and a high-churchman. It was the practice, not a very judicious practice, of Aldrich to employ the most promising youths of his college in editing Greek and Latin books. Among the studious and well-disposed lads who were, unfortunately for themselves, induced to become teachers of philology when they should have been content to be learners, was Charles Boyle, son of the Earl of Orrery, and nephew of Robert Boyle, the great experimental philosopher. The task assigned to Charles Boyle was to prepare a new edition of one of the most worthless books in existence. It was a fashion, among those Greeks and Romans who cultivated rhetoric as an art, to compose epistles and harangues in the names of eminent men. Some of these counterfeits are fabricated with such exquisite taste and skill that it is the highest achievement of criticism to

distinguish them from originals. Others are so feebly and rudely executed that they can hardly impose on an intelligent school-boy. The best specimen which has come down to us is perhaps the oration for Marcellus, such an imitation of Tully's eloquence as Tully would himself have read with wonder and delight. The worst specimen is perhaps a collection of letters purporting to have been written by that Phalaris who governed Agrigentum more than 500 years before the Christian era. The evidence, both internal and external, against the genuineness of these letters is overwhelming. When, in the fifteenth century, they emerged, in company with much that was far more valuable, from their obscurity, they were pronounced spurious by Politian, the greatest scholar of Italy, and by Erasmus, the greatest scholar on our side of the Alps. In truth, it would be as easy to persuade an educated Englishman that one of Johnson's Ramblers was the work of William Wallace as to persuade a man like Erasmus that a pedantic exercise, composed in the trim and artificial Attic of the time of Julian, was a despatch written by a crafty and ferocious Dorian, who roasted people alive many years before there existed a volume of prose in the Greek language. But, though Christ-Church could boast of many good Latinists, of many good English writers, and of a greater number of clever and fashionable men of the world than belonged to any other academic body, there was not then in the college a single man capable of distinguishing between the infancy and the dotage of Greek literature. So superficial indeed was the learning of the rulers of this celebrated society that they were charmed by an essay which Sir William Temple published in praise of the ancient writers. It now seems strange that even the eminent public services, the deserved popularity, and the graceful style of Temple, should have saved so silly a performance from universal contempt. Of the books which he most vehemently eulogized his eulogies proved that he knew nothing. In fact, he could not read a line of the language in which they were written. Among many other foolish things, he said that the letters of Phalaris were the oldest letters and also the best in the world. Whatever Temple wrote attracted notice. People who had never heard of the Epistles of Phalaris began to inquire about them. Aldrich, who knew very little Greek, took the word of Temple, who knew none, and desired Boyle to prepare a new edition of these admirable compositions which, having long slept in

obscurity, had become on a sudden objects of general interest.

The edition was prepared with the help of Atterbury, who was Boyle's tutor, and of some other members of the college. It was an edition such as might be expected from people who would stoop to edit such a book. The notes were worthy of the text; the Latin version worthy of the Greek original. The volume would have been forgotten in a month, had not a misunderstanding about a manuscript arisen between the young editor and the greatest scholar that had appeared in Europe since the revival of letters, Richard Bentley. The manuscript was in Bentley's keeping. Boyle wished it to be collated. A mischief-making bookseller informed him that Bentley had refused to lend it, which was false, and also that Bentley had spoken contemptuously of the letters attributed to Phalaris, and of the critics who were taken in by such counterfeits, which was perfectly true. Boyle, much provoked, paid, in his preface, a bitterly ironical compliment to Bentley's courtesy. Bentley revenged himself by a short dissertation, in which he proved that the epistles were spurious, and the new edition of them worthless: but he treated Boyle personally with civility as a young gentleman of great hopes, whose love of learning was highly commendable, and who deserved to have had better instructors.

Few things in literary history are more extraordinary than the storm which this little dissertation raised. Bentley had treated Boyle with forbearance; but he had treated Christ-Church with contempt; and the Christ-Church-men, wherever dispersed, were as much attached to their college as a Scotchman to his country, or a Jesuit to his order Their influence was great. They were dominant in Oxford, powerful in the Inns of Court and in the College of Physicians, conspicuous in Parliament and in the literary and fashionable circles of London. Their unanimous cry was, that the honor of the college must be vindicated, that the insolent Cambridge pedant must be put down. Poor Boyle was unequal to the task, and disinclined to it. It was, therefore, assigned to his tutor Atterbury.

The answer to Bentley, which bears the name of Boyle, but which was, in truth, no more the work of Boyle than the letters to which the controversy related were the work of Phalaris, is now read only by the curious, and will in all probability never be reprinted again. But it had its day of

noisy popularity. It was to be found, not only in the studies of men of letters, but on the tables of the most brilliant drawing-rooms of Soho Square and Covent Garden. Even the beaus and coquettes of that age, the Wildairs and the Lady Lurewells, the Mirabells and the Millamants, congratulated each other on the way in which the gay young gentleman, whose erudition sate so easily upon him, and who wrote with so much pleasantry and good breeding about the Attic dialect and the anapæstic measure, Sicilian talents and Thericlean cups, had bantered the queer prig of a doctor. Nor was the applause of the multitude undeserved. The book is, indeed, Atterbury's masterpiece, and gives a higher notion of his powers than any of those works to which he put his name. That he was altogether in the wrong on the main question, and on all the collateral questions springing out of it, that his knowledge of the language, the literature, and the history of Greece was not equal to what many freshmen now bring up every year to Cambridge and Oxford, and that some of his blunders seem rather to deserve a flogging than a refutation, is true; and therefore it is that his performance is, in the highest degree, interesting and valuable to a judicious reader. It is good by reason of its exceeding badness. It is the most extraordinary instance that exists of the art of making much show with little substance. There is no difficulty, says the steward of Molière's miser, in giving a fine dinner with plenty of money: the really great cook is he who can set out a banquet with no money at all. That Bentley should have written excellently on ancient chronology and geography, on the development of the Greek language, and the origin of the Greek drama, is not strange. But that Atterbury should, during some years, have been thought to have treated these subjects much better than Bentley is strange indeed. It is true that the champion of Christ-Church had all the help which the most celebrated members of that society could give him. Smalridge contributed some very good wit; Friend and others some very bad archæology and philology. But the greater part of the volume was entirely Atterbury's: what was not his own was revised and retouched by him; and the whole bears the mark of his mind, a mind inexhaustibly rich with all the resources of controversy, and familiar with all the artifices which make falsehood look like truth, and ignorance like knowledge. He had little gold; but he beat that little out to the very

thinnest leaf, and spread it over so vast a surface that to those who judged by a glance, and who did not resort to balances and tests, the glittering heap of worthless matter which he produced seemed to be an inestimable treasure of massy bullion. Such arguments as he had he placed in the clearest light. Where he had no arguments, he resorted to personalities, sometimes serious, generally ludicrous, always clever and cutting. But, whether he was grave or merry, whether he reasoned or sneered, his style was always pure, polished, and easy.

Party spirit then ran high; yet, though Bentley ranked among Whigs, and Christ-Church was a stronghold of Toryism, Whigs joined with Tories in applauding Atterbury's volume. Garth insulted Bentley, and extolled Boyle in lines which are now never quoted except to be laughed at. Swift, in his "Battle of the Books," introduced with much pleasantry Boyle, clad in armor, the gift of all the gods, and directed by Apollo in the form of a human friend, for whose name a blank is left which may easily be filled up. The youth, so accoutred, and so assisted, gains an easy victory over his uncourteous and boastful antagonist. Bentley, meanwhile, was supported by the consciousness of an immeasurable superiority, and encouraged by the voices of the few who were really competent to judge the combat. "No man," he said, justly and nobly, "was ever written down but by himself." He spent two years in preparing a reply, which will never cease to be read and prized while the literature of ancient Greece is studied in any part of the world. This reply proved, not only that the letters ascribed to Phalaris were spurious, but that Atterbury, with all his wit, his eloquence, his skill in controversial fence, was the most audacious pretender that ever wrote about what he did not understand. But to Atterbury this exposure was matter of indifference. He was now engaged in a dispute about matters far more important and exciting than the laws of Zaleucus and the laws of Charondas. The rage of religious factions was extreme. High church and Low church divided the nation. The great majority of the clergy were on the high-church side; the majority of King William's bishops were inclined to latitudinarianism. A dispute arose between the two parties touching the extent of the powers of the Lower House of Convocation. Atterbury thrust himself eagerly into the front rank of the high-churchmen. Those who take a comprehensive and impartial view

of his whole career will not be disposed to give him credit for religious zeal. But it was his nature to be vehement and pugnacious in the cause of every fraternity of which he was a member. He had defended the genuineness of a spurious book simply because Christ-Church had put forth an edition of that book; he now stood up for the clergy against the civil power, simply because he was a clergyman, and for the priests against the episcopal order, simply because he was yet only a priest. He asserted the pretensions of the class to which he belonged in several treatises written with much wit, ingenuity, audacity, and acrimony. In this, as in his first controversy, he was opposed to antagonists whose knowledge of the subject in dispute was far superior to his; but in this, as in his first controversy, he imposed on the multitude by bold assertion, by sarcasm, by declamation, and, above all, by his peculiar knack of exhibiting a little erudition in such a manner as to make it look like a great deal. Having passed himself off on the world as a greater master of classical learning than Bentley, he now passed himself off as a greater master of ecclesiastical learning than Wake or Gibson. By the great body of the clergy he was regarded as the ablest and most intrepid tribune that had ever defended their rights against the oligarchy of prelates. The Lower House of Convocation voted him thanks for his services; the University of Oxford created him a doctor of divinity; and soon after the accession of Anne, while the Tories still had the chief weight in the government, he was promoted to the deanery of Carlisle.

Soon after he had obtained this preferment, the Whig party rose to ascendency in the state. From that party he could expect no favor. Six years elapsed before a change of fortune took place. At length, in the year 1710, the prosecution of Sacheverell produced a formidable explosion of high-church fanaticism. At such a moment Atterbury could not fail to be conspicuous.[1] His inordinate zeal for the body to which he belonged, his turbulent and aspiring temper, his rare talents for agitation and for controversy, were again signally displayed. He bore a chief part in framing that artful and eloquent speech which the accused divine pronounced at the Bar of the Lords, and which presents a singular contrast to the absurd and scurrilous sermon which had very unwisely been honored with impeachment. During the troubled and anxious months which followed the trial, Atterbury was among the most attractive of those pamphleteers

who inflamed the nation against the Whig ministry and the Whig parliament. When the ministry had been changed and the parliament dissolved, rewards were showered upon him. The Lower House of Convocation elected him prolocutor. The Queen appointed him Dean of Christ-Church on the death of his old friend and patron Aldrich. The college would have preferred a gentler ruler. Nevertheless, the new head was received with every mark of honor. A congratulatory oration in Latin was addressed to him in the magnificent vestibule of the hall; and he in reply professed the warmest attachment to the venerable house in which he had been educated, and paid many gracious compliments to those over whom he was to preside. But it was not in his nature to be a mild or an equitable governor. He had left the chapter of Carlisle distracted by quarrels. He found Christ-Church at peace; but in three months his despotic and contentious temper did at Christ-Church what it had done at Carlisle. He was succeeded in both his deaneries by the humane and accomplished Smalridge, who gently complained of the state in which both had been left. "Atterbury goes before, and sets everything on fire. I come after him with a bucket of water." It was said by Atterbury's enemies that he was made a bishop because he was so bad a dean. Under his administration Christ-Church was in confusion, scandalous altercations took place, opprobrious words were exchanged; and there was reason to fear that the great Tory college would be ruined by the tyranny of the great Tory doctor. He was soon removed to the bishopric of Rochester, which was then always united with the deanery of Westminster. Still higher dignities seemed to be before him. For, though there were many able men on the episcopal bench, there were none who equalled or approached him in parliamentary talents. Had his party continued in power it is not improbable that he would have been raised to the archbishopric of Canterbury. The more splendid his prospects, the more reason he had to dread the accession of a family which was well known to be partial to the Whigs. There is every reason to believe that he was one of those politicians who hoped that they might be able, during the life of Anne, to prepare matters in such a way that at her decease there might be little difficulty in setting aside the Act of Settlement and placing the Pretender on the throne. Her sudden death confounded the projects of these conspirators. Atterbury, who wanted no kind of

courage, implored his confederates to proclaim James III., and offered to accompany the heralds in lawn sleeves. But he found even the bravest soldiers of his party irresolute, and exclaimed, not, it is said, without interjections which ill became the mouth of a father of the church, that the best of all causes and the most precious of all moments had been pusillanimously thrown away. He acquiesced in what he could not prevent, took the oaths to the House of Hanover, and at the coronation officiated with the outward show of zeal, and did his best to ingratiate himself with the royal family. But his servility was requited with cold contempt. No creature is so revengeful as a proud man who has humbled himself in vain. Atterbury became the most factious and pertinacious of all the opponents of the government. In the House of Lords his oratory, lucid, pointed, lively, and set off with every grace of pronunciation and of gesture, extorted the attention and admiration even of a hostile majority. Some of the most remarkable protests which appear in the journals of the peers were drawn up by him; and in some of the bitterest of those pamphlets which called on the English to stand up for their country against the aliens who had come from beyond the seas to oppress and plunder her, critics easily detected his style. When the rebellion of 1715 broke out, he refused to sign the paper in which the bishops of the province of Canterbury declared their attachment to the Protestant succession. He busied himself in electioneering, especially at Westminster, where, as a dean, he possessed great influence, and was, indeed strongly suspected of having once set on a riotous mob to prevent his Whig fellow-citizens from polling.

After having been long in indirect communication with the exiled family, he, in 1717, began to correspond directly with the Pretender. The first letter of the correspondence is extant. In that letter Atterbury boasts of having, during many years past, neglected no opportunity of serving the Jacobite cause. "My daily prayer," he says, "is that you may have success. May I live to see that day, and live no longer than I do what is in my power to forward it." It is to be remembered that he who wrote thus was a man bound to set to the church of which he was overseer an example of strict probity; that he had repeatedly sworn allegiance to the House of Brunswick; that he had assisted in placing the crown on the head of George I.; and that he had ab-

jured James III., "without equivocation or mental reservation, on the true faith of a Christian."

It is agreeable to turn from his public to his private life. His turbulent spirit, wearied with faction and treason, now and then required repose, and found it in domestic endearments, and in the society of the most illustrious of the living and of the dead. Of his wife little is known: but between him and his daughter there was an affection singularly close and tender. The gentleness of his manners when he was in the company of a few friends was such as seemed hardly credible to those who knew him only by his writings and speeches. The charm of his "softer hour" has been commemorated by one of those friends in imperishable verse. Though Atterbury's classical attainments were not great, his taste in English literature was excellent; and his admiration of genius was so strong that it overpowered even his political and religious antipathies. His fondness for Milton, the mortal enemy of the Stuarts and of the church, was such as to many Tories seemed a crime. On the sad night on which Addison was laid in the chapel of Henry VII., the Westminster boys remarked that Atterbury read the funeral service with a peculiar tenderness and solemnity. The favorite companions, however, of the great Tory prelate were, as might have been expected, men whose politics had at least a tinge of Toryism. He lived on friendly terms with Swift, Arbuthnot, and Gay. With Prior he had a close intimacy, which some misunderstanding about public affairs at last dissolved. Pope found in Atterbury, not only a warm admirer, but a most faithful, fearless, and judicious adviser. The poet was a frequent guest at the episcopal palace among the elms of Bromley, and entertained not the slightest suspicion that his host, now declining in years, confined to an easy-chair by gout, and apparently devoted to literature, was deeply concerned in criminal and perilous designs against the government.

The spirit of the Jacobites had been cowed by the events of 1715. It revived in 1721. The failure of the South Sea project, the panic in the money market, the downfall of great commercial houses, the distress from which no part of the kingdom was exempt, had produced general discontent. It seemed not improbable that at such a moment an insurrection might be successful. An insurrection was planned. The streets of London were to be barricaded; the Tower and the Bank were to be surprised; King George, his

family, and his chief captains and councillors, were to be arrested; and King James was to be proclaimed. The design became known to the Duke of Orleans, regent of France, who was on terms of friendship with the House of Hanover. He put the English government on its guard. Some of the chief malcontents were committed to prison; and among them was Atterbury. No bishop of the Church of England had been taken into custody since that memorable day when the applauses and prayers of all London had followed the seven bishops to the gate of the Tower. The Opposition entertained some hope that it might be possible to excite among the people an enthusiasm resembling that of their fathers, who rushed into the waters of the Thames to implore the blessing of Sancroft. Pictures of the heroic confessor in his cell were exhibited at the shop windows. Verses in his praise were sung about the streets. The restraints by which he was prevented from communicating with his accomplices were represented as cruelties worthy of the dungeons of the Inquisition. Strong appeals were made to the priesthood. Would they tamely permit so gross an insult to be offered to their cloth? Would they suffer the ablest, the most eloquent member of their profession, the man who had so often stood up for their rights against the civil power, to be treated like the vilest of mankind? There was considerable excitement; but it was allayed by a temperate and artful letter to the clergy, the work, in all probability, of Bishop Gibson, who stood high in the favor of Walpole, and shortly after became minister for ecclesiastical affairs.

Atterbury remained in close confinement during some months. He had carried on his correspondence with the exiled family so cautiously that the circumstantial proofs of his guilt, though sufficient to produce entire moral conviction, were not sufficient to justify legal conviction. He could be reached only by a bill of pains and penalties. Such a bill the Whig party, then decidedly predominant in both houses, was quite prepared to support. Many hot-headed members of that party were eager to follow the precedent which had been set in the case of Sir John Fenwick, and to pass an act for cutting off the bishop's head. Cadogan, who commanded the army, a brave soldier, but a headstrong politician, is said to have exclaimed with great vehemence: "Fling him to the lions in the Tower." But the wiser and more humane Walpole was always unwilling to shed blood;

and his influence prevailed. When parliament met, the evidence against the bishop was laid before committees of both houses. Those committees reported that his guilt was proved. In the Commons a resolution, pronouncing him a traitor, was carried by nearly two to one. A bill was then introduced which provided that he should be deprived of his spiritual dignities, that he should be banished for life, and that no British subject should hold any intercourse with him except by the royal permission.

This bill passed the Commons with little difficulty. For the bishop, though invited to defend himself, chose to reserve his defence for the assembly, of which he was a member. In the Lords the contest was sharp. The young Duke of Wharton, distinguished by his parts, his dissoluteness, and his versatility, spoke for Atterbury with great effect; and Atterbury's own voice was heard for the last time by that unfriendly audience which had so often listened to him with mingled aversion and delight. He produced few witnesses; nor did those witnesses say much that could be of service to him. Among them was Pope. He was called to prove that, while he was an inmate of the palace at Bromley, the bishop's time was completely occupied by literary and domestic matters, and that no leisure was left for plotting. But Pope, who was quite unaccustomed to speak in public, lost his head, and, as he afterwards owned, though he had only ten words to say, made two or three blunders.

The bill finally passed the Lords by eighty-three votes to forty-three. The bishops, with a single exception, were in the majority. Their conduct drew on them a sharp taunt from Lord Bathurst, a warm friend of Atterbury and a zealous Tory. "The wild Indians," he said, "give no quarter, because they believe that they shall inherit the skill and prowess of every adversary whom they destroy. Perhaps the animosity of the right reverend prelates to their brother may be explained in the same way."

Atterbury took leave of those whom he loved with a dignity and tenderness worthy of a better man. Three fine lines of his favorite poet were often in his mouth:—

> "Some natural tears he dropped, but wiped them soon:
> The world was all before him, where to chuse
> His place of rest, and Providence his guide."

At parting he presented Pope with a Bible, and said, with a disingenuousness of which no man who had studied

the Bible to much purpose would have been guilty: "If ever you learn that I have any dealings with the Pretender, I give you leave to say that my punishment is just." Pope at this time really believed the bishop to be an injured man. Arbuthnot seems to have been of the same opinion. Swift, a few months later, ridiculed with great bitterness, in the "Voyage to Laputa," the evidence which had satisfied the two Houses of Parliament. Soon, however, the most partial friends of the banished prelate ceased to assert his innocence, and contented themselves with lamenting and excusing what they could not defend. After a short stay at Brussels, he had taken up his abode at Paris, and had become the leading man among the Jacobite refugees who were assembled there. He was invited to Rome by the Pretender, who then held his mock court under the immediate protection of the Pope. But Atterbury felt that a bishop of the Church of England would be strangely out of place at the Vatican, and declined the invitation. During some months, however, he might flatter himself that he stood high in the good graces of James. The correspondence between the master and the servant was constant. Atterbury's merits were warmly acknowledged; his advice was respectfully received; and he was, as Bolingbroke had been before him, the prime minister of a king without a kingdom. But the new favorite found, as Bolingbroke had found before him, that it was quite as hard to keep the shadow of power under a vagrant and mendicant prince as to keep the reality of power at Westminster. Though James had neither territories nor revenues, neither army nor navy, there was more faction and more intrigue among his courtiers than among those of his successful rival. Atterbury soon perceived that his counsels were disregarded, if not distrusted. His proud spirit was deeply wounded. He quitted Paris, fixed his residence at Montpellier, gave up politics, and devoted himself entirely to letters. In the sixth year of his exile he had so severe an illness that his daughter, herself in very delicate health, determined to run all risks that she might see him once more. Having obtained a license from the English Government, she went by sea to Bordeaux, but landed there in such a state that she could travel only by boat or in a litter. Her father, in spite of his infirmities, set out from Montpellier to meet her; and she, with the impatience which is often the sign of approaching death, hastened towards him. Those who were

about her in vain implored her to travel slowly. She said that every hour was precious, that she only wished to see her papa and to die. She met him at Toulouse, embraced him, received from his hand the sacred bread and wine, and thanked God that they had passed one day in each other's society before they parted for ever. She died that night.

It was some time before even the strong mind of Atterbury recovered from this cruel blow. As soon as he was himself again he became eager for action and conflict; for grief, which disposes gentle natures to retirement, to inaction, and to meditation, only makes restless spirits more restless. The Pretender, dull and bigoted as he was, had found out that he had not acted wisely in parting with one who, though a heretic, was, in abilities and accomplishments, the foremost man of the Jacobite party. The bishop was courted back, and was without much difficulty induced to return to Paris and to become once more the phantom minister of a phantom monarchy. But his long and troubled life was drawing to a close. To the last, however, his intellect retained all its keenness and vigor. He learned, in the ninth year of his banishment, that he had been accused by Oldmixon, as dishonest and malignant an old scribbler as any that had been saved from oblivion by the Dunciad, of having, in concert with other Christ-Church men, garbled Clarendon's History of the Rebellion. The charge, as respected Atterbury, had not the slightest foundation: for he was not one of the editors of the History, and never saw it till it was printed. He published a short vindication of himself, which is a model in its kind, luminous, temperate and dignified. A copy of this little work he sent to the Pretender, with a letter singularly eloquent and graceful. It was impossible, the old man said, that he should write anything on such a subject without being reminded of the resemblance between his own fate and that of Clarendon. They were the only two English subjects that had ever been banished from their country and debarred from all communication with their friends by act of parliament. But here the resemblance ended. One of the exiles had been so happy as to bear a chief part in the restoration of the Royal house. All that the other could now do was to die asserting the rights of that house to the last. A few weeks after this letter was written Atterbury died. He had just completed his seventieth year.

His body was brought to England, and laid, with great privacy, under the nave of Westminster Abbey. Only three mourners followed the coffin. No inscription marks the grave. That the epitaph with which Pope honored the memory of his friend does not appear on the walls of the great national cemetery is no subject of regret: for nothing worse was ever written by Colley Cibber.

Those who wish for more complete information about Atterbury may easily collect it from his sermons and his controversial writings, from the report of the parliamentary proceedings against him, which will be found in the State Trials, from the five volumes of his correspondence, edited by Mr. Nichols, and from the first volume of the Stuart papers, edited by Mr. Glover. A very indulgent but a very interesting account of the bishop's political career, will be found in Lord Mahon's valuable History of England.

JOHN BUNYAN.

(*Encyclopædia Britannica, May*, 1854.)

JOHN BUNYAN, the most popular religious writer in the English language, was born at Elstow, about a mile from Bedford, in the year 1628. He may be said to have been born a tinker. The tinkers then formed an hereditary caste, which was held in no high estimation. They were generally vagrants and pilferers, and were often confounded with the gypsies, whom in truth they nearly resembled. Bunyan's father was more respectable than most of the tribe. He had a fixed residence, and was able to send his son to a village school where reading and writing were taught.

The years of John's boyhood were those during which the puritan spirit was in the highest vigor all over England; and nowhere had that spirit more influence than in Bedfordshire. It is not wonderful, therefore, that a lad to whom nature had given a powerful imagination, and sensibility which amounted to a disease, should have been early haunted by religious terrors. Before he was ten, his sports were interrupted by fits of remorse and despair; and his

sleep was disturbed by dreams of fiends trying to fly away with him. As he grew older, his mental conflicts became still more violent. The strong language in which he described them has strangely misled all his biographers except Mr. Southey. It has long been an ordinary practice with pious writers to cite Bunyan as an instance of the supernatural power of divine grace to rescue the human soul from the lowest depths of wickedness. He is called in one book the most notorious of profligates; in another, the brand plucked from the burning. He is designated in Mr. Ivimey's History of the Baptists as the depraved Bunyan, the wicked tinker of Elstow. Mr. Ryland, a man once of great note among the Dissenters, breaks out into the following rhapsody:—"No man of common sense and common integrity can deny that Bunyan was a practical atheist, a worthless contemptible infidel, a vile rebel to God and goodness, a common profligate, a soul-despising, a soul-murdering, a soul-damning, thoughtless wretch as could exist on the face of the earth. Now be astonished, O heavens, to eternity! and wonder, O earth and hell! while time endures. Behold this very man become a miracle of mercy, a mirror of wisdom, goodness, holiness, truth, and love." But whoever takes the trouble to examine the evidence will find that the good men who wrote this had been deceived by a phraseology which, as they had been hearing it and using it all their lives, they ought to have understood better. There cannot be a greater mistake than to infer, from the strong expressions in which a devout man bemoans his exceeding sinfulness, that he has led a worse life than his neighbors. Many excellent persons, whose moral character from boyhood to old age has been free from any stain discernible to their fellow-creatures, have, in their autobiographies and diaries, applied to themselves, and doubtless with sincerity, epithets as severe as could be applied to Titus Oates or Mrs. Brownrigg. It is quite certain that Bunyan was, at eighteen, what, in any but the most austerely puritanical circles, would have been considered as a young man of singular gravity and innocence. Indeed, it may be remarked that he, like many other penitents who, in general terms, acknowledged themselves to have been the worst of mankind, fired up and stood vigorously on his defence, whenever any particular charge was brought against him by others. He declares, it is true, that he had let loose the reins on the neck of his lusts, that he had delighted in all transgressions against the divine law,

and that he had been the ringleader of the youth of Elstow in all manner of vice. But, when those who wished him ill accused him of licentious amours, he called on God and the angels to attest his purity. No woman, he said, in heaven, earth, or hell, could charge him with having ever made any improper advances to her. Not only had he been strictly faithful to his wife; but he had, even before his marriage, been perfectly spotless. It does not appear from his own confessions, or from the railings of his enemies, that he ever was drunk in his life. One bad habit he contracted, that of using profane language; but he tells us that a single reproof cured him so effectually that he never offended again. The worst that can be laid to the charge of this poor youth, whom it has been the fashion to represent as the most desperate of reprobates, as a village Rochester, is that he had a great liking for some diversions, quite harmless in themselves, but condemned by the rigid precisians among whom he lived, and for whose opinion he had a great respect. The four chief sins of which he was guilty were dancing, ringing the bells of the parish church, playing at tipcat, and reading the History of Sir Bevis of Southampton. A rector of the school of Laud would have held such a young man up to the whole parish as a model. But Bunyan's notions of good and evil had been learned in a very different school; and he was made miserable by the conflict between his tastes and his scruples.

When he was about seventeen, the ordinary course of his life was interrupted by an event which gave a lasting color to his thoughts. He enlisted in the parliamentary army, and served during the decisive campaign of 1645 All that we know of his military career is that, at the siege of Leicester, one of his comrades, who had taken his post, was killed by a shot from the town. Bunyan ever after considered himself as having been saved from death by the interference of Providence. It may be observed that his imagination was strongly impressed by the glimpse which he had caught of the pomp of war. To the last he loved to draw his illustrations of sacred things from camps and fortresses, from guns, drums, trumpets, flags of truce, and regiments arrayed, each under its own banner. His Greatheart, his Captain Boanerges, and his Captain Credence, are evidently portraits, of which the originals were among those martial saints who fought and expounded in Fairfax's army.

In a few months Bunyan returned home and married. His wife had some pious relations, and brought him as her only portion some pious books. And now his mind, excitable by nature, very imperfectly disciplined by education, and exposed, without any protection, to the infectious virulence of the enthusiasm which was then epidemic in England, began to be fearfully disordered. In outward things he soon became a strict Pharisee. He was constant in attendance at prayers and sermons. His favorite amusements were one after another relinquished, though not without many painful struggles. In the middle of a game of tipcat he paused, and stood staring wildly upwards with his stick in his hand. He had heard a voice asking him whether he would leave his sins and go to heaven, or keep his sins and go to hell; and he had seen an awful countenance frowning on him from the sky. The odious vice of bell-ringing he renounced; but he still for a time ventured to go to the church tower and look on while others pulled the ropes. But soon the thought struck him that, if he persisted in such wickedness, the steeple would fall on his head; and he fled in terror from the accursed place. To give up dancing on the village green was still harder; and some months elapsed before he had the fortitude to part with this darling sin. When this last sacrifice had been made, he was, even when tried by the maxims of that austere time, faultless. All Elstow talked of him as an eminently pious youth. But his own mind was more unquiet than ever. Having nothing more to do in the way of visible reformation, yet finding in religion no pleasures to supply the place of the juvenile amusements which he had relinquished, he began to apprehend that he lay under some special malediction; and he was tormented by a succession of fantasies which seemed likely to drive him to suicide or to Bedlam.

At one time he took it into his head that all persons of Israelite blood would be saved, and tried to make out that he partook of that blood; but his hopes were speedily destroyed by his father, who seems to have had no ambition to be regarded as a Jew.

At another time Bunyan was disturbed by a strange dilemma: "If I have not faith, I am lost; if I have faith, I can work miracles." He was tempted to cry to the puddles between Elstow and Bedford, "Be ye dry," and to stake his eternal hopes on the event.

Then he took up a notion that the day of grace for Bed-

lord and the neighboring villages was past; that all who were to be saved in that part of England were already converted; and that he had begun to pray and strive some months too late.

Then he was harassed by doubts whether the Turks were not in the right, and the Christians in the wrong. Then he was troubled by a maniacal impulse which prompted him to pray to the trees, to a broomstick, to the parish bull. As yet, however, he was only entering the Valley of the Shadow of Death. Soon the darkness grew thicker. Hideous forms floated before him. Sounds of cursing and wailing were in his ears. His way ran through stench and fire, close to the mouth of the bottomless pit. He began to be haunted by a strange curiosity about the unpardonable sin, and by a morbid longing to commit it. But the most frightful of all the forms which his disease took was a propensity to utter blasphemy, and especially to renounce his share in the benefits of the redemption. Night and day, in bed, at table, at work, evil spirits, as he imagined, were repeating close to his ear the words, "Sell him, Sell him." He struck at the hobgoblins; he pushed them from him; but still they were ever at his side. He cried out in answer to them, hour after hour: "Never, never; not for thousands of worlds, not for thousands." At length, worn out by this long agony, he suffered the fatal words to escape him, "Let him go, if he will." Then his misery became more fearful than ever. He had done what could not be forgiven. He had forfeited his part of the great sacrifice. Like Esau, he had sold his birthright; and there was no longer any place for repentance. "None," he afterwards wrote, "know the terrors of those days but myself" He has described his sufferings with singular energy, simplicity, and pathos. He envied the brutes; he envied the very stones in the street, and the tiles on the houses. The sun seemed to withhold its light and warmth from him. His body, though cast in a sturdy mould, and though still in the highest vigor of youth, trembled whole days together with the fear of death and judgment. He fancied that his trembling was the sign set on the worst reprobates, the sign which God had put on Cain. The unhappy man's emotion destroyed his power of digestion. He had such pains that he expected to burst asunder like Judas, whom he regarded as his prototype.

Neither the books which Bunyan read, nor the advisers whom he consulted, were likely to do much good in a case

like this. His small library had received a most unseasonable addition, the account of the lamentable end of Francis Spira. One ancient man of high repute for piety, whom the sufferer consulted, gave an opinion which might well have produced fatal consequences. "I am afraid," said Bunyan, "that I have committed the sin against the Holy Ghost." "Indeed," said the old fanatic, "I am afraid that you have."

At length the clouds broke; the light became clearer and clearer; and the enthusiast, who had imagined that he was branded with the mark of the first murderer, and destined to the end of the arch traitor, enjoyed peace and a cheerful confidence in the mercy of God. Years elapsed, however, before his nerves, which had been so perilously overstrained, recovered their tone. When he had joined a Baptist society at Bedford, and was for the first time admitted to partake of the Eucharist, it was with difficulty that he could refrain from imprecating destruction on his brethren while the cup was passing from hand to hand. After he had been some time a member of the congregation, he began to preach; and his sermons produced a powerful effect. He was indeed illiterate; but he spoke to illiterate men. The severe training through which he had passed had given him such an experimental knowledge of all the modes of religious melancholy as he could never have gathered from books; and his vigorous genius, animated by a fervent spirit of devotion, enabled him, not only to exercise a great influence over the vulgar, but even to extort the half contemptuous admiration of scholars. Yet it was long before he ceased to be tormented by an impulse which urged him to utter words of horrible impiety in the pulpit.

Counter-irritants are of as great use in moral as in physical diseases. It should seem that Bunyan was finally relieved from the internal sufferings which had embittered his life by sharp persecution from without. He had been five years a preacher, when the Restoration put it in the power of the Cavalier gentlemen and clergymen all over the country to oppress the Dissenters; and, of all the Dissenters whose history is known to us, he was perhaps the most hardly treated. In November, 1660, he was flung into Bedford jail; and there he remained, with some intervals of partial and precarious liberty, during twelve years. His persecutors tried to extort from him a promise that he would abstain from preaching; but he was convinced that

he was divinely set apart and commissioned to be a teacher of righteousness; and he was fully determined to obey God rather than man. He was brought before several tribunals, laughed at, caressed, reviled, menaced, but in vain. He was facetiously told that he was quite right in thinking that he ought not to hide his gift; but that his real gift was skill in repairing old kettles. He was compared to Alexander the coppersmith. He was told that, if he would give up preaching, he should be instantly liberated. He was warned that, if he persisted in disobeying the law, he would be liable to banishment, and that, if he were found in England after a certain time, his neck would be stretched. His answer was, "If you let me out to-day, I will preach again to-morrow." Year after year he lay patiently in a dungeon, compared with which the worst prison now to be found in the island is a palace. His fortitude is the more extraordinary, because his domestic feelings were unusually strong. Indeed, he was considered by his stern brethren as somewhat too fond and indulgent a parent. He had several small children, and among them a daughter who was blind, and whom he loved with peculiar tenderness. He could not, he said, bear even to let the wind blow on her; and now she must suffer cold and hunger; she must beg; she must be beaten; "yet," he added, "I must do it." While he lay in prison he could do nothing in the way of his old trade for the support of his family. He determined, therefore, to take up a new trade. He learned to make long tagged thread laces; and many thousands of these articles were furnished by him to the hawkers. While his hands were thus busied, he had other employment for his mind and his lips. He gave religious instruction to his fellow-captives, and formed from among them a little flock, of which he was himself the pastor. He studied indefatigably the few books which he possessed. His two chief companions were the Bible and Fox's Book of Martyrs. His knowledge of the Bible was such that he might have been called a living concordance; and on the margin of his copy of the Book of Martyrs are still legible the ill-spelt lines of doggrel in which he expressed his reverence for the brave sufferers, and his implacable enmity to the mystical Babylon.

At length he began to write; and, though it was some time before he discovered where his strength lay, his writings were not unsuccessful. They were coarse, indeed; but they showed a keen mother wit, a great command of the

homely mother tongue, an intimate knowledge of the English Bible, and a vast and dearly bought spiritual experience. They, therefore, when the corrector of the press had improved the syntax and the spelling, were well received by the humbler class of Dissenters.

Much of Bunyan's time was spent in controversy. He wrote sharply against the Quakers, whom he seems always to have held in utter abhorrence. It is, however, a remarkable fact that he adopted one of their peculiar fashions: his practice was to write, not November or December, but eleventh month and twelfth month.

He wrote against the liturgy of the Church of England. No two things, according to him, had less affinity than the form of prayer and the spirit of prayer. Those, he said with much point, who have most of the spirit of prayer are all to be found in jail; and those who have most zeal for the form of prayer are all to be found at the alehouse. The doctrinal articles, on the other hand, he warmly praised, and defended against some Arminian clergymen who had signed them. The most acrimonious of all his works is his answer to Edward Fowler, afterwards Bishop of Gloucester, an excellent man, but not free from the taint of Pelagianism.

Bunyan had also a dispute with some of the chiefs of the sect to which he belonged. He doubtless held with perfect sincerity the distinguishing tenet of that sect; but he did not consider that tenet as one of high importance, and willingly joined in communion with quiet Presbyterians and Independents. The sterner Baptists, therefore, loudly pronounced him a false brother. A controversy arose which long survived the original combatants. In our own time the cause which Bunyan had defended with rude logic and rhetoric against Kiffin and Danvers was pleaded by Robert Hall with an ingenuity and eloquence such as no polemical writer has ever surpassed.

During the years which immediately followed the Restoration, Bunyan's confinement seems to have been strict. But, as the passions of 1660 cooled, as the hatred with which the Puritans had been regarded while their reign was recent gave place to pity, he was less and less harshly treated. The distress of his family, and his own patience, courage, and piety softened the hearts of his persecutors. Like his own Christian in the cage, he found protectors even among the crowd of Vanity Fair. The bishop of the diocese, Dr. Barlow, is said to have interceded for him. At

length the prisoner was suffered to pass most of his time beyond the walls of the jail, on condition, as it should seem, that he remained within the town of Bedford.

He owed his complete liberation to one of the worst acts of one of the worst governments that England has ever seen. In 1671 the Cabal was in power. Charles II. had concluded the treaty by which he bound himself to set up the Roman Catholic religion in England. The first step which he took towards that end was to annul, by an unconstitutional exercise of his prerogative, all the penal statutes against the Roman Catholics; and, in order to disguise his real design, he annulled at the same time the penal statutes against Protestant nonconformists. Bunyan was consequently set at large. In the first warmth of his gratitude he published a tract in which he compared Charles to that humane and generous Persian king, who, though not himself blessed with the light of the true religion, favored the chosen people, and permitted them, after years of captivity, to rebuild their beloved temple. To candid men, who consider how much Bunyan had suffered, and how little he could guess the secret designs of the court, the unsuspicious thankfulness with which he accepted the precious boon of freedom will not appear to require any apology.

Before he left his prison he had begun the book which has made his name immortal. The history of that book is remarkable. The author was, as he tells us, writing a treatise, in which he had occasion to speak of the stages of the Christian progress. He compared that progress, as many others had compared it, to a pilgrimage. Soon his quick wit discovered innumerable points of similarity which had escaped his predecessors. Images came crowding on his mind faster than he could put them into words, quagmires and pits, steep hills, dark and horrible glens, soft vales, sunny pastures, a gloomy castle of which the courtyard was strewn with the skulls and bones of murdered prisoners, a town all bustle and splendor, like London on the Lord Mayor's Day, and the narrow path, straight as a rule could make it, running on up hill and down hill, through city and through wilderness, to the Black River and the Shining Gate. He had found out, as most people would have said, by accident, as he would doubtless have said, by the guidance of Providence, where his powers lay. He had no suspicion, indeed, that he was producing a masterpiece. He could not guess what place his allegory would occupy in

English literature; for of English literature he knew nothing. Those who suppose him to have studied the Fairy Queen might easily be confuted, if this were the proper place for a detailed examination of the passages in which the two allegories have been brought to resemble each other. The only work of fiction, in all probability, with which he could compare his pilgrim, was his old favorite, the legend of Sir Bevis of Southampton. He would have thought it a sin to borrow any time from the serious business of his life, from his expositions, his controversies, and his lace tags, for the purpose of amusing himself with what he considered merely as a trifle. It was only, he assures us, at spare moments that he returned to the House Beautiful, the Delectable Mountains, and the Enchanted Ground. He had no assistance. Nobody but himself saw a line till the whole was complete. He then consulted his pious friends. Some were pleased. Others were much scandalized. It was a vain story, a mere romance, about giants, and lions, and goblins, and warriors, sometimes fighting with monsters and sometimes regaled by fair ladies in stately palaces. The loose atheistical wits at Will's might write such stuff to divert the painted Jezebels of the court; but did it become a minister of the gospel to copy the evil fashions of the world? There had been a time when the cant of such fools would have made Bunyan miserable. But that time was passed; and his mind was now in a firm and healthy state. He saw that, in employing fiction to make truth clear and goodness attractive, he was only following the example which every Christian ought to propose to himself; and he determined to print.

The *Pilgrim's Progress* stole silently into the world. Not a single copy of the first edition is known to be in existence. The year of publication has not been ascertained. It is probable that, during some months, the little volume circulated only among poor and obscure sectaries. But soon the irresistible charm of a book which gratified the imagination of the reader with all the action and scenery of a fairy tale, which exercised his ingenuity by setting him to discover a multitude of curious analogies, which interested his feelings for human beings, frail like himself, and struggling with temptations from within and from without, which every moment drew a smile from him by some stroke of quaint yet simple pleasantry, and nevertheless left on his mind a sentiment of reverence for God and of sympathy for man, began

to produce its effect. In puritanical circles, from which plays and novels were strictly excluded, that effect was such as no work of genius, though it were superior to the Iliad, to Don Quixote, or to Othello, can ever produce on a mind accustomed to indulge in literary luxury. In 1678 came forth a second edition with additions; and then the demand became immense. In the four following years the book was reprinted six times. The eighth edition, which contains the last improvements made by the author, was published in 1682, the ninth in 1684, the tenth in 1685. The help of the engraver had early been called in; and tens of thousands of children looked with terror and delight on execrable copperplates, which represented Christian thrusting his sword into Apollyon, or writhing in the grasp of Giant Despair. In Scotland, and in some of the colonies, the Pilgrim was even more popular than in his native country. Bunyan has told us, with very pardonable vanity, that in New England his dream was the daily subject of the conversation of thousands, and was thought worthy to appear in the most superb binding. He had numerous admirers in Holland, and among the Huguenots of France. With the pleasures, however, he experienced some of the pains of eminence. Knavish booksellers put forth volumes of trash under his name; and envious scribblers maintained it to be impossible that the poor ignorant tinker should really be the author of the book which was called his.

He took the best way to confound those who counterfeited him and those who slandered him. He continued to work the gold-field which he had discovered, and to draw from it new treasures, not indeed with quite such ease and in quite such abundance as when the precious soil was still virgin, but yet with success which left all competition far behind. In 1684 appeared the second part of the "Pilgrim's Progress." It was soon followed by the "Holy War," which, if the "Pilgrim's Progress" did not exist, would be the best allegory that ever was written.

Bunyan's place in society was now very different from what it had been. There had been a time when many Dissenting ministers, who could talk Latin and read Greek, had affected to treat him with scorn. But his fame and influence now far exceeded theirs. He had so great an authority among the Baptists that he was popularly called Bishop Bunyan. His episcopal visitations were annual. From Bedford he rode every year to London, and preached

there to large and attentive congregations. From London he went his circuit through the country, animating the zeal of his brethren, collecting and distributing alms, and making up quarrels. The magistrates seem in general to have given him little trouble. But there is reason to believe that, in the year 1685, he was in some danger of again occupying his old quarters in Bedford jail. In that year the rash and wicked enterprise of Monmouth gave the Government a pretext for prosecuting the Nonconformists; and scarcely one eminent divine of the Presbyterian, Independent, or Baptist persuasion remained unmolested. Baxter was in prison: Howe was driven into exile: Henry was arrested. Two eminent Baptists, with whom Bunyan had been engaged in controversy, were in great peril and distress. Danvers was in danger of being hanged; and Kiffin's grandsons were actually hanged. The tradition is that, during those evil days, Bunyan was forced to disguise himself as a wagoner, and that he preached to his congregation at Bedford in a smock-frock, with a cart-whip in his hand. But soon a great change took place. James the Second was at open war with the church, and found it necessary to court the Dissenters. Some of the creatures of the government tried to secure the aid of Bunyan. They probably knew that he had written in praise of the indulgence of 1672, and therefore hoped that he might be equally pleased with the indulgence of 1687. But fifteen years of thought, observation, and commerce with the world had made him wiser. Nor were the cases exactly parallel. Charles was a professed Protestant: James was a professed Papist. The object of Charles's indulgence was disguised: the object of James's indulgence was patent. Bunyan was not deceived. He exhorted his hearers to prepare themselves by fasting and prayer for the danger which menaced their civil and religious liberties, and refused even to speak to the courtier who came down to remodel the corporation of Bedford, and who, as was supposed, had it in charge to offer some municipal dignity to the Bishop of the Baptists.

Bunyan did not live to see the Revolution. In the summer of 1688 he undertook to plead the cause of a son with an angry father, and at length prevailed on the old man not to disinherit the young one. This good work cost the benevolent intercessor his life. He had to ride through heavy rain. He came drenched to his lodgings on Snow Hill, was seized with a violent fever, and died in a few days

He was buried in Bunhill Fields; and the spot where he lies is still regarded by the Nonconformists with a feeling which seems scarcely in harmony with the stern spirit of their theology. Many puritans, to whom the respect paid by Roman Catholics to the reliques and tombs of saints seemed childish or sinful, are said to have begged with their dying breath that their coffins might be placed as near as possible to the coffin of the author of the "Pilgrim's Progress."

The fame of Bunyan during his life, and during the century which followed his death, was indeed great, but was almost entirely confined to religious families of the middle and lower classes. Very seldom was he during that time mentioned with respect by any writer of great literary eminence. Young coupled his prose with the poetry of the wretched D'Urfey. In the Spiritual Quixote, the adventures of Christian are ranked with those of Jack the Giant-Killer and John Hickathrift. Cowper ventured to praise the great allegorist, but did not venture to name him. It is a significant circumstance that, till a recent period, all the numerous editions of the "Pilgrim's Progress" were evidently meant for the cottage and the servants' hall. The paper, the printing, the plates were all of the meanest description. In general, when the educated minority and the common people differ about the merit of a book, the opinion of the educated minority finally prevails. The "Pilgrim's Progress" is perhaps the only book about which, after the lapse of a hundred years, the educated minority has come over to the opinion of the common people.

The attempts which have been made to improve and to imitate this book are not to be numbered. It has been done into verse: it has been done into modern English. "The Pilgrimage of Tender Conscience," "the Pilgrimage of Good Intent," "The Pilgrimage of Seek Truth," "The Pilgrimage of Theophilus," "The Infant Pilgrim," "The Hindoo Pilgrim," are among the many feeble copies of the great original. But the peculiar glory of Bunyan is, that those who most hated his doctrines have tried to borrow the help of his genius. A Catholic version of his parable may be seen with the head of the Virgin in the title page. On the other hand, those Antinomians for whom his Calvinism is not strong enough may study the pilgrimage of Hephzibah, in which nothing will be found which can be construed into an admission of free agency and universal redemption. But the most extraordinary of all the acts of Vandalism by which

a fine work of art was ever defaced was committed so late as the year 1853. It was determined to transform the "Pilgrim's Progress" into a Tractarian book. The task was not easy: for it was necessary to make the two sacraments the most prominent objects in the allegory; and of all Christian theologians, avowed Quakers excepted, Bunyan was the one in whose system the sacraments held the least prominent place. However, the Wicket Gate became a type of Baptism, and the House Beautiful of the Eucharist. The effect of this change is such as assuredly the ingenious person who made it never contemplated. For, as not a single pilgrim passes through the Wicket Gate in infancy, and as Faithful hurries past the House Beautiful without stopping, the lesson which the fable in its altered shape teaches, is that none but adults ought to be baptized, and that the Eucharist may safely be neglected. Nobody would have discovered from the original "Pilgrim's Progress" that the author was not a Pædobaptist. To turn his book into a book against Pædobaptism was an achievement reserved for an Anglo-Catholic divine. Such blunders must necessarily be committed by every man who mutilates parts of a great work, without taking a comprehensive view of the whole.

OLIVER GOLDSMITH.

(Encyclopædia Britannica, February, 1856.)

Oliver Goldsmith, one of the most pleasing English writers of the eighteenth century. He was of a Protestant and Saxon family which had been long settled in Ireland, and which had, like most other Protestant and Saxon families, been, in troubled times, harassed and put in fear by the native population. His father, Charles Goldsmith, studied in the reign of Queen Anne at the diocesan school of Elphin, became attached to the daughter of the schoolmaster, married her, took orders, and settled at a place called Pallas in the county of Longford. There he with difficulty supported his wife and children on what he could earn, partly as a curate and partly as a farmer.

At Pallas Oliver Goldsmith was born, in November, 1728.

The spot was then, for all practical purposes, almost as remote from the busy and splendid capital in which his later years were passed, as any clearing in Upper Canada or any sheep-walk in Australasia now is. Even at this day those enthusiasts who venture to make a pilgrimage to the birthplace of the poet are forced to perform the latter part of their journey on foot. The hamlet lies far from any high road, on a dreary plain which, in wet weather, is often a lake. The lanes would break any jaunting car to pieces; and there are ruts and sloughs through which the most strongly built wheels cannot be dragged.

While Oliver was still a child, his father was presented to a living worth about 200*l.* a year, in the county of Westmeath. The family accordingly quitted their cottage in the wilderness for a spacious house on a frequented road, near the village of Lissoy. Here the boy was taught his letters by a maid-servant, and was sent in his seventh year to a village school kept by an old quartermaster on half-pay, who professed to teach nothing but reading, writing and arithmetic, but who had an inexhaustible fund of stories about ghosts, banshees and fairies, about the great Rapparee chiefs, Baldearg O'Donnell and galloping Hogan, and about the exploits of Peterborough and Stanhope, the surprise of Monjuich, and the glorious disaster of Brihuega. This man must have been of the Protestant religion; but he was of the aboriginal race, and not only spoke the Irish language, but could pour forth unpremeditated Irish verses. Oliver early became, and through life continued to be, a passionate admirer of the Irish music, and especially of the compositions of Carolan, some of the last notes of whose harp he heard. It ought to be added that Oliver, though by birth one of the Englishry, and though connected by numerous ties with the Established Church, never showed the least sign of that contemptuous antipathy with which, in his days, the ruling minority in Ireland too generally regarded the subject majority. So far indeed was he from sharing in the opinions and feelings of the caste to which he belonged, that he conceived an aversion to the Glorious and Immortal Memory, and, even when George the Third was on the throne, maintained that nothing but the restoration of the banished dynasty could save the country.

From the humble academy kept by the old soldier Goldsmith was removed in his ninth year. He went to several grammar-schools, and acquired some knowledge of the an-

cient languages. His life at this time seems to have been far from happy. He had, as appears from the admirable portrait of him at Knowle, features harsh even to ugliness. The small-pox had set its mark on him with more than usual severity. His stature was small, and his limbs ill put together. Among boys little tenderness is shown to personal defects; and the ridicule excited by poor Oliver's appearance was heightened by a peculiar simplicity and a disposition to blunder which he retained to the last. He became the common butt of boys and masters, was pointed at as a fright in the play-ground, and flogged as a dunce in the school-room. When he had risen to eminence, those who had once derided him ransacked their memory for the events of his early years, and recited repartees and couplets which had dropped from him, and which, though little noticed at the time, were supposed, a quarter of a century later, to indicate the powers which produced the "Vicar of Wakefield" and the "Deserted Village."

In his seventeenth year Oliver went up to Trinity College, Dublin, as a sizar. The sizars paid nothing for food and tuition, and very little for lodging; but they had to perform some menial services from which they have long been relieved. They swept the court: they carried up the dinner to the fellows' table, and changed the plates and poured out the ale of the rulers of the society. Goldsmith was quartered, not alone, in a garret, on the window of which his name, scrawled by himself, is still read with interest.* From such garrets many men of less parts than his have made their way to the woolsack or to the episcopal bench. But Goldsmith, while he suffered all the humiliations, threw away all the advantages, of his situation. He neglected the studies of the place, stood low at the examinations, was turned down to the bottom of his class for playing the buffoon in the lecture-room, was severely reprimanded for pumping on a constable, and was caned by a brutal tutor for giving a ball in the attic story of the college to some gay youths and damsels from the city.

While Oliver was leading at Dublin a life divided between squalid distress and squalid dissipation, his father died, leaving a mere pittance. The youth obtained his bachelor's degree, and left the university. During some

* The glass on which the name is written has, as we are informed by a writer in *Notes and Queries* (2d S. ix. p. 91), been inclosed in a frame and deposited in the Manuscript Room of the College Library, where it is still to be seen.

time the humble dwelling to which his widowed mother had retired was his home. He was now in his twenty-first year; it was necessary that he should do something; and his education seemed to have fitted him to do nothing but to dress himself in gaudy colors, of which he was as fond as a magpie, to take a hand at cards, to sing Irish airs, to play the flute, to angle in summer, and to tell ghost stories by the fire in winter. He tried five or six professions in turn without success. He applied for ordination; but, as he applied in scarlet clothes, he was speedily turned out of the episcopal palace. He then became tutor in an opulent family, but soon quitted his situation in consequence of a dispute about play. Then he determined to emigrate to America. His relations, with much satisfaction, saw him set out for Cork on a good horse, with thirty pounds in his pocket. But in six weeks he came back on a miserable hack, without a penny, and informed his mother that the ship in which he had taken his passage, having got a fair wind while he was at a party of pleasure, had sailed without him. Then he resolved to study the law. A generous kinsman advanced fifty pounds. With this sum Goldsmith went to Dublin, was enticed into a gaming house, and lost every shilling. He then thought of medicine. A small purse was made up; and in his twenty-fourth year he was sent to Edinburgh. At Edinburgh he passed eighteen months in nominal attendance on lectures, and picked up some superficial information about chemistry and natural history. Thence he went to Leyden, still pretending to study physic. He left that celebrated university, the third university at which he had resided, in his twenty-seventh year, without a degree, with the merest smattering of medical knowledge, and with no property but his clothes and his flute. His flute, however, proved a useful friend. He rambled on foot through Flanders, France, and Switzerland, playing tunes which everywhere set the peasantry dancing, and which often procured for him a supper and a bed. He wandered as far as Italy. His musical performances, indeed, were not to the taste of the Italians; but he contrived to live on the alms which he obtained at the gates of convents. It should, however, be observed that the stories which he told about this part of his life ought to be received with great caution; for strict veracity was never one of his virtues; and a man who is ordinarily inaccurate in narration is likely to be more than ordinarily in-

accurate when he talks about his own travels. Goldsmith, indeed, was so regardless of truth as to assert in print that he was present at a most interesting conversation between Voltaire and Fontenelle, and that this conversation took place at Paris. Now it is certain that Voltaire never was within a hundred leagues of Paris during the whole time which Goldsmith passed on the Continent.

In 1756 the wanderer landed at Dover, without a shilling, without a friend, and without a calling. He had, indeed, if his own unsupported evidence may be trusted, obtained from the university of Padua a doctor's degree; but this dignity proved utterly useless to him. In England his flute was not in request: there were no convents; and he was forced to have recourse to a series of desperate expedients. He turned strolling player; but his face and figure were ill suited to the boards even of the humblest theatre. He pounded drugs and ran about London with phials for charitable chemists. He joined a swarm of beggars, which made its nest in Axe Yard. He was for a time usher of a school, and felt the miseries and humiliations of this situation so keenly that he thought it a promotion to be permitted to earn his bread as a bookseller's hack; but he soon found the new yoke more galling than the old one, and was glad to become an usher again. He obtained a medical appointment in the service of the East India Company; but the appointment was speedily revoked. Why it was revoked we are not told. The subject was one on which he never liked to talk. It is probable that he was incompetent to perform the duties of the place. Then he presented himself at Surgeons' Hall for examination, as mate to a naval hospital. Even to so humble a post he was found unequal. By this time the schoolmaster whom he had served for a morsel of food and the third part of a bed was no more. Nothing remained but to return to the lowest drudgery of literature. Goldsmith took a garret in a miserable court, to which he had to climb from the brink of Fleet Ditch by a dizzy ladder of flag-stones called Breakneck steps. The court and the ascent have long disappeared; but old Londoners will remember both.* Here, at thirty, the unlucky adventurer sat down to toil like a galley slave.

* A gentleman, who states that he has known the neighborhood for thirty years, corrects this account, and informs the present publisher that the Breakneck Steps, thirty-two in number, divided into two flights, are still in existence, and that, according to tradition, Goldsmith's house was not on the steps but was the first house at the head of the court, on the left hand, going from the Old Bailey. See *Notes and Queries* (2d S. ix. 280).

In the succeeding six years he sent to the press some things which have survived and many which have perished. He produced articles for reviews, magazines, and newspapers; children's books which, bound in gilt paper and adorned with hideous woodcuts, appeared in the window of the once far-famed shop at the corner of St. Paul's Churchyard; "An Inquiry into the State of Polite Learning in Europe," which, though of little or no value, is still reprinted among his works; a "Life of Beau Nash," which is not reprinted, though it well deserves to be so;* a superficial and incorrect, but very readable, "History of England," in a series of letters purporting to be addressed by a nobleman to his son; and some very lively and amusing "Sketches of London Society," in a series of letters purporting to be addressed by a Chinese traveller to his friends. All these works were anonymous; but some of them were well known to be Goldsmith's; and he gradually rose in the estimation of the booksellers for whom he drudged. He was, indeed, a popular writer. For accurate research or grave disquisition he was not qualified by nature or by education. He knew nothing accurately: his reading had been desultory; nor had he meditated deeply on what he had read. He had seen much of the world; but he had noticed and retained little more of what he had seen than some grotesque incidents and characters which had happened to strike his fancy. But, though his mind was very scantily stored with materials, he used what materials he had in such a way as to produce a wonderful effect. There have been many greater writers; but perhaps no writer was ever more uniformly agreeable. His style was always pure and easy, and, on proper occasions, pointed and energetic. His narratives were always amusing, his descriptions always picturesque, his humor rich and joyous, yet not without an occasional tinge of amiable sadness. About everything that he wrote, serious or sportive, there was a certain natural grace and decorum, hardly to be expected from a man a great part of whose life had been passed among thieves and beggars, street-walkers and merry andrews, in those squalid dens which are the reproach of great capitals.

As his name gradually became known, the circle of his acquaintance widened. He was introduced to Johnson,

* Mr. Black has pointed out that this is inaccurate: the life of Nash has been twice reprinted; once in Mr. Prior's edition (vol. iii. p. 249), and once in Mr. Cunningham's edition (vol. iv. p. 35).

who was then considered as the first of living English writers; to Reynolds, the first of English painters; and to Burke, who had not yet entered parliament, but had distinguished himself greatly by his writings and by the eloquence of his conversation. With these eminent men Goldsmith became intimate. In 1763 he was one of the nine original members of that celebrated fraternity which has sometimes been called the Literary Club, but which has always disclaimed that epithet, and still glories in the simple name of The Club.

By this time Goldsmith had quitted his miserable dwelling at the top of Breakneck Steps, and had taken chambers in the more civilized region of the Inns of Court. But he was still often reduced to pitiable shifts. Towards the close of 1764 his rent was so long in arrear that his landlady one morning called in the help of a sheriff's officer. The debtor, in great perplexity, despatched a messenger to Johnson; Johnson, always friendly, though often surly, sent back the messenger with a guinea, and promised to follow speedily. He came, and found that Goldsmith had changed the guinea, and was railing at the landlady over a bottle of Madeira. Johnson put the cork into the bottle, and entreated his friend to consider calmly how money was to be procured. Goldsmith said that he had a novel ready for the press. Johnson glanced at the manuscript, saw that there were good things in it, took it to a bookseller, sold it for 60*l.*, and soon returned with the money. The rent was paid; and the sheriff's officer withdrew. According to one story, Goldsmith gave his landlady a sharp reprimand for her treatment of him; according to another, he insisted on her joining him in a bowl of punch. Both stories are probably true. The novel which was thus ushered into the world was the "Vicar of Wakefield."

But, before the "Vicar of Wakefield" appeared in print, came the great crisis of Goldsmith's literary life. In Christmas week, 1764, he published a poem, entitled the "Traveller." It was the first work to which he had put his name; and it at once raised him to the rank of a legitimate English classic. The opinion of the most skilful critics was, that nothing finer had appeared in verse since the fourth book of the "Dunciad." In one respect the "Traveller" differs from all Goldsmith's other writings. In general, his designs were bad, and his execution good. In the "Traveller," the execution, though deserving of much praise, is far

inferior to the design. No philosophical poem, ancient or modern, has a plan so noble, and at the same time so simple. An English wanderer, seated on a crag among the Alps, near the point where three great countries meet, looks down on the boundless prospect, reviews his long pilgrimage, recalls the varieties of scenery, of climate, of government, of religion, of national character, which he has observed, and comes to the conclusion, just or unjust, that our happiness depends little on political institutions, and much on the temper and regulation of our own minds.

While the fourth edition of the "Traveller" was on the counters of the booksellers, the "Vicar of Wakefield" appeared, and rapidly obtained a popularity which has lasted down to our own time, and which is likely to last as long as our language. The fable is indeed one of the worst that ever was constructed. It wants, not merely that probability which ought to be found in a tale of common English life, but that consistency which ought to be found even in the wildest fiction about witches, giants, and fairies. But the earlier chapters have all the sweetness of pastoral poetry, together with all the vivacity of comedy. Moses and his spectacles, the vicar and his monogamy, the sharper and his cosmogony, the squire proving from Aristotle that relatives are related, Olivia preparing herself for the arduous task of converting a rakish lover by studying the controversy between Robinson Crusoe and Friday, the great ladies with their scandal about Sir Tomkyn's amours and Dr. Burdock's verses, and Mr. Burchell with his "Fudge," have caused as much harmless mirth as has ever been caused by matter packed into so small a number of pages. The latter part of the tale is unworthy of the beginning. As we approach the catastrophe, the absurdities lie thicker and thicker; and the gleams of pleasantry become rarer and rarer.

The success which had attended Goldsmith as a novelist emboldened him to try his fortune as a dramatist. He wrote the "Good-natured Man," a piece which had a worse fate than it deserved. Garrick refused to produce it in Drury Lane. It was acted in Covent Garden in 1768, but was coldly received. The author, however, cleared by his benefit nights, and by the sale of the copyright, no less than 500*l.*, five times as much as he had made by the "Traveller" and the "Vicar of Wakefield" together. The plot of the "Good-natured Man" is, like almost all Goldsmith's plots, very ill constructed. But some passages are exquisitely

ludicrous; much more ludicrous, indeed, than suited the taste of the town at that time. A canting, mawkish play, entitled "False Delicacy," had just had an immense run. Sentimentality was all the mode. During some years, more tears were shed at comedies than at tragedies; and a pleasantry which moved the audience to anything more than a grave smile was reprobated as low. It is not strange, therefore, that the very best scene in the "Good-natured Man," that in which Miss Richland finds her lover attended by the bailiff and the bailiff's follower in full court dresses, should have been mercilessly hissed, and should have been omitted after the first night.

In 1770 appeared the "Deserted Village." In mere diction and versification this celebrated poem is fully equal, perhaps superior, to the "Traveller;" and it is generally preferred to the "Traveller" by that large class of readers who think, with Bayes in the "Rehearsal," that the only use of a plan is to bring in fine things. More discerning judges, however, while they admire the beauty of the details, are shocked by one unpardonable fault which pervades the whole. The fault we mean is not that theory about wealth and luxury which has so often been censured by political economists. The theory is indeed false: but the poem, considered merely as a poem, is not necessarily the worse on that account. The finest poem in the Latin language, indeed the finest didactic poem in any language, was written in defence of the silliest and meanest of all systems of natural and moral philosophy. A poet may easily be pardoned for reasoning ill; but he cannot be pardoned for describing ill, for observing the world in which he lives so carelessly that his portraits bear no resemblance to the originals, for exhibiting as copies from real life monstrous combinations of things which never were and never could be found together. What would be thought of a painter who should mix August and January in one landscape, who should introduce a frozen river into a harvest scene? Would it be a sufficient defence of such a picture to say that every part was exquisitely colored, that the green hedges, the apple-trees loaded with fruit, the wagons reeling under the yellow sheaves, and the sunburned reapers wiping their foreheads, were very fine, and that the ice and the boys sliding were also very fine? To such a picture the "Deserted Village" bears a great resemblance. It is made up of incongruous parts. The village in its happy days is a

true English village. The village in its decay is an Irish village. The felicity and the misery which Goldsmith has brought close together belong to two different countries, and to two different stages in the progress of society. He had assuredly never seen in his native island such a rural paradise, such a seat of plenty, content, and tranquillity, as his "Auburn." He had assuredly never seen in England all the inhabitants of such a paradise turned out of their homes in one day and forced to emigrate in a body to America. The hamlet he had probably seen in Kent; the ejectment he had probably seen in Munster; but, by joining the two, he has produced something which never was and never will be seen in any part of the world.

In 1773 Goldsmith tried his chance at Covent Garden with a second play, "She Stoops to Conquer." The manager was not without great difficulty induced to bring this piece out. The sentimental comedy still reigned; and Goldsmith's comedies were not sentimental. The "Good-natured Man" had been too funny to succeed; yet the mirth of the "Good-natured Man" was sober when compared with the rich drollery of "She Stoops to Conquer," which is, in truth, an incomparable farce in five acts. On this occasion, however, genius triumphed. Pit, boxes, and galleries, were in a constant roar of laughter. If any bigoted admirer of Kelly and Cumberland ventured to hiss or groan, he was speedily silenced by the general cry of "turn him out," or "throw him over." Two generations have since confirmed the verdict which was pronounced on that night.

While Goldsmith was writing the "Deserted Village" and "She Stoops to Conquer," he was employed on works of a very different kind, works from which he derived little reputation but much profit. He compiled for the use of schools a "History of Rome, by which he made 300*l.*, a "History of England," by which he made 600*l.*, a "History of Greece," for which he received 250*l.*, a "Natural History," for which the booksellers covenanted to pay him 800 guineas. These works he produced without any elaborate research, by merely selecting, abridging, and translating into his own, clear, pure, and flowing language what he found in books well known to the world, but too bulky or too dry for boys and girls. He committed some strange blunders; for he knew nothing with accuracy. Thus in his "History of England" he tells us that Naseby is in Yorkshire; nor did he correct this mistake when the book was reprinted.

He was very nearly hoaxed into putting into the "History of Greece" an account of a battle between Alexander the Great and Montezuma. In his "Animated Nature" he relates with faith and with perfect gravity, all the most absurd lies which he could find in books of travels about gigantic Patagonians, monkeys, that preach sermons, nightingales that repeat long conversations. "If he can tell a horse from a cow," said Johnson, "that is the extent of his knowledge of zoölogy." How little Goldsmith was qualified to write about the physical sciences is sufficiently proved by two anecdotes. He on one occasion denied that the sun is longer in the northern than in the southern signs. It was vain to cite the authority of Maupertius. "Maupertius!" he cried, "I understand those matters better than Maupertius." On another occasion he, in defiance of the evidence of his own senses, maintained obstinately, and even angrily, that he chewed his dinner by moving his upper jaw.

Yet, ignorant as Goldsmith was, few writers have done more to make the first steps in the laborious road to knowledge easy and pleasant. His compilations are widely distinguished from the compilations of ordinary book-makers. He was a great, perhaps an unequalled, master of the arts of selection and condensation. In these respects his histories of Rome and of England, and still more his own abridgments of these histories, well deserve to be studied. In general, nothing is less attractive than an epitome; but the epitomes of Goldsmith, even when most concise, are always amusing; and to read them is considered by intelligent children, not as a task, but as a pleasure.

Goldsmith might now be considered as a prosperous man. He had the means of living in comfort, and even in what to one who had so often slept in barns and on bulks must have been luxury. His fame was great and was constantly rising. He lived in what was intellectually far the best society of the kingdom, in a society in which no talent or accomplishment was wanting, and in which the art of conversation was cultivated with splendid success. There probably were never four talkers more admirable in four different ways than Johnson, Burke, Beauclerk, and Garrick, and Goldsmith was on terms of intimacy with all the four. He aspired to share in their colloquial renown; but never was ambition more unfortunate. It may seem strange that a man who wrote with so much perspicuity, vivacity, and grace, should have been, whenever he took a part in con-

versation, an empty, noisy, blundering rattle. But on this point the evidence is overwhelming. So extraordinary was the contrast between Goldsmith's published works and the silly things which he said, that Horace Walpole described him as an inspired idiot. "Noll," said Garrick, "wrote like an angel, and talked like poor Pol." Chamier declared that it was a hard exercise of faith to believe that so foolish a chatterer could have really written the "Traveller." Even Boswell could say, with contemptuous compassion, that he liked very well to hear honest Goldsmith run on. "Yes, sir," said Johnson; "but he should not like to hear himself." Minds differ as rivers differ. There are transparent and sparkling rivers from which it is delightful to drink as they flow; to such rivers the minds of such men as Burke and Johnson may be compared. But there are rivers of which the water when first drawn is turbid and noisome, but becomes pellucid as crystal, and delicious to the taste, if it be suffered to stand till it has deposited a sediment; and such a river is a type of the mind of Goldsmith. His first thoughts on every subject were confused even to absurdity; but they required only a little time to work themselves clear. When he wrote they had that time; and therefore his readers pronounced him a man of genius: but when he talked he talked nonsense, and made himself the laughing-stock of his hearers. He was painfully sensible of his inferiority in conversation; he felt every failure keenly; yet he had not sufficient judgment and self-command to hold his tongue. His animal spirits and vanity were always impelling him to try to do the one thing which he could not do. After every attempt he felt that he had exposed himself, and writhed with shame and vexation; yet the next moment he began again.

His associates seem to have regarded him with kindness, which, in spite of their admiration of his writings, was not unmixed with contempt. In truth, there was in his character much to love, but very little to respect. His heart was soft even to weakness; he was so generous that he quite forgot to be just; he forgave injuries so readily that he might be said to invite them; and was so liberal to beggars that he had nothing left for his tailor and his butcher. He was vain, sensual, frivolous, profuse, improvident. One vice of a darker shade was imputed to him, envy. But there is not the least reason to believe that this bad passion, though it sometimes made him wince and utter fretful exclamations,

ever impelled him to injure by wicked arts the reputation of any of his rivals. The truth probably is, that he was not more envious, but merely less prudent, than his neighbors. His heart was on his lips. All those small jealousies, which are but too common among men of letters, but which a man of letters who is also a man of the world does his best to conceal, Goldsmith avowed with the simplicity of a child. When he was envious, instead of affecting indifference, instead of damning with faint praise, instead of doing injuries slyly and in the dark, he told everybody that he was envious. "Do not, pray, do not talk of Johnson in such terms," he said to Boswell; "you harrow up my very soul." George Steevens and Cumberland were men far too cunning to say such a thing. They would have echoed the praises of the man whom they envied, and then have sent to the newspapers anonymous libels upon him. Both what was good and what was bad in Goldsmith's character was to his associates a perfect security that he would never commit such villainy. He was neither ill-natured enough, nor long-headed enough, to be guilty of any malicious act which required contrivance and disguise.

Goldsmith has sometimes been represented as a man of genius, cruelly treated by the world, and doomed to struggle with difficulties which at last broke his heart. But no representation can be more remote from the truth. He did, indeed, go through much sharp misery before he had done anything considerable in literature. But, after his name had appeared on the title-page of the "Traveller," he had none but himself to blame for his distresses. His average income, during the last seven years of his life, certainly exceeded 400*l.* a year; and 400*l.* a year ranked, among the incomes of that day, at least as high as 800*l.* a year would rank at present. A single man living in the Temple with 400*l.* a year might then be called opulent. Not one in ten of the young gentlemen of good families who were studying the law there had so much. But all the wealth which Lord Clive had brought from Bengal, and Sir Lawrence Dundas from Germany, joined together, would not have sufficed for Goldsmith. He spent twice as much as he had. He wore fine clothes, gave dinners of several courses, paid court to venal beauties. He had also, it should be remembered, to the honor of his heart, though not of his head, a guinea, or five, or ten, according to the state of his purse, ready for any tale of distress, true or false. But it was not in dress or feasting, in promiscuous

amours or promiscuous charities that his chief expense lay. He had been from boyhood a gambler, and at once the most sanguine and the most unskilful of gamblers. For a time he put off the day of inevitable ruin by temporary expedients. He obtained advances from booksellers, by promising to execute works which he never began. But at length this source of supply failed. He owed more than 2000*l.* and he saw no hope of extrication from his embarrassments. His spirits and health gave way. He was attacked by a nervous fever, which he thought himself competent to treat. It would have been happy for him if his medical skill had been appreciated as justly by himself as by others. Notwithstanding the degree which he pretended to have received at Padua, he could procure no patients. "I do not practise," he once said; "I make it a rule to prescribe only for my friends." "Pray, dear Doctor," said Beauclerk, "alter your rule; and prescribe only for your enemies." Goldsmith now, in spite of this excellent advice, prescribed for himself. The remedy aggravated the malady. The sick man was induced to call in real physicians; and they at one time imagined that they had cured the disease. Still his weakness and restlessness continued. He could get no sleep. He could take no food. "You are worse," said one of his medical attendants, "than you should be from the degree of fever which you have. Is your mind at ease?" "No, it is not," were the last recorded words of Oliver Goldsmith. He died on the third of April, 1774, in his forty-sixth year. He was laid in the churchyard of the Temple; but the spot was not marked by any inscription, and is now forgotten. The coffin was followed by Burke and Reynolds. Both these great men were sincere mourners. Burke, when he heard of Goldsmith's death, had burst into a flood of tears. Reynolds had been so much moved by the news that he had flung aside his brush and palette for the day.

A short time after Goldsmith's death, a little poem appeared, which will, as long as our language lasts, associate the names of his two illustrious friends with his own. It has already been mentioned that he sometimes felt keenly the sarcasm which his wild blundering talk brought upon him. He was, not long before his last illness, provoked into retaliating. He wisely betook himself to his pen; and at that weapon he proved himself a match for all his assailants together. Within a small compass he drew with a singularly easy and vigorous pencil the characters of nine or ten

of his intimate associates. Though this little work did not receive his last touches, it must always be regarded as a masterpiece. It is impossible, however, not to wish that four or five likenesses which have no interest for posterity were wanting to that noble gallery, and that their places were supplied by sketches of Johnson and Gibbon, as happy and vivid as the sketches of Burke and Garrick.

Some of Goldsmith's friends and admirers honored him with a cenotaph in Westminster Abbey. Nollekens was the sculptor; and Johnson wrote the inscription. It is much to be lamented that Johnson did not leave to posterity a more durable and a more valuable memorial of his friend. A life of Goldsmith would have been an inestimable addition to the Lives of the Poets. No man appreciated Goldsmith's writings more justly than Johnson: no man was better acquainted with Goldsmith's character and habits; and no man was more competent to delineate with truth and spirit the peculiarities of a mind in which great powers were found in company with great weaknesses. But the list of poets to whose works Johnson was requested by the booksellers to furnish prefaces ended with Lyttleton, who died in 1773. The line seems to have been drawn expressly for the purpose of excluding the person whose portrait would have most fitly closed the series. Goldsmith, however, has been fortunate in his biographers. Within a few years his life has been written by Mr. Prior, by Mr. Washington Irving, and by Mr. Forster. The diligence of Mr. Prior deserves great praise; the style of Mr. Washington Irving is always pleasing; but the highest place must, in justice, be assigned to the eminently interesting work of Mr. Forster.

SAMUEL JOHNSON.

(*Encyclopædia Britannica, December*, 1856.)

SAMUEL JOHNSON, one of the most eminent English writers of the eighteenth century, was the son of Michael Johnson, who was, at the beginning of that century, a magistrate of Lichfield, and a bookseller of great note in the midland counties. Michael's abilities and attainments seem

to have been considerable. He was so well acquainted with the contents of the volumes which he exposed to sale, that the country rectors of Staffordshire and Worcestershire thought him an oracle on points of learning. Between him and the clergy, indeed, there was a strong religious and political sympathy. He was a zealous churchman, and, though he had qualified himself for municipal office by taking the oaths to the sovereigns in possession, was to the last a Jacobite in heart. At his house, a house which is still pointed out to every traveller who visits Lichfield, Samuel was born on the 18th of September, 1709. In the child, the physical, intellectual, and moral peculiarities which afterwards distinguished the man were plainly discernible; great muscular strength accompanied by much awkwardness and many infirmities; great quickness of parts, with a morbid propensity to sloth and procrastination; a kind and generous heart, with a gloomy and irritable temper. He had inherited from his ancestors a scrofulous taint, which it was beyond the power of medicine to remove. His parents were weak enough to believe that the royal touch was a specific for this malady. In his third year he was taken up to London, inspected by the court surgeon, prayed over by the court chaplains, and stroked and presented with a piece of gold by Queen Anne. One of his earliest recollections was that of a stately lady in a diamond stomacher and a long black hood. Her hand was applied in vain. The boy's features, which were originally noble and not irregular, were distorted by his malady. His cheeks were deeply scarred. He lost for a time the sight of one eye; and he saw but very imperfectly with the other. But the force of his mind overcame every impediment. Indolent as he was, he acquired knowledge with such ease and rapidity that at every school to which he was sent he was soon the best scholar. From sixteen to eighteen he resided at home, and was left to his own devices. He learned much at this time, though his studies were without guidance and without plan. He ransacked his fathers' shelves, dipped into a multitude of books, read what was interesting, and passed over what was dull. An ordinary lad would have acquired little or no useful knowledge in such a way: but much that was dull to ordinary lads was interesting to Samuel. He read little Greek; for his proficiency in that language was not such that he could take much pleasure in the masters of Attic poetry and eloquence. But he had left school a good Latinist; and he soon acquired, in the large

and miscellaneous library of which he now had the command, an extensive knowledge of Latin literature. That Augustan delicacy of taste which is the boast of the great public schools of England he never possessed. But he was early familiar with some classical writers who were quite unknown to the best scholars in the sixth form at Eton. He was peculiarly attracted by the works of the great restorers of learning. Once, while searching for some apples, he found a huge folio volume of Petrarch's works. The name excited his curiosity; and he eagerly devoured hundreds of pages. Indeed, the diction and versification of his own Latin compositions show that he had paid at least as much attention to modern copies from the antique as to the original models.

While he was thus irregularly educating himself, his family was sinking into hopeless poverty. Old Michael Johnson was much better qualified to pore upon books, and to talk about them, than to trade in them. His business declined; his debts increased; it was with difficulty that the daily expenses of his household were defrayed. It was out of his power to support his son at either university: but a wealthy neighbor offered assistance; and in reliance on promises which proved to be of very little value, Samuel was entered at Pembroke College, Oxford. When the young scholar presented himself to the rulers of that society, they were amazed not more by his ungainly figure and eccentric manners than by the quantity of extensive and curious information which he had picked up during many months of desultory but not unprofitable study. On the first day of his residence he surprised his teachers by quoting Macrobius; and one of the most learned among them declared that he had never known a freshman of equal attainments.

At Oxford, Johnson resided during about three years. He was poor, even to raggedness; and his appearance excited a mirth and a pity which were equally intolerable to his haughty spirit. He was driven from the quadrangle of Christ Church by the sneering looks which the members of that aristocratical society cast at the holes in his shoes. Some charitable person placed a new pair at his door; but he spurned them away in a fury. Distress made him, not servile, but reckless and ungovernable. No opulent gentleman commoner, panting for one-and-twenty, could have treated the academical authorities with more gross disrespect. The needy scholar was generally to be seen under the gate of

Pembroke, a gate now adorned with his effigy haranguing a circle of lads, over whom, in spite of his tattered gown and dirty linen, his wit and audacity gave him an undisputed ascendency. In every mutiny against the discipline of the college he was the ringleader. Much was pardoned, however, to a youth so highly distinguished by abilities and acquirements. He had early made himself known by turning Pope's Messiah into Latin verse. The style and rhythm, indeed, were not exactly Virgilian; but the translation found many admirers, and was read with pleasure by Pope himself.

The time drew near at which Johnson would, in the ordinary course of things, have become a Bachelor of Arts; but he was at the end of his resources. Those promises of support on which he had relied had not been kept. His family could do nothing for him. His debts to Oxford tradesmen were small indeed, yet larger than he could pay. In the autumn of 1731, he was under the necessity of quitting the university without a degree. In the following winter his father died. The old man left but a pittance; and of that pittance almost the whole was appropriated to the support of his widow. The property to which Samuel succeeded amounted to no more than twenty pounds.

His life, during the thirty years which followed, was one hard struggle with poverty. The misery of that struggle needed no aggravation, but was aggravated by the sufferings of an unsound body and an unsound mind. Before the young man left the university, his hereditary malady had broken forth in a singularly cruel form. He had become an incurable hypochondriac. He said long after that he had been mad all his life, or at least not perfectly sane; and, in truth, eccentricities less strange than his have often been thought grounds sufficient for absolving felons, and for setting aside wills. His grimaces, his gestures, his mutterings, sometimes diverted and sometimes terrified people who did not know him. At a dinner table he would, in a fit of absence, stoop down and twitch off a lady's shoe. He would amaze a drawing-room by suddenly ejaculating a clause of the Lord's Prayer. He would conceive an unintelligible aversion to a particular alley, and perform a great circuit rather than see the hateful place. He would set his heart on touching every post in the streets through which he walked. If by any chance he missed a post, he would go back a hundred yards and repair the omission. Under the influence

of his disease, his senses became morbidly torpid, and his imagination morbidly active. At one time he would stand poring on the town clock without being able to tell the hour. At another, he would distinctly hear his mother, who was many miles off, calling him by his name. But this was not the worst. A deep melancholy took possession of him, and gave a dark tinge to all his views of human nature and of human destiny. Such wretchedness as he endured has driven many men to shoot themselves or drown themselves. But he was under no temptation to commit suicide. He was sick of life; but he was afraid of death; and he shuddered at every sight or sound which reminded him of the inevitable hour. In religion he found but little comfort during his long and frequent fits of dejection; for his religion partook of his own character. The light from heaven shone on him indeed, but not in a direct line, or with its own pure splendor. The rays had to struggle through a disturbing medium: they reached him refracted, dulled and discolored by the thick gloom which had settled on his soul; and, though they might be sufficiently clear to guide him, were too dim to cheer him.

With such infirmities of body and of mind, this celebrated man was left, at two-and-twenty, to fight his way through the world. He remained during about five years in the midland counties. At Lichfield, his birth-place and his early home, he had inherited some friends and acquired others. He was kindly noticed by Henry Hervey, a gay officer of noble family, who happened to be quartered there. Gilbert Walmesley, registrar of the ecclesiastical court of the diocese, a man of distinguished parts, learning, and knowledge of the world, did himself honor by patronising the young adventurer, whose repulsive person, unpolished manners and squalid garb moved many of the petty aristocracy of the neighborhood to laughter or to disgust. At Lichfield, however, Johnson could find no way of earning a livelihood. He became usher of a grammar school in Leicestershire: he resided as a humble companion in the house of a country gentleman; but a life of dependence was insupportable to his haughty spirit. He repaired to Birmingham, and there earned a few guineas by literary drudgery. In that town he printed a translation, little noticed at the time, and long forgotten, of a Latin book about Abyssinia. He then put forth proposals for publishing by subscription the poems of Politian, with notes containing a history of

modern Latin verse: but subscriptions did not come in and the volume never appeared.

While leading this vagrant and miserable life, Johnson fell in love. The object of his passion was Mrs. Elizabeth Porter, a widow who had children as old as himself. To ordinary spectators, the lady appeared to be a short, fat, coarse woman, painted half an inch thick, dressed in gaudy colors, and fond of exhibiting provincial airs and graces which were not exactly those of the Queensberrys and Lepels. To Johnson, however, whose passions were strong, whose eyesight was too weak to distinguish ceruse from natural bloom, and who had seldom or never been in the same room with a woman of real fashion, his Titty, as he called her, was the most beautiful, graceful and accomplished of her sex. That his admiration was unfeigned cannot be doubted; for she was as poor as himself. She accepted, with a readiness which did her little honor, the addresses of a suitor who might have been her son. The marriage, however, in spite of occasional wranglings, proved happier than might have been expected. The lover continued to be under the illusions of the wedding-day till the lady died in her sixty-fourth year. On her monument he placed an inscription extolling the charms of her person and of her manners; and when, long after her decease, he had occasion to mention her, he exclaimed, with a tenderness half ludicrous, half pathetic, "Pretty creature!"

His marriage made it necessary for him to exert himself more strenuously than he had hitherto done. He took a house in the neighborhood of his native town, and advertised for pupils. But eighteen months passed away; only three pupils came to his academy. Indeed, his appearance was strange, and his temper so violent, that his schoolroom must have resembled an ogre's den. Nor was the tawdry painted grandmother whom he called his Titty well qualified to make provisions for the comfort of young gentlemen. David Garrick, who was one of the pupils, used, many years later, to throw the best company of London into convulsions of laughter by mimicking the endearments of this extraordinary pair.

At length Johnson, in the twenty-eighth year of his age, determined to seek his fortune in the capital as a literary adventurer. He set out with a few guineas, three acts of the tragedy of Irene in manuscript, and two or three letters of introduction from his friend Walmesley.

Never, since literature became a calling in England, had it been a less gainful calling than at the time when Johnson took up his residence in London. In the preceding generation a writer of eminent merit was sure to be munificently rewarded by the government. The least that he could expect was a pension or a sinecure place; and, if he showed any aptitude for politics, he might hope to be a member of parliament, a lord of the treasury, an ambassador, a secretary of state. It would be easy, on the other hand, to name several writers of the nineteenth century of whom the least successful has received forty thousand pounds from the booksellers. But Johnson entered on his vocation in the most dreary part of the dreary interval which separated two ages of prosperity. Literature had ceased to flourish under the patronage of the great, and had not begun to flourish under the patronage of the public. One man of letters, indeed, Pope, had acquired by his pen what was then considered as a handsome fortune, and lived on a footing of equality with nobles and ministers of state. But this was a solitary exception. Even an author whose reputation was established, and whose works were popular, such an author as Thomson, whose Seasons were in every library, such an author as Fielding, whose Pasquin had had a greater run than any drama since the Beggar's Opera, was sometimes glad to obtain, by pawning his best coat, the means of dining on tripe at a cook-shop under ground, where he could wipe his hands after his greasy meal, on the back of a Newfoundland dog. It is easy, therefore, to imagine what humiliations and privations must have awaited the novice who had still to earn a name. One of the publishers to whom Johnson applied for employment measured with scornful eye that athletic though uncouth frame, and exclaimed, "You had better get a porter's knot, and carry trunks." Nor was the advice bad; for a porter was likely to be as plentifully fed, and as comfortably lodged, as a poet.

Some time appears to have elapsed before Johnson was able to form any literary connection from which he could expect more than bread for the day which was passing over him. He never forgot the generosity with which Hervey, who was now residing in London, relieved his wants during this time of trial. "Harry Hervey," said the old philosopher many years later, "was a vicious man; but he was very kind to me. If you call a dog Hervey I shall love him." At Hervey's table Johnson sometimes enjoyed feasts which

were made more agreeable by contrast. But in general he dined, and thought that he dined well, on six pennyworth of meat, and a pennyworth of bread, at an alehouse near Drury Lane.

The effect of the privations and sufferings which he endured at this time was discernible to the last in his temper and his deportment. His manners had never been courtly. They now became almost savage. Being frequently under the necessity of wearing shabby coats and dirty shirts, he became a perfect sloven. Being often very hungry when he sat down to his meals, he contracted a habit of eating with ravenous greediness. Even to the end of his life, and even at the tables of the great, the sight of food affected him as it affects wild beasts and birds of prey. His taste in cookery, formed in subterranean ordinaries and alamode beefshops, was far from delicate. Whenever he was fortunate to have near him a hare that had been kept too long, or meat pie made with rancid butter, he gorged himself with such violence that his veins swelled, and the moisture broke out on his forehead. The affronts which his poverty emboldened stupid and low-minded men to offer to him would have broken a mean spirit into sycophancy, but made him rude even to ferocity. Unhappily the insolence which, while it was defensive, was pardonable, and in some sense respectable, accompanied him into societies where he was treated with courtesy and kindness. He was repeatedly provoked into striking those who had taken liberties with him. All the sufferers, however, were wise enough to abstain from talking about their beatings, except Osborne, the most rapacious and brutal of booksellers, who proclaimed everywhere that he had been knocked down by the huge fellow whom he had hired to puff the Harleian Library.

About a year after Johnson had begun to reside in London, he was fortunate enough to obtain regular employment from Cave, an enterprising and intelligent bookseller, who was proprietor and editor of the "Gentleman's Magazine." That journal, just entering on the ninth year of its long existence, was the only periodical work in the kingdom which then had what would now be called a large circulation. It was, indeed, the chief source of parliamentary intelligence. It was not then safe, even during recess, to publish an account of the proceedings of either House without some disguise. Cave, however, ventured to entertain his readers with what he called "Reports of the Debates of the Senate

of Lilliput." France was Blefuscu; London was Mildendo: pounds were sprugs; the Duke of Newcastle was the Nardac Secretary of State: Lord Hardwicke was the Hurgo Hickrad; and William Pulteney was Wingul Pulnub. To write the speeches was, during several years, the business of Johnson. He was generally furnished with notes, meagre, indeed, and inaccurate, of what had been said; but sometimes he had to find arguments and eloquence both for the ministry and for the opposition. He was himself a Tory, not from rational conviction—for his serious opinion was that one form of government was just as good or as bad as another—but from mere passion, such as inflamed the Capulets against the Montagues, or the Blues of the Roman circus against the Greens. In his infancy he had heard so much talk about the villainies of the Whigs, and the dangers of the Church, that he had become a furious partisan when he could scarcely speak. Before he was three he had insisted on being taken to hear Sacheverell preach at Lichfield Cathedral, and had listened to the sermon with as much respect, and probably with as much intelligence, as any Staffordshire squire in the congregation. The work which had been begun in the nursery had been completed by the university. Oxford, when Johnson resided there, was one of the most Jacobitical colleges in Oxford. The prejudices which he brought up to London were scarcely less absurd than those of his own Tom Tempest. Charles II. and James II. were two of the best kings that ever reigned. Laud, a poor creature who never did, said, or wrote anything indicating more than the ordinary capacity of an old woman, was a prodigy of parts and learning over whose tomb Art and Genius still continued to weep. Hampden deserved no more honorable name than that of "the zealot of rebellion." Even the ship money, condemned not less decidedly by Falkland and Clarendon than by the bitterest Roundheads, Johnson would not pronounce to have been an unconstitutional impost. Under a Government, the mildest that had ever been known in the world—under a government which allowed to the people an unprecedented liberty of speech and action—he fancied that he was a slave; he assailed the ministry with obloquy which refuted itself, and regretted the lost freedom and happiness of those golden days in which a writer who had taken but one-tenth part of the license allowed to him would have been pilloried, mangled with the shears, whipped at the cart's tail, and flung into a

noisome dungeon to die. He hated dissenters and stock-jobbers, the excise and the army, septennial parliaments, and continental connections. He long had an aversion to the Scotch, an aversion of which he could not remember the commencement, but which, he owned, had probably originated in his abhorrence of the conduct of the nation during the Great Rebellion. It is easy to guess in what manner debates on great party questions were likely to be reported by a man whose judgment was so much disordered by party spirit. A show of fairness was indeed necessary to the prosperity of the Magazine. But Johnson long afterwards owned that, though he had saved appearances, he had taken care that the Whig dogs should not have the best of it; and, in fact, every passage which has lived, every passage which bears the marks of his higher faculties, is put into the mouth of some member of the opposition.

A few weeks after Johnson had entered on these obscure labors, he published a work which at once placed him high among the writers of the age. It is probable that what he had suffered during his first year in London had often reminded him of some parts of that noble poem in which Juvenal had described the misery and degradation of a needy man of letters, lodged among the pigeons' nests in the tottering garrets which overhung the streets of Rome. Pope's admirable imitations of Horace's Satires and Epistles had recently appeared, were in every hand, and were by many readers thought superior to the originals. What Pope had done for Horace, Johnson aspired to do for Juvenal. The enterprise was bold, and yet judicious, for between Johnson and Juvenal there was much in common, much more certainly than between Pope and Horace.

Johnson's London appeared without his name in May, 1738. He received only ten guineas for this stately and vigorous poem: but the sale was rapid, and the success complete. A second edition was required within a week. Those small critics who are always desirous to lower established reputations ran about proclaiming that the anonymous satirist was superior to Pope in Pope's own peculiar department of literature. It ought to be remembered, to the honor of Pope, that he joined heartily in the applause with which the appearance of a rival genius was welcomed. He made inquiries about the author of London. Such a man, he said, could not long be concealed. The name was soon discovered; and Pope, with great kindness, exerted

himself to obtain an academical degree and the mastership of a grammar school for the poor young poet. The attempt failed; and Johnson remained a bookseller's hack.

It does not appear that these two men, the most eminent writer of the generation which was going out, and the most eminent writer of the generation which was coming in, ever saw each other. They lived in very different circles, one surrounded by dukes and earls, the other by starving pamphleteers and index-makers. Among Johnson's associates at this time may be mentioned Boyse, who, when his shirts were pledged, scrawled Latin verses sitting up in bed with his arms through two holes in his blanket; who composed very respectable sacred poetry when he was sober; and who was at last run over by a hackney coach when he was drunk: Hoole, surnamed the metaphysical tailor, who, instead of attending to his measures, used to trace geometrical diagrams on the board where he sate cross-legged: and the penitent impostor, George Psalmanazar, who, after poring all day, in a humble lodging, on the folios of Jewish rabbis and Christian fathers, indulged himself at night with literary and theological conversation at an alehouse in the city. But the most remarkable of the persons with whom at this time Johnson consorted was Richard Savage, an earl's son, a shoemaker's apprentice, who had seen life in all its forms, who had feasted among blue ribands in St. James's Square, and had lain with fifty pounds' weight of iron on his legs in the condemned ward of Newgate. This man had, after many vicissitudes of fortune, sunk at last into abject and hopeless poverty. His pen had failed him. His patrons had been taken away by death, or estranged by the riotous profusion with which he squandered their bounty, and the ungrateful insolence with which he rejected their advice. He now lived by begging. He dined on venison and champagne whenever he had been so fortunate as to borrow a guinea. If his questing had been unsuccessful, he appeased the rage of hunger with some scraps of broken meat, and lay down to rest under the Piazza of Covent Garden in warm weather, and, in cold weather, as near as he could get to the furnace of a glass-house. Yet, in his misery, he was still an agreeable companion. He had an inexhaustible store of anecdotes about that gay and brilliant world from which he was now an outcast. He had observed the great men of both parties in hours of careless relaxation, had seen the leaders of opposition without the mask of patriotism, and had heard the

prime minister roar with laughter and tell stories not over decent. During some months Savage lived in the closest familiarity with Johnson; and then the friends parted, not without tears. Johnson remained in London to drudge for Cave. Savage went to the West of England, lived there as he had lived everywhere, and, in 1743, died, penniless and heart-broken, in Bristol jail.

Soon after his death, while the public curiosity was strongly excited about his extraordinary character, and his not less extraordinary adventures, a life of him appeared widely different from the catchpenny lives of eminent men which were then a staple article of manufacture in Grub Street. The style was indeed deficient in ease and variety; and the writer was evidently too partial to the Latin element of our language. But the little work, with all its faults, was a masterpiece. No finer specimen of literary biography existed in any language, living or dead; and a discerning critic might have confidently predicted that the author was destined to be the founder of a new school of English eloquence.

The Life of Savage was anonymous; but it was well known in literary circles that Johnson was the writer. During the three years which followed, he produced no important work; but he was not, and indeed could not be, idle. The fame of his abilities and learning continued to grow. Warburton pronounced him a man of parts and genius; and the praise of Warburton was then no light thing. Such was Johnson's reputation that, in 1747, several eminent booksellers combined to employ him in the arduous work of preparing a Dictionary of the English Language, in two folio volumes. The sum which they agreed to pay him was only fifteen hundred guineas; and out of this sum he had to pay several poor men of letters who assisted him in the humbler parts of his task.

The prospectus of the Dictionary he addressed to the Earl of Chesterfield. Chesterfield had long been celebrated for the politeness of his manners, the brilliancy of his wit, and the delicacy of his taste. He was acknowledged to be the finest speaker in the House of Lords. He had recently governed Ireland, at a momentous conjuncture, with eminent firmness, wisdom, and humanity; and he had since became Secretary of State. He received Johnson's homage with the most winning affability, and requited it with a few guineas, bestowed doubtless in a very graceful manner, but

was by no means desirous to see all his carpets blackened with the London mud, and his soups and wines thrown to right and left over the gowns of fine ladies and the waistcoats of fine gentlemen, by an absent, awkward scholar, who gave strange starts and uttered strange growls, who dressed like a scarecrow, and ate like a cormorant. During some time Johnson continued to call on his patron, but, after being repeatedly told by the porter that his lordship was not at home, took the hint, and ceased to present himself at the inhospitable door.

Johnson had flattered himself that he should have completed his Dictionary by the end of 1750; but it was not till 1755 that he at length gave his huge volumes to the world. During the seven years which he passed in the drudgery of penning definitions and marking quotations for transcription, he sought for relaxation in literary labor of a more agreeable kind. In 1749 he published the Vanity of Human Wishes, an excellent imitation of the Tenth Satire of Juvenal. It is in truth not easy to say whether the palm belongs to the ancient or to the modern poet. The couplets in which the fall of Wolsey is described, though lofty and sonorous, are feeble when compared with the wonderful lines which bring before us all Rome in tumult on the day of the fall of Sejanus, the laurels on the door-posts, the white bull stalking towards the Capitol, the statues rolling down from their pedestals, the flatterers of the disgraced minister running to see him dragged with a hook through the streets, and to have a kick at his carcase before it is hurled into the Tiber. It must be owned too that in the concluding passage the Christian moralist has not made the most of his advantages, and has fallen decidedly short of the sublimity of his Pagan model. On the other hand, Juvenal's Hannibal must yield to Johnson's Charles; and Johnson's vigorous and pathetic enumeration of the miseries of a literary life must be allowed to be superior to Juvenal's lamentation over the fate of Demosthenes and Cicero.

For the copyright of the Vanity of Human Wishes Johnson received only fifteen guineas.

A few days after the publication of this poem, his tragedy, begun many years before, was brought on the stage. His pupil, David Garrick, had, in 1741, made his appearance on a humble stage in Goodman's Fields, had at once risen to the first place among actors, and was now, after several years of almost uninterrupted success, manager of Drury

Lane Theatre. The relation between him and his old preceptor was of a very singular kind. They repelled each other strongly, and yet attracted each other strongly. Nature had made them of very different clay; and circumstances had fully brought out the natural peculiarities of both. Sudden prosperity had turned Garrick's head. Continued adversity had soured Johnson's temper. Johnson saw with more envy than became so great a man the villa, the plate, the china, the Brussels carpet, which the little mimic had got by repeating, with grimaces and gesticulations, what wiser men had written; and the exquisitely sensitive vanity of Garrick was galled by the thought that, while all the rest of the world was applauding him, he could obtain from one morose cynic, whose opinion it was impossible to despise, scarcely any compliment not acidulated with scorn. Yet the two Lichfield men had so many early recollections in common, and sympathized with each other on so many points on which they sympathized with nobody else in the vast population of the capital, that, though the master was often provoked by the monkey-like impertinence of the pupil, and the pupil by the bearish rudeness of the master, they remained friends till they were parted by death. Garrick now brought Irene out, with alterations sufficient to displease the author, yet not sufficient to make the piece pleasing to the audience. The public, however, listened with little emotion, but with much civility, to five acts of monotonous declamation. After nine representations the play was withdrawn. It is, indeed, altogether unsuited to the stage, and, even when perused in the closet, will be found hardly worthy of the author. He had not the slightest notion of what blank verse should be. A change in the last syllable of every other line would make the versification of the Vanity of Human Wishes closely resemble the versification of Irene. The poet, however, cleared, by his benefit nights, and by the sale of the copyright of his tragedy, about three hundred pounds, then a great sum in his estimation.

About a year after the representation of Irene, he began to publish a series of short essays on morals, manners, and literature. This species of composition had been brought into fashion by the success of the Tatler, and by the still more brilliant success of the Spectator. A crowd of small writers had vainly attempted to rival Addison. The Lay Monastery, the Censor, the Freethinker, the Plain Dealer, the

Champion, and other works of the same kind, had had their short day. None of them had obtained a permanent place in our literature; and they are now to be found only in the libraries of the curious. At length Johnson undertook the adventure in which so many aspirants had failed. In the thirty-sixth year after the appearance of the last number of the Spectator appeared the first number of the Rambler. From March 1750 to March 1752, this paper continued to come out every Tuesday and Saturday.

From the first the Rambler was enthusiastically admired by a few eminent men. Richardson, when only five numbers had appeared, pronounced it equal, if not superior, to the Spectator. Young and Hartley expressed their approbation not less warmly. Bubb Dodington, among whose many faults indifference to the claims of genius and learning cannot be reckoned, solicited the acquaintance of the writer. In consequence probably of the good offices of Dodington, who was then the confidential adviser of Prince Frederic, two of his Royal Highness's gentlemen carried a gracious message to the printing office, and ordered seven copies for Leicester House. But these overtures seem to have been very coldly received. Johnson had had enough of the patronage of the great to last him all his life, and was not disposed to haunt any other door as he had haunted the door of Chesterfield.

By the public the Rambler was at first very coldly received. Though the price of a number was only twopence, the sale did not amount to five hundred. The profits were therefore very small. But as soon as the flying leaves were collected and reprinted they became popular. The author lived to see thirteen thousand copies spread over England alone. Separate editions were published for the Scotch and Irish markets. A large party pronounced the style perfect, so absolutely perfect that in some essays it would be impossible for the writer himself to alter a single word for the better. Another party, not less numerous, vehemently accused him of having corrupted the purity of the English tongue. The best critics admitted that his diction was too monotonous, too obliviously artificial, and now and then turgid even to absurdity. But they did justice to the acuteness of his observations on morals and manners, to the constant precision and frequent brilliancy of his language, to the weighty and magnificent eloquence of many serious passages, and to the solemn yet pleasing humor of some of the

lighter papers. On the question of precedence between Addison and Johnson, a question which, seventy years ago, was much disputed, posterity has pronounced a decision from which there is no appeal. Sir Roger, his chaplain and his butler, Will Wimble and Will Honeycomb, the Vision of Mirza, the Journal of the Retired Citizen, the Everlasting Club, the Dunmow Flitch, the Loves of Hilpah and Shalum, the Visit to the Exchange, and the Visit to the Abbey, are known to everybody. But many men and women, even of highly cultivated minds, are unacquainted with Squire Bluster and Mrs. Busy, Quisquilius and Venustulus, the Allegory of Wit and Learning, the Chronicle of the Revolutions of a Garret, and the sad fate of Aningait and Ajut.

The last Rambler was written in a sad and gloomy hour. Mrs. Johnson had been given over by the physicians. Three days later she died. She left her husband almost broken-hearted. Many people had been surprised to see a man of his genius and learning stooping to every drudgery, and denying himself almost every comfort, for the purpose of supplying a silly, affected old woman with superfluities, which she accepted with but little gratitude. But all his affection had been concentrated on her. He had neither brother nor sister, neither son nor daughter. To him she was beautiful as the Gunnings, and witty as Lady Mary. Her opinion of his writings was more important to him than the voice of the pit of Drury Lane Theatre or the judgment of the Monthly Review. The chief support which had sustained him through the most arduous labor of his life was the hope that she would enjoy the fame and profit which he anticipated from his Dictionary. She was gone; and in the vast labyrinth of streets, peopled by eight hundred thousand human beings, he was alone. Yet it was necessary for him to set himself, as he expressed it, doggedly to work. After three more laborious years, the Dictionary was at length complete.

It had been generally supposed that this great work would be dedicated to the eloquent and accomplished nobleman to whom the prospectus had been addressed. He well knew the value of such a compliment; and, therefore, when the day of publication drew near, he exerted himself to soothe, by a show of zealous and at the same time of delicate and judicious kindness, the pride which he had so cruelly wounded. Since the Ramblers had ceased to ap

pear, the town had been entertained by a journal called The World, to which many men of high rank and fashion contributed. In two successive numbers of The World the Dictionary was, to use the modern phrase, puffed with wonderful skill. The writings of Johnson were warmly praised. It was proposed that he should be invested with the authority of a Dictator, nay, of a Pope, over our language, and that his decisions about the meaning and the spelling of words should be received as final. His two folios, it was said, would of course be bought by everybody who could afford to buy them. It was soon known that these papers were written by Chesterfield. But the just resentment of Johnson was not to be so appeased. In a letter written with singular energy and dignity of thought and language, he repelled the tardy advances of his patron. The Dictionary came forth without a dedication. In the preface the author truly declared that he owed nothing to the great, and described the difficulties with which he had been left to struggle so forcibly and pathetically that the ablest and most malevolent of all the enemies of his fame, Horne Tooke, never could read that passage without tears.

The public, on this occasion, did Johnson full justice, and something more than justice. The best lexicographer may well be content if his productions are received by the world with cold esteem. But Johnson's Dictionary was hailed with an enthusiasm such as no similar work has ever excited. It was indeed the first dictionary which could be read with pleasure. The definitions show so much acuteness of thought and command of language, and the passages quoted from poets, divines and philosophers are so skilfully selected, that a leisure hour may always be very agreeably spent in turning over the pages. The faults of the book resolve themselves, for the most part, into one great fault. Johnson was a wretched etymologist. He knew little or nothing of any Teutonic language except English, which indeed, as he wrote it, was scarcely a Teutonic language; and thus he was absolutely at the mercy of Junius and Skinner.

The Dictionary, though it raised Johnson's fame, added nothing to his pecuniary means. The fifteen hundred guineas which the booksellers had agreed to pay him had been advanced and spent before the last sheets issued from the press. It is painful to relate that, twice in the course of the year which followed the publication of this great work, he was arrested and carried to spunging-houses, and that he

was twice indebted for his liberty to his excellent friend Richardson. It was still necessary for the man who had been formally saluted by the highest authority as Dictator of the English language to supply his wants by constant toil. He abridged his Dictionary. He proposed to bring out an edition of Shakspeare by subscription; and many subscribers sent in their names, and laid down their money; but he soon found the task so little to his taste that he turned to more attractive employments. He contributed many papers to a new monthly journal, which was called the Literary Magazine. Few of these papers have much interest; but among them was the very best thing that he ever wrote, a masterpiece both of reasoning and of satirical pleasantry, the review of Jenyns's Inquiry into the Nature and Origin of Evil.

In the spring of 1758 Johnson put forth the first of a series of essays, entitled The Idler. During two years these essays continued to appear weekly. They were eagerly read, widely circulated, and, indeed, impudently pirated, while they were still in the original form, and had a large sale when collected into volumes. The Idler may be described as a second part of the Rambler, somewhat livelier and somewhat weaker than the first part.

While Johnson was busied with his Idlers, his mother, who had accomplished her ninetieth year, died at Lichfield. It was long since he had seen her; but he had not failed to contribute largely, out of his small means, to her comfort. In order to defray the charges of her funeral, and to pay some debts which she had left, he wrote a little book in a single week, and sent off the sheets to the press without reading them over. A hundred pounds were paid him for the copyright; and the purchasers had great cause to be pleased with their bargain; for the book was Rasselas.

The success of Rasselas was great, though such ladies as Miss Lydia Languish must have been grievously disappointed when they found that the new volume from the circulating library was little more than a dissertation on the author's favorite theme, the Vanity of Human Wishes; that the Prince of Abyssinia was without a mistress, and the Princess without a lover; and that the story set the hero and the heroine down exactly where it had taken them up. The style was the subject of much eager controversy. The Monthly Review and the Critical Review took different sides. Many readers pronounced the writer a pompous

pedant, who would never use a word of two syllables where it was possible to use a word of six, and who could not make a waiting woman relate her adventures without balancing every noun with another noun, and every epithet with another epithet. Another party, not less zealous, cited with delight numerous passages in which weighty meaning was expressed with accuracy and illustrated with splendor. And both the censure and the praise were merited.

About the plan of Rasselas little was said by the critics; and yet the faults of the plan might seem to invite severe criticism. Johnson has frequently blamed Shakspeare for neglecting the proprieties of time and place, and for ascribing to one age or nation the manners and opinions of another. Yet Shakspeare has not sinned in this way more grievously than Johnson. Rasselas and Imlac, Nekayah and Pekuah, are evidently meant to be Abyssinians of the eighteenth century: for the Europe which Imlac describes is the Europe of the eighteenth century; and the inmates of the Happy Valley talk familiarly of that law of gravitation which Newton discovered, and which was not fully received even at Cambridge till the eighteenth century. What a real company of Abyssinians would have been may be learned from Bruce's Travels. But Johnson, not content with turning filthy savages, ignorant of their letters, and gorged with raw steaks cut from living cows, into philosophers as eloquent and enlightened as himself or his friend Burke, and into ladies as highly accomplished as Mrs. Lennox or Mrs. Sheridan, transferred the whole domestic system of England to Egypt. Into a land of harems, a land of polygamy, a land where women are married without ever being seen, he introduced the flirtations and jealousies of our ball-rooms. In a land where there is boundless liberty of divorce, wedlock is described as the indissoluble compact. "A youth and maiden meeting by chance, or brought together by artifice, exchange glances, reciprocate civilities, go home, and dream of each other. Such," says Rasselas, "is the common process of marriage." Such it may have been, and may still be, in London, but assuredly not at Cairo. A writer who was guilty of such improprieties had little right to blame the poet who made Hector quote Aristotle, and represented Julio Romano as flourishing in the days of the oracle of Delphi.

By such exertions as have been described, Johnson supported himself till the year 1762. In that year a great change in his circumstances took place. He had from a child been

an enemy of the reigning dynasty. His Jacobite prejudices had been exhibited with little disguise both in his works and in his conversation. Even in his massy and elaborate Dictionary, he had, with a strange want of taste and judgment, inserted bitter and contumelious reflections on the Whig party. The excise, which was a favorite resource of Whig financiers, he had designated as a hateful tax. He had railed against the commissioners of excise in language so coarse that they had seriously thought of prosecuting him. He had with difficulty been prevented from holding up the Lord Privy Seal by name as an example of the meaning of the word "renegade." A pension he had defined as pay given to a state hireling to betray his country; a pensioner as a slave of state hired by a stipend to obey a master. It seemed unlikely that the author of these definitions would himself be pensioned. But that was a time of wonders. George the Third had ascended the throne; and had, in the course of a few months, disgusted many of the old friends and conciliated many of the old enemies of his house. The city was becoming mutinous. Oxford was becoming loyal. Cavendishes and Bentincks were murmuring. Somersets and Wyndhams were hastening to kiss hands. The head of the treasury was now Lord Bute, who was a Tory, and could have no objection to Johnson's Toryism. Bute wished to be thought a patron of men of letters; and Johnson was one of the most eminent and one of the most needy men of letters in Europe. A pension of three hundred a year was graciously offered, and with very little hesitation accepted.

This event produced a change in Johnson's whole way of life. For the first time since his boyhood he no longer felt the daily goad urging him to the daily toil. He was at liberty, after thirty years of anxiety and drudgery, to indulge his constitutional indolence, to lie in bed till two in the afternoon, and to sit up talking till four in the morning, without fearing either the printer's devil or the sheriff's officer.

One laborious task indeed he had bound himself to perform. He had received large subscriptions for his promised edition of Shakspeare; he had lived on those subscriptions during some years; and he could not without disgrace omit to perform his part of the contract. His friends repeatedly exhorted him to make an effort; and he repeatedly resolved to do so. But, notwithstanding their exhortations and his resolutions, month followed month, year followed year, and nothing was done. He prayed fervently against his idle-

ness; he determined, as often as he received the sacrament, that he would no longer doze away and trifle away his time; but the spell under which he lay resisted prayer and sacrament. His private notes at this time are made up of self-reproaches. "My indolence," he wrote on Easter eve in 1764, "has sunk into grosser sluggishness. A kind of strange oblivion has overspread me, so that I know not what has become of the last year." Easter 1765 came, and found him still in the same state. "My time," he wrote, "has been unprofitably spent, and seems as a dream that has left nothing behind. My memory grows confused, and I know not how the days pass over me." Happily for his honor, the charm which held him captive was at length broken by no gentle or friendly hand. He had been weak enough to pay serious attention to a story about a ghost which haunted a house in Cock Lane, and had actually gone himself, with some of his friends, at one in the morning, to St. John's Church, Clerkenwell, in the hope of receiving a communication from the perturbed spirit. But the spirit, though adjured with all solemnity, remained obstinately silent; and it soon appeared that a naughty girl of eleven had been amusing herself by making fools of so many philosophers. Churchill, who, confident in his powers, drunk with popularity, and burning with party spirit, was looking for some man of established fame and Tory politics to insult, celebrated the Cock Lane Ghost in three cantos, nicknamed Johnson Pomposo, asked where the book was which had been so long promised and so liberally paid for, and directly accused the great moralist of cheating. This terrible word proved effectual; and in October, 1765, appeared, after a delay of nine years, the new edition of Shakspeare.

This publication saved Johnson's character for honesty, but added nothing to the fame of his abilities and learning. The preface, though it contains some good passages, is not in his best manner. The most valuable notes are those in which he had an opportunity of showing how attentively he had during many years observed human life and human nature. The best specimen is the note on the character of Polonius. Nothing so good is to be found even in Wilhelm Meister's admirable examination of Hamlet. But here praise must end. It would be difficult to name a more slovenly, a more worthless, edition of any great classic. The reader may turn over play after play without finding one happy conjectural emendation, or one ingenious and satisfactory explanation of a passage

which had baffled preceding commentators. Johnson had, in his Prospectus, told the world that he was peculiarly fitted for the task which he had undertaken, because he had, as a lexicographer, been under the necessity of taking a wider view of the English language than any of his predecessors. That his knowledge of our literature was extensive is indisputable. But, unfortunately, he had altogether neglected that very part of our literature with which it is especially desirable that an editor of Shakspeare should be conversant. It is dangerous to assert a negative. Yet little will be risked by the assertion, that in the two folio volumes of the English Dictionary there is not a single passage quoted from any dramatist of the Elizabethan age, except Shakspeare and Ben. Even from Ben the quotations are few. Johnson might easily, in a few months, have made himself well acquainted with every old play that was extant. But it never seems to have occurred to him that this was a necessary preparation for the work which he had undertaken. He would doubtless have admitted that it would be the height of absurdity in a man who was not familiar with the works of Æschylus and Euripides to publish an edition of Sophocles. Yet he ventured to publish an edition of Shakspeare, without having ever in his life, as far as can be discovered, read a single scene of Massinger, Ford, Decker, Webster, Marlow, Beaumont, or Fletcher. His detractors were noisy and scurrilous. Those who most loved and honored him had little to say in praise of the manner in which he had discharged the duty of a commentator. He had, however, acquitted himself of a debt which had long lain heavy on his conscience; and he sank back into the repose from which the sting of satire had roused him. He long continued to live upon the fame which he had already won. He was honored by the University of Oxford with a Doctor's degree, by the Royal Academy with a professorship, and by the King with an interview, in which his Majesty most graciously expressed a hope that so excellent a writer would not cease to write. In the interval, however, between 1765 and 1775 Johnson published only two or three political tracts, the longest of which he could have produced in forty-eight hours, if he had worked as he worked on the Life of Savage and on Rasselas.

But, though his pen was now idle, his tongue was active. The influence exercised by his conversation, directly upon those with whom he lived, and indirectly on the whole liter-

ary world, was altogether without a parallel. His colloquial talents were indeed of the highest order. He had strong sense, quick discernment, wit, humor, immense knowledge of literature and of life, and an infinite store of curious anecdotes. As respected style, he spoke far better than he wrote. Every sentence which dropped from his lips was as correct in structure as the most nicely balanced period of the Rambler. But in his talk there were no pompous triads, and little more than a fair proportion of words in *osity* and *ation*. 'All was simplicity, ease, and vigor. He uttered his short, weighty, and pointed sentences with a power of voice, and a justness and energy of emphasis, of which the effect was rather increased than diminished by the rollings of his huge form, and by the asthmatic gaspings and puffings in which the peals of his eloquence generally ended. Nor did the laziness which made him unwilling to sit down to his desk prevent him from giving instruction or entertainment orally. To discuss questions of taste, of learning, of casuistry, in language so exact and so forcible that it might have been printed without the alteration of a word, was to him no exertion, but a pleasure. He loved, as he said, to fold his legs and have his talk out. He was ready to bestow the overflowings of his full mind on anybody who would start a subject, on a fellow-passenger in a stage coach, or on the person who sat at the same table with him in an eating house. But his conversation was nowhere so brilliant and striking as when he was surrounded by a few friends, whose abilities and knowledge enabled them, as he once expressed it, to send him back every ball that he threw. Some of these, in 1764, formed themselves into a club, which gradually became a formidable power in the commonwealth of letters. The verdicts pronounced by this conclave on new books were speedily known over all London, and were sufficient to sell off a whole edition in a day, or to condemn the sheets to the service of the trunk-maker and the pastry-cook. Nor shall we think this strange when we consider what great and various talents and acquirements met in the little fraternity. Goldsmith was the representative of poetry and light literature, Reynolds of the arts, Burke of political eloquence and political philosophy. There, too, were Gibbon, the greatest historian, and Jones the greatest linguist of the age. Garrick brought to the meetings his inexhaustible pleasantry, his incomparable mimicry, and his consummate knowledge of stage effect. Among the most constan-

attendants were two high-born and high-bred gentlemen, closely bound together by friendship, but of widely different characters and habits; Bennet Langton, distinguished by his skill in Greek literature, by the orthodoxy of his opinions, and by the sanctity of his life; and Topham Beauclerk, renowned for his amours, his knowledge of the gay world, his fastidious taste, and his sarcastic wit. To predominate over such a society was not easy. Yet even over such a society Johnson predominated. Burke might indeed have disputed the supremacy to which others were under the necessity of submitting. But Burke, though not generally a very patient listener, was content to take the second part when Johnson was present; and the club itself, consisting of so many eminent men, is to this day popularly designated as Johnson's Club.

Among the members of this celebrated body was one to whom it has owed the greater part of its celebrity, yet who was regarded with little respect by his brethren, and had not without difficulty obtained a seat among them. This was James Boswell, a young Scotch lawyer, heir to an honorable name and a fair estate. That he was a coxcomb, and a bore, weak, vain, pushing, curious, garrulous, was obvious to all who were acquainted with him. That he could not reason, that he had no wit, no humor, no eloquence, is apparent from his writings. And yet his writings are read beyond the Mississippi, and under the Southern Cross, and are likely to be read as long as the English exists, either as a living or as a dead language. Nature had made him a slave and an idolater. His mind resembled those creepers which the botanists call parasites, and which can subsist only by clinging round the stems and imbibing the juices of stronger plants. He must have fastened himself on somebody. He might have fastened himself on Wilkes, and have become the fiercest patriot in the Bill of Rights Society. He might have fastened himself on Whitfield, and have become the loudest field preacher among the Calvinistic Methodists. In a happy hour he fastened himself on Johnson. The pair might seem ill matched. For Johnson had early been prejudiced against Boswell's country. To a man of Johnson's strong understanding and irritable temper, the silly egotism and adulation of Boswell must have been as teasing as the constant buzz of a fly. Johnson hated to be questioned; and Boswell was eternally catechizing him on all kinds of subjects, and sometimes pro-

pounded such questions as "What would you do, sir, if you were locked up in a tower with a baby?" Johnson was a water-drinker; and Boswell was a wine-bibber, and indeed little better than a habitual sot. It was impossible that there should be perfect harmony between two such companions. Indeed, the great man was sometimes provoked into fits of passion in which he said things which the small man, during a few hours, seriously resented. Every quarrel, however, was soon made up. During twenty years the disciple continued to worship the master: the master continued to scold the disciple, to sneer at him, and to love him. The two friends ordinarily resided at a great distance from each other. Boswell practised in the Parliament House of Edinburg, and could pay only occasional visits to London. During those visits his chief business was to watch Johnson, to discover all Johnson's habits, to turn the conversation to subjects about which Johnson was likely to say something remarkable, and to fill quarto note books with minutes of what Johnson had said. In this way were gathered the materials out of which was afterwards constructed the most interesting biographical work in the world.

Soon after the club began to exist, Johnson formed a connection less important indeed to his fame, but much more important to his happiness, than his connection with Boswell. Henry Thrale, one of the most opulent brewers in the kingdom, a man of sound and cultivated understanding, rigid principles, and liberal spirit, was married to one of those clever, kind-hearted, engaging, vain, pert young women, who were perpetually doing or saying what is not exactly right, but who, do or say what they may, are always agreeable. In 1765 the Thrales became acquainted with Johnson; and the acquaintance ripened fast into friendship. They were astonished and delighted by the brilliancy of his conversation. They were flattered by finding that a man so widely celebrated preferred their house to any other in London. Even the peculiarities which seemed to unfit him for civilized society, his gesticulations, his rollings, his puffings, his mutterings, the strange way in which he put on his clothes, the ravenous eagerness with which he devoured his dinner, his fits of melancholy, his fits of anger, his frequent rudeness, his occasional ferocity, increased the interest which his new associates took in him. For these things were the cruel marks left behind by a life which had been one long conflict with disease and with adversity. In a

vulgar hack writer such oddities would have excited only disgust. But in a man of genius, learning, and virtue their effect was to add pity to admiration and esteem. Johnson soon had an apartment at the brewery in Southwark, and a still more pleasant apartment at the villa of his friends on Streatham Common. A large part of every year he passed in those abodes, abodes which must have seemed magnificent and luxurious indeed, when compared with the dens in which he had generally been lodged. But his chief pleasures were derived from what the astronomer of his Abyssinian tale called "the endearing elegance of female friendship." Mrs. Thrale rallied him, soothed him, coaxed him, and, if she sometimes provoked him by her flippancy, made ample amends by listening to his reproofs, with angelic sweetness of temper. When he was diseased in body and in mind, she was the most tender of nurses. No comfort that wealth could purchase, no contrivance that womanly ingenuity, set to work by womanly compassion, could devise, was wanting to his sick room. He requited her kindness by an affection, pure as the affection of a father, yet delicately tinged with a gallantry, which, though awkward, must have been more flattering than the attentions of a crowd of fools who gloried in the names, now obsolete, of Buck and Maccaroni. It should seem that a full half of Johnson's life, during about sixteen years, was passed under the roof of the Thrales. He accompanied the family sometimes to Bath, and sometimes to Brighton, once to Wales, and once to Paris. But he had at the same time a house in one of the narrow and gloomy courts on the north of Fleet Street. In the garret was his library, a large and miscellaneous collection of books, falling to pieces and begrimed with dust. On a lower floor he sometimes, but very rarely, regaled a friend with a plain dinner, a veal pie, or a leg of lamb and spinage, and a rice pudding. Nor was the dwelling uninhabited during his long absences. It was the home of the most extraordinary assemblage of inmates that ever was brought together. At the head of the establishment Johnson had placed an old lady named Williams, whose chief recommendations were her blindness and her poverty. But, in spite of her murmurs and reproaches, he gave an asylum to another lady who was as poor as herself, Mrs. Desmoulins, whose family he had known many years before in Staffordshire. Room was found for the daughter of Mrs. Desmoulins, and for another destitute damsel, who

was generally addressed as Miss Carmichael, but whom her generous host called Polly. An old quack-doctor named Levett, who bled and dosed coal-heavers and hackney coachmen, and received for fees crusts of bread, bits of bacon, glasses of gin, and sometimes a little copper, completed this strange menagerie. All these poor creatures were at constant war with each other, and with Johnson's negro servant Frank. Sometimes, indeed, they transferred their hostilities from the servant to the master, complained that a better table was not kept for them, and railed or maundered till their benefactor was glad to make his escape to Streatham, or to the Mitre Tavern. And yet he, who was generally the haughtiest and most irritable of mankind, who was but too prompt to resent anything which looked like a slight on the part of a purse-proud bookseller, or of a noble and powerful patron, bore patiently from mendicants, who, but for his bounty, must have gone to the work-house, insults more provoking than those for which he had knocked down Osborne and bidden defiance to Chesterfield. Year after year Mrs. Williams and Mrs. Desmoulins, Polly and Levett, continued to torment him and to live upon him.

The course of life which has been described was interrupted in Johnson's sixty-fourth year by an important event. He had early read an account of the Hebrides, and had been much interested by learning that there was so near him a land peopled by a race which was still as rude and simple as in the middle ages. A wish to become intimately acquainted with a state of society so utterly unlike all that he had ever seen frequently crossed his mind. But it is not probable that his curiosity would have overcome his habitual sluggishness, and his love of the smoke, the mud, and the cries of London, had not Boswell importuned him to attempt the adventure, and offered to be his squire. At length, in August, 1773, Johnson crossed the Highland line, and plunged courageously into what was then considered, by most Englishmen, as a dreary and perilous wilderness. After wandering about two months through the Celtic region, sometimes in rude boats which did not protect him from the rain, and sometimes on small shaggy ponies which could hardly bear his weight, he returned to his old haunts with a mind full of new images and new theories. During the following year he employed himself in recording his adventures. About the beginning of 1775, his Journey to the Hebrides was published, and was, during some weeks, the

chief subject of conversation in all circles in which any attention was paid to literature. The book is still read with pleasure. The narrative is entertaining; the speculations, whether sound or unsound, are always ingenious; and the style, though too stiff and pompous, is somewhat easier and more graceful than that of his early writings. His prejudice against the Scotch had at length become little more than matter of jest; and whatever remained of the old feeling had been effectually removed by the kind and respectful hospitality with which he had been received in every part of Scotland. It was, of course, not to be expected that an Oxonian Tory should praise the Presbyterian polity and ritual, or that an eye accustomed to the hedgerows and parks of England should not be struck by the bareness of Berwickshire and East Lothian. But even in censure Johnson's tone is not unfriendly. The most enlightened Scotchmen, with Lord Mansfield at their head, were well pleased. But some foolish and ignorant Scotchmen were moved to anger by a little unpalatable truth which was mingled with much eulogy, and assailed him whom they chose to consider as the enemy of their country with libels much more dishonorable to their country than anything that he had ever said or written. They published paragraphs in the newspapers, articles in the magazines, sixpenny pamphlets, five shilling books. One scribbler abused Johnson for being blear-eyed; another for being a pensioner; a third informed the world that one of the Doctor's uncles had been convicted of felony in Scotland, and had found that there was in that country one tree capable of supporting the weight of an Englishman. Macpherson, whose Fingal had been proved in the Journey to be an impudent forgery, threatened to take vengeance with a cane. The only effect of this threat was that Johnson reiterated the charge of forgery in the most contemptuous terms, and walked about, during some time, with a cudgel, which, if the impostor had not been too wise to encounter it, would assuredly have descended upon him, to borrow the sublime language of his own epic poem, "like a hammer on the red son of the furnace."

Of other assailants Johnson took no notice whatever. He had early resolved never to be drawn into controversy; and he adhered to his resolution with a steadfastness which is the more extraordinary, because he was, both intellectually and morally, of the stuff of which controversialists are made. In conversation, he was a singularly eager,

acute, and pertinacious disputant. When at a loss for good reasons, he had recourse to sophistry; and, when heated by altercation, he made unsparing use of sarcasm and invective. But when he took his pen in his hand, his whole character seemed to be changed. A hundred bad writers misrepresented him and reviled him; but not one of the hundred could boast of having been thought by him worthy of a refutation, or even of a retort. The Kenricks, Campbells, the MacNicols, and Hendersons, did their best to annoy him, in the hope that he would give them importance by answering them. But the reader will in vain search his works for any allusion to Kenricks, or Campbell, or MacNicol or Henderson. One Scotchman, bent on vindicating the fame of Scotch learning, defied him to the combat in a detestable Latin hexameter.

"Maxime, si tu vis, cupio contendere tecum."

But Johnson took no notice of the challenge. He had learned, both from his own observation and from literary history, in which he was deeply read, that the place of books in the public estimation is fixed, not by what is written about them, but by what is written in them; and that an author whose works are likely to live is very unwise if he stoops to wrangle with detractors whose works are certain to die. He always maintained that fame was a shuttlecock which could be kept up only by being beaten back, as well as beaten forward, and which would soon fall if there were only one battledore. No saying was oftener in his mouth than that fine apophthegm of Bentley, that no man was ever written down but by himself.

Unhappily, a few months after the appearance of the Journey to the Hebrides, Johnson did what none of his envious assailants could have done, and to a certain extent succeeded in writing himself down. The disputes between England and her American colonies had reached a point at which no amicable adjustment was possible. Civil war was evidently impending; and the ministers seem to have thought that the eloquence of Johnson might with advantage be employed to inflame the nation against the opposition here, and against the rebels beyond the Atlantic. He had already written two or three tracts in defence of the foreign and domestic policy of the government; and those tracts, though hardly worthy of him, were much superior to the crowd of pamphlets which lay on the counters of Almon

and Stockdale. But his Taxation No Tyranny was a pitiable failure. The very title was a silly phrase, which can have been recommended to his choice by nothing but a jingling alliteration which he ought to have despised. The arguments were such as boys use in debating societies. The pleasantry was as awkward as the gambols of a hippopotamus. Even Boswell was forced to own that, in this unfortunate piece, he could detect no trace of his master's powers. The general opinion was that the strong faculties which had produced the Dictionary and the Rambler were beginning to feel the effect of time and of disease, and that the old man would best consult his credit by writing no more.

But this was a great mistake. Johnson had failed, not because his mind was less vigorous than when he wrote Rasselas in the evenings of a week, but because he had foolishly chosen, or suffered others to choose for him, a subject such as he would at no time have been competent to treat. He was in no sense a statesman. He never willingly read or thought or talked about affairs of State. He loved biography, literary history, the history of manners; but political history was positively distasteful to him. The question at issue between the colonies and the mother country was a question about which he had really nothing to say. He failed, therefore, as the greatest men must fail when they attempt to do that for which they are unfit; as Burke would have failed if Burke had tried to write comedies like those of Sheridan; as Reynolds would have failed if Reynolds had tried to paint landscapes like those of Wilson. Happily, Johnson soon had an opportunity of proving most signally that his failure was not to be ascribed to intellectual decay.

On Easter Eve, 1777, some persons, deputed by a meeting which consisted of forty of the first booksellers in London, called upon him. Though he had some scruples about doing business at that season, he received his visitors with much civility. They came to inform him that a new edition of the English poets, from Cowley downwards, was in contemplation, and to ask him to furnish short biographical prefaces. He readily undertook the task, a task for which he was pre-eminently qualified. His knowledge of the literary history of England since the Restoration was unrivalled. That knowledge he had derived partly from books, and partly from sources which had long been closed; from old Grub Street traditions; from the talk of forgotten poetasters

and pamphleteers who had long been lying in parish vaults; from the recollections of such men as Gilbert Walmesley, who had conversed with the wits of Button; Cibber, who had mutilated the plays of two generations of dramatists; Orrery, who had been admitted to the society of Swift; and Savage, who had rendered services of no very honorable kind to Pope. The biographer therefore sate down to his task with a mind full of matter. He had at first intended to give only a paragraph to every minor poet, and only four or five pages to the greatest name. But the flood of anecdote and criticism overflowed the narrow channel. The work, which was originally meant to consist only of a few sheets, swelled into ten volumes, small volumes, it is true, and not closely printed. The first four appeared in 1779, the remaining six in 1781.

The Lives of the Poets, are, on the whole, the best of Johnson's works. The narratives are as entertaining as any novel. The remarks on life and on human nature are eminently shrewd and profound. The criticisms are often excellent, and, even when grossly and provokingly unjust, well deserve to be studied. For, however erroneous they may be, they are never silly. They are the judgments of a mind trammelled by prejudice and deficient in sensibility, but vigorous and acute. They therefore generally contain a portion of valuable truth which deserves to be separated from the alloy; and, at the very worst, they mean something, a praise to which much of what is called criticism in our time has no pretensions.

Savage's Life Johnson reprinted nearly as it had appeared in 1744. Whoever, after reading that Life, will turn to the other lives will be struck by the difference of style. Since Johnson had been at ease in his circumstances he had written little and had talked much. When, therefore, he, after the lapse of years, resumed his pen, the mannerism which he had contracted while he was in the constant habit of elaborate composition was less perceptible than formerly; and his diction frequently had a colloquial ease which it had formerly wanted. The improvement may be discerned by a skilful critic in the Journey to the Hebrides, and in the Lives of the Poets is so obvious that it cannot escape the notice of the most careless reader.

Among the lives the best are perhaps those of Cowley, Dryden, and Pope. The very worst is, beyond all doubt, that of Gray.

This great work at once became popular. There was, indeed, much just and much unjust censure: but even those who were loudest in blame were attracted by the book in spite of themselves. Malone computed the gains of the publishers at five or six thousand pounds. But the writer was very poorly remunerated. Intending at first to write very short prefaces, he had stipulated for only two hundred guineas. The booksellers, when they saw how far his performance had surpassed his promise, added only another hundred. Indeed, Johnson, though he did not despise, nor affect to despise, money, and though his strong sense and long experience ought to have qualified him to protect his own interests, seems to have been singularly unskilful and unlucky in his literary bargains. He was generally reputed the first English writer of his time. Yet several writers of his time sold their copyrights for sums such as he never ventured to ask. To give a single instance, Robertson received four thousand five hundred pounds for the History of Charles V.; and it is no disrespect to the memory of Robertson to say that the History of Charles V. is both a less valuable and a less amusing book than the Lives of the Poets.

Johnson was now in his seventy-second year. The infirmities of age were coming fast upon him. That inevitable event of which he never thought without horror was brought near to him; and his whole life was darkened by the shadow of death. He had often to pay the cruel price of longevity. Every year he lost what could never be replaced. The strange dependents to whom he had given shelter, and to whom, in spite of their faults, he was strongly attached by habit, dropped off one by one; and, in the silence of his home, he regretted even the noise of their scolding matches. The kind and generous Thrale was no more; and it would have been well if his wife had been laid beside him. But she survived to be the laughing-stock of those who had envied her, and to draw from the eyes of the old man who had loved her beyond anything in the world tears far more bitter than he would have shed over her grave. With some estimable and many agreeable qualities, she was not made to be independent. The control of a mind more steadfast than her own was necessary to her respectability. While she was restrained by her husband, a man of sense and firmness, indulgent to her taste in trifles, but always the undisputed master of his house, her worst offences

had been impertinent jokes, white lies, and short fits of pettishness ending in sunny good humor. But he was gone; and she was left an opulent widow of forty, with strong sensibility, volatile fancy, and slender judgment. She soon fell in love with a music-master from Brescia, in whom nobody but herself could discover anything to admire. Her pride, and perhaps some better feelings, struggled hard against this degrading passion. But the struggle irritated her nerves, soured her temper, and at length endangered her health. Conscious that her choice was one which Johnson could not approve, she became desirous to escape from his inspection. Her manner towards him changed. She was sometimes cold and sometimes petulant. She did not conceal her joy when he left Streatham; she never pressed him to return; and, if he came unbidden, she received him in a manner which convinced him that he was no longer a welcome guest. He took the very intelligible hints which she gave. He read, for the last time, a chapter of the Greek Testament in the library which had been formed by himself. In a solemn and tender prayer he commended the house and its inmates to the Divine protection, and, with emotions which choked his voice and convulsed his powerful frame, left forever that beloved home for the gloomy and desolate house behind Fleet Street, where the few and evil days which still remained to him were to run out. Here, in June, 1783, he had a paralytic stroke, from which, however, he recovered, and which does not appear to have at all impaired his intellectual faculties. But other maladies came thick upon him. His asthma tormented him day and night. Dropsical symptoms made their appearance. While sinking under a complication of diseases, he heard that the woman whose friendship had been the chief happiness of sixteen years of his life had married an Italian fiddler; that all London was crying shame upon her; and that the newspapers and magazines were filled with allusions to the Ehpesian matron, and the two pictures in Hamlet. He vehemently said that he would try to forget her existence. He never uttered her name. Every memorial of her which met his eye he flung into the fire. She meanwhile fled from the laughter and hisses of her countrymen and countrywomen to a land where she was unknown, hastened across Mount Cenis, and learned, while passing a merry Christmas of concerts and lemonade parties at Milan, that the great man with whose name hers is inseparably associated had ceased to exist

He had, in spite of much mental and bodily affliction, clung vehemently to life. The feeling described in that fine but gloomy paper which closes the series of his Idlers seemed to grow stronger in him as his last hour drew near. He fancied that he should be able to draw his breath more easily in a southern climate, and would probably have set out for Rome and Naples, but for his fear of the expense of the journey. That expense, indeed, he had the means of defraying; for he had laid up about two thousand pounds, the fruit of labors which had made the fortune of several publishers. But he was unwilling to break in upon this hoard; and he seems to have wished even to keep its existence a secret. Some of his friends hoped that the government might be induced to increase his pension to six hundred pounds a year: but this hope was disappointed; and he resolved to stand one English winter more. That winter was his last. His legs grew weaker; his breath grew shorter; the fatal water gathered fast, in spite of incisions which he, courageous against pain, but timid against death, urged his surgeons to make deeper and deeper. Though the tender care which had mitigated his sufferings during months of sickness at Streatham was withdrawn, he was not left desolate. The ablest physicians and surgeons attended him, and refused to accept fees from him. Burke parted from him with deep emotion. Windham sate much in the sick-room, arranged the pillows, and sent his own servant to watch a night by the bed. Francis Burney, whom the old man had cherished with fatherly kindness, stood weeping at the door; while Langton, whose piety eminently qualified him to be an adviser and comforter at such a time, received the last pressure of his friend's hand within. When at length the moment, dreaded through so many years, came close, the dark cloud passed away from Johnson's mind. His temper became unusually patient and gentle; he ceased to think with terror of death, and of that which lies beyond death; and he spoke much of the mercy of God, and of the propitiation of Christ. In this serene frame of mind he died on the 13th of December, 1784. He was laid, a week later, in Westminster Abbey, among the eminent men of whom he had been the historian,—Cowley and Denham, Dryden and Congreve, Gay, Prior, and Addison.

Since his death the popularity of his works—the Lives of the Poets, and, perhaps, the Vanity of Human Wishes,

excepted—has greatly diminished. His Dictionary has been altered by editors till it can scarcely be called his. An allusion to his Rambler or his Idler is not readily apprehended in literary circles. The fame even of Rasselas has grown somewhat dim. But, though the celebrity of the writings may have declined, the celebrity of the writer, strange to say, is as great as ever. Boswell's book has done for him more than the best of his own books could do. The memory of other authors is kept alive by their works. But the memory of Johnson keeps many of his works alive. The old philosopher is still among us in the brown coat with the metal buttons and the shirt which ought to be at wash, blinking, puffing, rolling his head, drumming with his fingers, tearing his meat like a tiger, and swallowing his tea in oceans. No human being who has been more than seventy years in the grave is so well known to us. And it is but just to say that our intimate acquaintance with what he would himself have called the anfractuosities of his intellect and of his temper serves only to strengthen our conviction that he was both a great and a good man.

WILLIAM PITT.

(*Encyclopædia Britannica, January*, 1859.)

William Pitt, the second son of William Pitt, Earl of Chatham, and of Lady Hester Grenville, daughter of Hester, Countess Temple, was born on the 28th of May, 1759. The child inherited a name which, at the time of his birth, was the most illustrious in the civilized world, and was pronounced by every Englishman with pride, and by every enemy of England with mingled admiration and terror. During the first year of his life, every month had its illuminations and bonfires, and every wind brought some messenger charged with joyful tidings and hostile standards. In Westphalia the English infantry won a great battle which arrested the armies of Louis the Fifteenth in the midst of a career of conquest; Boscawen defeated one French fleet on the coast of Portugal; Hawke put to flight another in the Bay of Biscay; Johnson took Niagara; Amherst took

Ticonderoga; Wolfe died by the most enviable of deaths under the walls of Quebec; Clive destroyed a Dutch armament in the Hooghly, and established the English supremacy in Bengal; Coote routed Lally at Wandewash, and established the English supremacy in the Carnatic. The nation, while loudly applauding the successful warriors, considered them all, on sea and on land, in Europe, in America, and in Asia, merely as instruments which received their direction from one superior mind. It was the great William Pitt, the great commoner, who had vanquished French marshals in Germany, and French admirals on the Atlantic; who had conquered for his country one great empire on the frozen shores of Ontario, and another under the tropical sun near the mouths of the Ganges. It was not in the nature of things that popularity such as he at this time enjoyed should be permanent. That popularity had lost its gloss before his children were old enough to understand that their father was a great man. He was at length placed in situations in which neither his talents for administration nor his talents for debate appeared to the best advantage. The energy and decision which had eminently fitted him for the direction of war were not needed in time of peace. The lofty and spirit-stirring eloquence which had made him supreme in the House of Commons often fell dead on the House of Lords. A cruel malady racked his joints, and left his joints only to fall on his nerves and on his brain. During the closing years of his life, he was odious to the court, and yet was not on cordial terms with the great body of the opposition. Chatham was only the ruin of Pitt, but an awful and majestic ruin, not to be contemplated by any man of sense and feeling without emotions resembling those which are excited by the remains of the Parthenon and of the Coliseum. In one respect the old statesman was eminently happy. Whatever might be the vicissitudes of his public life, he never failed to find peace and love by his own hearth. He loved all his children, and was loved by them; and, of all his children, the one of whom he was fondest and proudest was his second son.

The child's genius and ambition displayed themselves with a rare and almost unnatural precocity. At seven, the interest which he took in grave subjects, the ardor with which he pursued his studies, and the sense and vivacity of his remarks on books and on events, amazed his parents and instructors. One of his sayings of this date was reported to

his mother by his tutor. In August, 1766, when the world was agitated by the news that Mr. Pitt had become Earl of Chatham, little William exclaimed: "I am glad that I am not the eldest son. I want to speak in the House of Commons like papa." A letter is extant in which Lady Chatham, a woman of considerable abilities, remarked to her lord, that their younger son at twelve had left far behind him his elder brother, who was fifteen. "The fineness," she wrote, "of William's mind makes him enjoy with the greatest pleasure what would be above the reach of any other creature of his small age." At fourteen the lad was in intellect a man. Hayley, who met him at Lyme in the summer of 1778, was astonished, delighted, and somewhat overawed, by hearing wit and wisdom from so young a mouth. The poet, indeed, was afterwards sorry that his shyness had prevented him from submitting the plan of an extensive literary work, which he was then meditating, to the judgment of this extraordinary boy. The boy, indeed, had already written a tragedy, bad of course, but not worse than the tragedies of his friend. This piece is still preserved at Chevening, and is in some respects highly curious. There is no love. The whole plot is political; and it is remarkable that the interest, such as it is, turns on a contest about a regency. On one side is a faithful servant of the Crown, on the other an ambitious and unprincipled conspirator. At length the King, who had been missing, reappears, resumes his power, and rewards the faithful defender of his rights. A reader who should judge only by internal evidence would have no hesitation in pronouncing that the play was written by some Pittite poetaster at the time of the rejoicings for the recovery of George the Third in 1789.

The pleasure with which William's parents observed the rapid development of his intellectual powers was alloyed by apprehensions about his health. He shot up alarmingly fast; he was often ill, and always weak; it was feared that it would be impossible to rear a stripling so tall, so slender, and so feeble. Port wine was prescribed by his medical advisers: and it is said that he was, at fourteen, accustomed to take this agreeable physic in quantities which would, in our abstemious age, be thought much more than sufficient for any full-grown man. This regimen, though it would probably have killed ninety-nine boys out of a hundred, seems to have been well fitted to the peculiarities of William's constitution; for at fifteen he ceased to be molested

by disease, and, though never a strong man, continued, during many years of labor and anxiety, of nights passed in debate and of summers passed in London, to be a tolerably healthy one. It was probably on account of the delicacy of his frame that he was not educated like other boys of the same rank. Almost all the eminent English statesmen and orators to whom he was afterwards opposed or allied, North, Fox, Shelburne, Windham, Grey, Wellesley, Grenville, Sheridan, Canning, went through the training of great public schools. Lord Chatham had himself been a distinguished Etonian; and it is seldom that a distinguished Etonian forgets his obligations to Eton. But William's infirmities required a vigilance and tenderness such as could be found only at home. He was therefore bred under the paternal roof. His studies were superintended by a clergyman named Wilson; and those studies, though often interrupted by illness, were prosecuted with extraordinary success. Before the lad had completed his fifteenth year, his knowledge both of the ancient languages and of mathematics was such as very few men of eighteen then carried up to college. He was therefore sent, towards the close of the year 1773, to Pembroke Hall, in the University of Cambridge. So young a student required much more than the ordinary care which a college tutor bestows on undergraduates. The governor, to whom the direction of William's academical life was confided, was a bachelor of arts named Pretyman, who had been senior wrangler in the preceding year, and who, though not a man of prepossessing appearance or brilliant parts, was eminently acute and laborious, a sound scholar, and an excellent geometrician. At Cambridge Pretyman was, during more than two years, the inseparable companion, and indeed almost the only companion, of his pupil. A close and lasting friendship sprang up between the pair. The disciple was able, before he completed his twenty-eighth year, to make his preceptor Bishop of Lincoln and Dean of St. Paul's; and the preceptor showed his gratitude by writing a life of the disciple, which enjoys the distinction of being the worst biographical work of its size in the world.

Pitt, till he graduated, had scarcely one acquaintance, attended chapel regularly morning and evening, dined every day in hall, and never went to a single evening party. At seventeen, he was admitted, after the bad fashion of those times, by right of birth, without any examination, to the

degree of Master of Arts. But he continued during some years to reside at college, and to apply himself vigorously, under Pretyman's direction, to the studies of the place, while mixing freely in the best academic society.

The stock of learning which Pitt laid in during this part of his life was certainly very extraordinary. In fact, it was all that he ever possessed; for he very early became too busy to have any spare time for books. The work in which he took the greatest delight was Newton's Principia. His liking for mathematics, indeed, amounted to a passion, which, in the opinion of his instructors, themselves distinguished mathematicians, required to be checked rather than encouraged. The acuteness and readiness with which he solved problems was pronounced by one of the ablest of the moderators, who in those days presided over the disputations in the schools, and conducted the examinations of the Senate House, to be unrivalled in the University. Nor was the youth's proficiency in classical learning less remarkable. In one respect, indeed, he appeared to disadvantage when compared with even second-rate and third-rate men from public schools. He had never, while under Wilson's care, been in the habit of composing in the ancient languages; and he therefore never acquired that knack of versification which is sometimes possessed by clever boys whose knowledge of the language and literature of Greece and Rome is very superficial. It would have been utterly out of his power to produce such charming elegiac lines as those in which Wellesley bade farewell to Eton, or such Virgilian hexameters as those in which Canning described the pilgrimage to Mecca. But it may be doubted whether any scholar has ever, at twenty, had a more solid and profound knowledge of the two great tongues of the old civilized world. The facility with which he penetrated the meaning of the most intricate sentences in the Attic writers astonished veteran critics. He had set his heart on being intimately acquainted with all the extant poetry of Greece, and was not satisfied till he had mastered Lycophron's Cassandra, the most obscure work in the whole range of ancient literature. This strange rhapsody, the difficulties of which have perplexed and repelled many excellent scholars, "he read," says his preceptor, "with an ease at first sight, which, if I had not witnessed it, I should have thought beyond the compass of human intellect."

To modern literature Pitt paid comparatively little at-

tention. He knew no living language except French; and French he knew very imperfectly. With a few of the best English writers he was intimate, particularly with Shakspeare and Milton. The debate in Pandemonium, was, as it well deserved to be, one of his favorite passages; and his early friends used to talk, long after his death, of the just emphasis and the melodious cadence with which they had heard him recite the incomparable speech of Belial. He had indeed been carefully trained from infancy in the art of managing his voice, a voice naturally clear and deep-toned. His father, whose oratory owed no small part of its effect to that art, had been a most skilful and judicious instructor. At a later period, the wits of Brookes's, irritated by observing, night after night, how powerfully Pitt's sonorous elocution fascinated the rows of country gentlemen, reproached him with having been "taught by his dad on a stool."

His education, indeed, was well adapted to form a great parliamentary speaker. One argument often urged against those classical studies which occupy so large a part of the early life of every gentleman bred in the south of our island is, that they prevent him from acquiring a command of his mother tongue, and that it is not unusual to meet with a youth of excellent parts, who writes Ciceronian Latin prose and Horatian Latin Alcaics, but who would find it impossible to express his thoughts in pure, perspicuous, and forcible English. There may perhaps be some truth in this observation. But the classical studies of Pitt were carried on in a peculiar manner, and had the effect of enriching his English vocabulary, and of making him wonderfully expert in the art of constructing correct English sentences. His practice was to look over a page or two of a Greek or Latin author, to make himself master of the meaning, and then to read the passage straight-forward into his own language. This practice, begun under his first teacher Wilson, was continued under Pretyman. It is not strange that a young man of great abilities, who had been exercised daily in this way during ten years, should have acquired an almost unrivalled power of putting his thoughts, without premeditation, into words well selected and well arranged.

Of all the remains of antiquity, the orations were those on which he bestowed the most minute examination. His favorite employment was to compare harangues on opposite sides of the same question, to analyze them, and to observe

which of the arguments of the first speaker were refuted by the second, which were evaded, and which were left untouched. Nor was it only in books that he at this time studied the art of parliamentary fencing. When he was at home, he had frequent opportunities of hearing important debates at Westminster; and he heard them, not only with interest and enjoyment, but with a close scientific attention resembling that with which a diligent pupil at Guy's Hospital watches every turn of the hand of a great surgeon through a difficult operation. On one of these occasions, Pitt, a youth whose abilities were as yet known only to his own family and to a small knot of college friends, was introduced on the steps of the throne in the House of Lords to Fox, who was his senior by eleven years, and who was already the greatest debater, and one of the greatest orators, that had appeared in England. Fox used afterwards to relate that, as the discussion proceeded, Pitt repeatedly turned to him and said, "But surely, Mr. Fox, that might be met thus;" or, "Yes; but he lays himself open to this retort." What the particular criticisms were Fox had forgotten; but he said that he was much struck at the time by the precocity of a lad who, through the whole sitting, seemed to be thinking only how all the speeches on both sides could be answered.

One of the young man's visits to the House of Lords was a sad memorable era in his life. He had not quite completed his nineteenth year, when, on the 7th of April, 1778, he attended his father to Westminster. A great debate was expected. It was known that France had recognized the independence of the United States. The Duke of Richmond was about to declare his opinion that all thought of subjugating those states ought to be relinquished. Chatham had always maintained that the resistance of the colonies to the mother country was justifiable. But he conceived, very erroneously, that on the day on which their independence should be acknowledged the greatness of England would be at an end. Though sinking under the weight of years and infirmities, he determined, in spite of the entreaties of his family, to be in his place. His son supported him to a seat. The excitement and exertion were too much for the old man. In the very act of addressing the peers, he fell back in convulsions. A few weeks later his corpse was borne, with gloomy pomp, from the Painted Chamber to the Abbey. The favorite child and

namesake of the deceased statesman followed the coffin as chief mourner, and saw it deposited in the transept where his own was destined to lie.

His elder brother, now Earl of Chatham, had means sufficient, and barely sufficient, to support the dignity of the peerage. The other members of the family were poorly provided for. William had little more than three hundred a year. It was necessary for him to follow a profession. He had already begun to eat his terms. In the spring of 1780 he came of age. He then quitted Cambridge, was called to the bar, took chambers in Lincoln's Inn, and joined the western circuit. In the autumn of that year a general election took place; and he offered himself as a candidate for the university; but he was at the bottom of the poll. It is said that the grave doctors, who then sate, robed in scarlet, on the benches of Golgotha, thought it great presumption in so young a man to solicit so high a distinction. He was, however, at the request of a hereditary friend, the Duke of Rutland, brought into Parliament by Sir James Lowther for the borough of Appleby.

The dangers of the country were at that time such as might well have disturbed even a constant mind. Army after army had been sent in vain against the rebellious colonists of North America. On pitched fields of battle the advantage had been with the disciplined troops of the mother country. But it was not on pitched fields of battle that the event of such a contest could be decided. An armed nation, with hunger and the Atlantic for auxiliaries, was not to be subjugated. Meanwhile the House of Bourbon, humbled to the dust a few years before by the genius and vigor of Chatham, had seized the opportunity of revenge. France and Spain were united against us, and had recently been joined by Holland. The command of the Mediterranean had been for a time lost. The British flag had been scarcely able to maintain itself in the British Channel. The northern powers professed neutrality; but their neutrality had a menacing aspect. In the East, Hyder had descended on the Carnatic, had destroyed the little army of Baillie, and had spread terror even to the ramparts of Fort St. George. The discontents of Ireland threatened nothing less than civil war. In England the authority of the government had sunk to the lowest point. The King and the House of Commons were alike unpopular. The cry for parliamentary reform was scarcely less loud and vehe-

ment than in the autumn of 1830. Formidable associations, headed, not by ordinary demagogues, but by men of high rank, stainless character, and distinguished ability, demanded a revision of the representative system. The populace, emboldened by the impotence and irresolution of the government, had recently broken loose from all restraint, besieged the chambers of the legislature, hustled peers, hunted bishops, attacked the residences of ambassadors, opened prisons, burned and pulled down houses. London had presented during some days the aspect of a city taken by storm; and it had been necessary to form a camp among the trees of Saint James's Park.

In spite of dangers and difficulties abroad and at home, George the Third, with a firmness which had little affinity with virtue or with wisdom, persisted in his determination to put down the American rebels by force of arms; and his ministers submitted their judgment to his. Some of them were probably actuated merely by selfish cupidity; but their chief, Lord North, a man of high honor, amiable temper, winning manners, lively wit, and excellent talents both for business and for debate, must be acquitted of all sordid motives. He remained at a post from which he had long wished and had repeatedly tried to escape, only because he had not sufficient fortitude to resist the entreaties and reproaches of the King, who silenced all arguments by passionately asking whether any gentleman, any man of spirit, could have the heart to desert a kind master in the hour of extremity.

The opposition consisted of two parties which had once been hostile to each other, and which had been very slowly, and, as it soon appeared, very imperfectly reconciled, but which at this conjuncture seemed to act together with cordiality. The larger of these parties consisted of the great body of the Whig aristocracy. Its head was Charles, Marquess of Rockingham, a man of sense and virtue, and in wealth and parliamentary interest equalled by very few of the English nobles, but afflicted with a nervous timidity which prevented him from taking a prominent part in debate. In the House of Commons, the adherents of Rockingham were led by Fox, whose dissipated habits and ruined fortunes were the talk of the whole town, but whose commanding genius, and whose sweet, generous, and affectionate disposition, extorted the admiration and love of those who most lamented the errors of his private life. Burke,

superior to Fox in largeness of comprehension, in extent of knowledge, and splendor of imagination, but less skilled in that kind of logic and in that kind of rhetoric which convince and persuade great assemblies, was willing to be the lieutenant of a young chief who might have been his son.

A smaller section of the opposition was composed of the old followers of Chatham. At their head was William, Earl of Shelburne, distinguished both as a statesman and as a lover of science and letters. With him were leagued Lord Camden, who had formerly held the Great Seal, and whose integrity, ability, and constitutional knowledge commanded the public respect; Barré, an eloquent and acrimonious declaimer; and Dunning, who had long held the first place at the English bar. It was to this party that Pitt was naturally attracted.

On the 26th of February, 1781, he made his first speech, in favor of Burke's plan of economical reform. Fox stood up at the same moment, but instantly gave way. The lofty yet animated deportment of the young member, his perfect self-possession, the readiness with which he replied to the orators who had preceded him, the silver tones of his voice, the perfect structure of his unpremeditated sentences, astonished and delighted his hearers. Burke, moved even to tears, exclaimed, "It is not a chip of the old block; it is the old block itself." "Pitt will be one of the first men in Parliament," said a member of the opposition to Fox. "He is so already," answered Fox, in whose nature envy had no place. It is a curious fact, well remembered by some who were very recently living, that soon after this debate Pitt's name was put up by Fox at Brookes's.

On two subsequent occasions during that session Pitt addressed the House, and on both fully sustained the reputation which he had acquired on his first appearance. In the summer, after the prorogation, he again went the western circuit, held several briefs, and acquitted himself in such a manner that he was highly complimented by Buller from the bench, and by Dunning at the bar.

On the 27th of November the Parliament reassembled. Only forty-eight hours before had arrived tidings of the surrender of Cornwallis and his army; and it had consequently been necessary to rewrite the royal speech. Every man in the kingdom, except the King, was now convinced that it was mere madness to think of conquering the United States. In the debate on the report of the address, Pitt spoke with

even more energy and brilliancy than on any former occasion. He was warmly applauded by his allies; but it was remarked that no person on his own side of the house was so loud in eulogy as Henry Dundas, the Lord Advocate of Scotland, who spoke from the ministerial ranks. That able and versatile politician distinctly foresaw the approaching downfall of the government with which he was connected, and was preparing to make his own escape from the ruin. From that night dates his connection with Pitt, a connection which soon became a close intimacy, and which lasted till it was dissolved by death.

About a fortnight later, Pitt spoke in the committee of supply on the army estimates. Symptoms of dissension had begun to appear on the Treasury bench. Lord George Germaine, the Secretary of State who was especially charged with the direction of the war in America, had held language not easily to be reconciled with declarations made by the First Lord of the Treasury. Pitt noticed the discrepancy with much force and keenness. Lord George and Lord North began to whisper together; and Welbore Ellis, an ancient placeman who had been drawing salary almost every quarter since the days of Henry Pelham, bent down between them to put in a word. Such interruptions sometimes discompose veteran speakers. Pitt stopped, and, looking at the group, said, with admirable readiness, "I shall wait till Nestor has composed the dispute between Agamemnon and Achilles."

After several defeats, or victories hardly to be distinguished from defeats, the ministry resigned. The King, reluctantly and ungraciously, consented to accept Rockingham as first minister. Fox and Shelburne became Secretaries of State. Lord John Cavendish, one of the most upright and honorable of men, was made Chancellor of the Exchequer. Thurlow, whose abilities and force of character had made him the dictator of the House of Lords, continued to hold the great seal.

To Pitt was offered, through Shelburne, the Vice-Treasurership of Ireland, one of the easiest and most highly paid places in the gift of the Crown; but the offer was, without hesitation, declined. The young statesman had resolved to accept no post which did not entitle him to a seat in the cabinet: and, a few days later, he announced that resolution in the House of Commons. It must be remembered that the cabinet was then a much smaller and more

select body than at present. We have seen cabinets of sixteen. In the time of our grandfathers a cabinet of ten or eleven was thought inconveniently large. Seven was an usual number. Even Burke, who had taken the lucrative office of paymaster, was not in the cabinet. Many therefore thought Pitt's declaration indecent. He himself was sorry that he had made it. The words, he said in private, had escaped him in the heat of speaking; and he had no sooner uttered them than he would have given the world to recall them. They, however, did him no harm with the public. The second William Pitt, it was said, had shown that he had inherited the spirit, as well as the genius, of the first. In the son, as in the father, there might perhaps be too much pride; but there was nothing low or sordid. It might be called arrogance in a young barrister, living in chambers on three hundred a year, to refuse a salary of five thousand a year, merely because he did not choose to bind himself to speak or vote for plans which he had no share in framing; but surely such arrogance was not very far removed from virtue.

Pitt gave a general support to the administration of Rockingham, but omitted, in the mean time, no opportunity of courting that Ultra-Whig party which the persecution of Wilkes and the Middlesex election had called into existence, and which the disastrous events of the war, and the triumph of republican principles in America, had made formidable both in numbers and in temper. He supported a motion for shortening the duration of Parliaments. He made a motion for a committee to examine into the state of the representation, and, in the speech by which that motion was introduced, avowed himself the enemy of the close boroughs, the strongholds of that corruption to which he attributed all the calamities of the nation, and which, as he phrased it in one of those exact and sonorous sentences of which he had a boundless command, had grown with the growth of England and strengthened with her strength, but had not diminished with her diminution or decayed with her decay. On this occasion he was supported by Fox. The motion was lost by only twenty votes in a house of more than three hundred members. The reformers never again had so good a division till the year 1831.

The new administration was strong in abilities, and was more popular than any administration which had held office since the first year of George the Third, but was hated by

the King, hesitatingly supported by the Parliament, and torn by internal dissensions. The Chancellor was disliked and distrusted by almost all his colleagues. The two Secretaries of State regarded each other with no friendly feeling. The line between their departments had not been traced with precision; and there were consequently jealousies, encroachments and complaints. It was all that Rockingham could do to keep the peace in his cabinet; and, before the cabinet had existed three months, Rockingham died.

In an instant all was confusion. The adherents of the deceased statesman looked on the Duke of Portland as their chief. The King placed Shelburne at the head of the Treasury. Fox, Lord John Cavendish, and Burke, immediately resigned their offices; and the new prime minister was left to constitute a government out of very defective materials. His own parliamentary talents were great; but he could not be in the place where parliamentary talents were most needed. It was necessary to find some member of the House of Commons who could confront the great orators of the opposition; and Pitt alone had the eloquence and the courage which were required. He was offered the great place of Chancellor of the Exchequer; and he accepted it. He had scarcely completed his twenty-third year.

The Parliament was speedily prorogued. During the recess, a negotiation for peace which had been commenced under Rockingham was brought to a successful termination. England acknowledged the independence of her revolted colonies; and she ceded to her European enemies some places in the Mediterranean and in the Gulf of Mexico. But the terms which she obtained were quite as advantageous and honorable as the events of the war entitled her to expect, or as she was likely to obtain by persevering in a contest against immense odds. All her vital parts, all the real sources of her power, remained uninjured. She preserved even her dignity; for she ceded to the House of Bourbon only part of what she had won from that House in previous wars. She retained her Indian empire undiminished; and, in spite of the mightiest efforts of two great monarchies, her flag still waved on the rock of Gibraltar. There is not the slightest reason to believe that Fox, if he had remained in office, would have hesitated one moment about concluding a treaty on such conditions. Unhappily that great and most amiable man was, at this crisis, hurried by his passions into an error which made his genius

and his virtues, during a long course of years, almost useless to his country.

He saw that the great body of the House of Commons was divided into three parties, his own, that of North, and that of Shelburne; that none of those three parties was large enough to stand alone; that, therefore, unless two of them united, there must be a miserably feeble administration, or, more probably, a rapid succession of miserably feeble administrations, and this at a time when a strong government was essential to the prosperity and respectability of the nation. It was then necessary and right that there should be a coalition. To every possible coalition there were objections. But, of all possible coalitions, that to which there were the fewest objections was undoubtedly a coalition between Shelburne and Fox. It would have been generally applauded by the followers of both. It might have been made without any sacrifice of public principle on the part of either. Unhappily, recent bickerings had left in the mind of Fox a profound dislike and distrust of Shelburne. Pitt attempted to mediate, and was authorized to invite Fox to return to the service of the Crown. "Is Lord Shelburne," said Fox, "to remain prime minister?" Pitt answered in the affirmative. "It is impossible that I can act under him," said Fox. "Then negotiation is at an end," said Pitt; "for I cannot betray him." Thus the two statesmen parted. They were never again in a private room together.

As Fox and his friends would not treat with Shelburne, nothing remained to them but to treat with North. That fatal coalition which is emphatically called "The Coalition" was formed. Not three-quarters of a year had elapsed since Fox and Burke had threatened North with impeachment, and had described him, night after night, as the most arbitrary, the most corrupt, the most incapable of ministers. They now allied themselves with him for the purpose of driving from office a statesman with whom they cannot be said to have differed as to any important question. Nor had they even the prudence and the patience to wait for some occasion on which they might, without inconsistency, have combined with their old enemies in opposition to the government. That nothing might be wanting to the scandal, the great orators, who had, during seven years, thundered against the war, determined to join with the authors of that war in passing a vote of censure on the peace.

The Parliament met before Christmas, 1782. But it was not till January, 1783, that the preliminary treaties were signed. On the 17th of February they were taken into consideration by the House of Commons. There had been, during some days, floating rumors that Fox and North had coalesced; and the debate indicated but too clearly that these rumors were not unfounded. Pitt was suffering from indisposition: he did not rise till his own strength and that of his hearers were exhausted; and he was consequently less successful than on any former occasion. His admirers owned that his speech was feeble and petulant. He so far forgot himself as to advise Sheridan to confine himself to amusing theatrical audiences. This ignoble sarcasm gave Sheridan an opportunity of retorting with great felicity. "After what I have seen and heard to-night," he said, "I really feel strongly tempted to venture on a competition with so great an artist as Ben Jonson, and to bring on the stage a second Angry Boy." On a division, the address proposed by the supporters of the government was rejected by a majority of sixteen.

But Pitt was not a man to be disheartened by a single failure, or to be put down by the most lively repartee. When, a few days later, the opposition proposed a resolution directly censuring the treaties, he spoke with an eloquence, energy, and dignity, which raised his fame and popularity higher than ever. To the coalition of Fox and North he alluded in language which drew forth tumultuous applause from his followers. "If," he said, "this ill-omened and unnatural marriage be not yet consummated, I know of a just and lawful impediment; and, in the name of the public weal, I forbid the banns."

The ministers were again left in a minority; and Shelburne consequently tendered his resignation. It was accepted; but the King struggled long and hard before he submitted to the terms dictated by Fox, whose faults he detested, and whose high spirit and powerful intellect he detested still more. The first place at the board of Treasury was repeatedly offered to Pitt; but the offer, though tempting, was steadfastly declined. The young man, whose judgment was as precocious as his eloquence, saw that his time was coming, but was not come, was deaf to royal importunities and reproaches. His Majesty, bitterly complaining of Pitt's faintheartedness, tried to break the coalition. Every art of seduction was practised on North, but in vain. During

several weeks the country remained without a government. It was not till all devices had failed, and till the aspect of the House of Commons became threatening, that the King gave way. The Duke of Portland was declared First Lord of the Treasury. Thurlow was dismissed. Fox and North became Secretaries of State, with power ostensibly equal. But Fox was the real prime minister.

The year was far advanced before the new arrangements were completed; and nothing very important was done during the remainder of the session. Pitt, now seated on the opposition bench, brought the question of parliamentary reform a second time under the consideration of the Commons. He proposed to add to the House at once a hundred county members and several members for metropolitan districts, and to enact that every borough of which an election committee should report that the majority of voters appeared to be corrupt should lose the franchise. The motion was rejected by 293 votes to 149.

After the prorogation, Pitt visited the Continent for the first and last time. His travelling companion was one of his most intimate friends, a young man of his own age, who had already distinguished himself in Parliament by an engaging and natural eloquence, set off by the sweetest and most exquisitely modulated of human voices, and whose affectionate heart, caressing manners, and brilliant wit, made him the most delightful of companions, William Wilberforce. That was the time of Anglomania in France; and at Paris the son of the great Chatham was absolutely hunted by men of letters and women of fashion, and forced, much against his will, into political disputation. One remarkable saying which dropped from him during this tour has been preserved. A French gentleman expressed some surprise at the immense influence which Fox, a man of pleasure, ruined by the dice-box and the turf, exercised over the English nation. "You have not," said Pitt, "been under the wand of the magician."

In November, 1783, the Parliament met again. The government had irresistible strength in the House of Commons, and seemed to be scarcely less strong in the House of Lords, but was, in truth, surrounded on every side by dangers. The King was impatiently waiting for the moment at which he could emancipate himself from a yoke which galled him so severely that he had more than once seriously thought of retiring to Hanover; and the King was

scarcely more eager for a change than the nation. Fox and North had committed a fatal error. They ought to have known that coalitions between parties which have long been hostile can succeed only when the wish for coalition pervades the lower ranks of both. If the leaders unite before there is any disposition to union among the followers, the probability is that there will be a mutiny in both camps, and that the two revolted armies will make a truce with each other, in order to be revenged on those by whom they think that they have been betrayed. Thus it was in 1783. At the beginning of that eventful year, North had been the recognized head of the old Tory party, which, though for a moment prostrated by the disastrous issue of the American war, was still a great power in the state. To him the clergy, the universities, and that large body of country gentlemen whose rallying cry was "Church and King," had long looked up with respect and confidence. Fox had, on the other hand, been the idol of the Whigs, and of the whole body of Protestant dissenters. The coalition at once alienated the most zealous Tories from North, and the most zealous Whigs from Fox. The University of Oxford, which had marked its approbation of North's orthodoxy by electing him chancellor, the city of London, which had been during two and twenty years at war with the Court, were equally disgusted. Squires and rectors who had inherited the principles of the cavaliers of the preceding century, could not forgive their old leader for combining with disloyal subjects in order to put a force on the sovereign. The members of the Bill of Rights Society and of the Reform Associations were enraged by learning that their favorite orator now called the great champion of tyranny and corruption his noble friend. Two great multitudes were at once left without any head, and both at once turned their eyes on Pitt. One party saw in him the only man who could rescue the King; the other saw in him the only man who could purify the Parliament. He was supported on one side by Archbishop Markham, the preacher of divine right, and by Jenkinson the captain of the Prætorian band of the King's friends; on the other side by Jebb and Priestley, Sawbridge and Cartwright, Jack Wilkes and Horne Tooke. On the benches of the House of Commons, however, the ranks of the ministerial majority were unbroken; and that any statesman would venture to brave such a majority was thought impossible. No prince of the Hanoverian line had ever, under any

provocation, ventured to appeal from the representative body to the constituent body. The ministers, therefore, notwithstanding the sullen looks and muttered words of displeasure with which their suggestions were received in the closet, notwithstanding the roar of obloquy which was rising louder and louder every day from every corner of the island, thought themselves secure.

Such was their confidence in their strength that, as soon as the Parliament had met, they brought forward a singularly bold and original plan for the government of the British territories in India. What was proposed was that the whole authority, which till that time had been exercised over those territories by the East India Company, should be transferred to seven Commissioners who were to be named by Parliament, and were not to be removable at the pleasure of the Crown. Earl Fitzwilliam, the most intimate personal friend of Fox, was to be chairman of this board; and the eldest son of North was to be one of the members.

As soon as the outlines of the scheme were known, all the hatred which the coalition had excited burst forth with an astounding explosion. The question which ought undoubtedly to have been considered as paramount to every other was, whether the proposed change was likely to be beneficial or injurious to the thirty millions of people who were subject to the Company. But that question cannot be said to have been even seriously discussed. Burke, who, whether right or wrong in the conclusions to which he came, had at least the merit of looking at the subject in the right point of view, vainly reminded his hearers of that mighty population whose daily rice might depend on a vote of the British Parliament. He spoke, with even more than his wonted power of thought and language, about the desolation of Rohilcund, about the spoliation of Benares, about the evil policy which had suffered the tanks of the Carnatic to go to ruin; but he could scarcely obtain a hearing. The contending parties, to their shame it must be said, would listen to none but English topics. Out of doors the cry against the ministry was almost universal. Town and country were united. Corporations exclaimed against the violation of the charter of the greatest corporation in the realm. Tories and democrats joined in pronouncing the proposed board an unconstitutional body. It was to consist of Fox's nominees. The effect of his bill was to give, not to the Crown, but to him personally, whether in office

or in opposition, an enormous power, a patronage sufficient to counterbalance the patronage of the Treasury and of the Admiralty, and to decide the elections for fifty boroughs. He knew, it was said, he was hateful alike to King and people; and he had devised a plan which would make him independent of both. Some nicknamed him Cromwell, and some Carlo Khan. Wilberforce, with his usual felicity of expression, and with very unusual bitterness of feeling, described the scheme as the genuine offspring of the coalition, as marked with the features of both its parents, the corruption of one and the violence of the other. In spite of all opposition, however, the bill was supported in every stage by great majorities, was rapidly passed and was sent up to the Lords. To the general astonishment, when the second reading was moved in the Upper House, the opposition proposed an adjournment, and carried it by eighty-seven votes to seventy-nine. The cause of this strange turn of fortune was soon known. Pitt's cousin, Earl Temple, had been in the royal closet, and had there been authorized to let it be known that His Majesty would consider all who voted for the bill as his enemies. The ignominious commission was performed; and instantly a troop of Lords of the Bedchamber, of Bishops who wished to be translated, and of Scotch peers who wished to be re-elected, made haste to change sides. On a later day, the Lords rejected the bill. Fox and North were immediately directed to send their seals to the palace by their Under Secretaries; and Pitt was appointed First Lord of the Treasury and Chancellor of the Exchequer.

The general opinion was, that there would be immediate dissolution. But Pitt wisely determined to give the public feeling time to gather strength. On this point he differed from his kinsman Temple. The consequence was, that Temple, who had been appointed one of the Secretaries of State, resigned his office forty-eight hours after he had accepted it, and thus relieved the new government from a great load of unpopularity; for all men of sense and honor, however strong might be their dislike of the India bill, disapproved of the manner in which that bill had been thrown out. Temple carried away with him the scandal which the best friends of the new government could not but lament. The fame of the young prime minister preserved its whiteness. He could declare with perfect truth that, if unconstitutional machinations had been employed, he had been no party to them.

He was, however, surrounded by difficulties and dangers. In the House of Lords, indeed, he had a majority; nor could any orator of the opposition in that assembly be considered a match for Thurlow, who was now again Chancellor, or for Camden, who cordially supported the son of his old friend Chatham. But in the other House there was not a single eminent speaker among the official men who sate round Pitt. His most useful assistant was Dundas, who, though he had not eloquence, had sense, knowledge, readiness, and boldness. On the opposite benches was a powerful majority, led by Fox, who was supported by Burke, North and Sheridan. The heart of the young minister, stout as it was, almost died within him. He could not once close his eyes on the night which followed Temple's resignation. But, whatever his internal emotions might be, his language and deportment indicated nothing but unconquerable firmness and haughty confidence in his own powers. His contest against the House of Commons lasted from the 17th of December, 1783, to the 8th of March, 1784. In sixteen divisions the opposition triumphed. Again and again the King was requested to dismiss his ministers. But he was determined to go to Germany rather than yield. Pitt's resolution never wavered. The cry of the nation in his favor became vehement and almost furious. Addresses assuring him of public support came up daily from every part of the kingdom. The freedom of the city of London was presented to him in a gold box. He went in state to receive this mark of distinction. He was sumptuously feasted in Grocers' Hall; and the shopkeepers of the Strand and Fleet street illuminated their houses in his honor. These things could not but produce an effect within the walls of Parliament. The ranks of the majority began to waver; a few passed over to the enemy; some skulked away; many were for capitulating while it was still possible to capitulate with the honors of war. Negotiations were opened with the view of forming an administration on a wide basis; but they had scarcely been opened when they were closed. The opposition demanded, as a preliminary article of the treaty, that Pitt should resign the Treasury; and with this demand Pitt steadfastly refused to comply. While the contest was raging, the Clerkship of the Pells, a sinecure place for life, worth three thousand a year, and tenable with a seat in the House of Commons, became vacant. The appointment was

with the Chancellor of the Exchequer: nobody doubted that he would appoint himself, and nobody could have blamed him if he had done so: for such sinecure offices had always been defended on the ground that they enabled a few men of eminent abilities and small incomes to live without any profession, and to devote themselves to the service of the state. Pitt, in spite of the remonstrances of his friends, gave the Pells to his father's old adherent, Colonel Barré, a man distinguished by talent and eloquence, but poor and afflicted with blindness. By this arrangement a pension which the Rockingham administration had granted to Barré was saved to the public. Never was there a happier stroke of policy. About treaties, wars, expeditions, tariffs, budgets, there will always be room for dispute. The policy which is applauded by half the nation may be condemned by the other half. But pecuniary disinterestedness everybody comprehends. It is a great thing for a man who has only three hundred a year to be able to show that he considers three thousand a year as mere dirt beneath his feet, when compared with the public interest and the public esteem. Pitt had his reward. No minister was ever more rancorously libelled; but, even when he was known to be overwhelmed with debt, when millions were passing through his hands, when the wealthiest magnates of the realm were soliciting him for marquisates and garters, his bitterest enemies did not dare to accuse him of touching unlawful gain.

At length the hard fought battle ended. A final remonstrance, drawn up by Burke with admirable skill, was carried on the 8th of March by a single vote in a full House. Had the experiment been repeated, the supporters of the coalition would probably have been in a minority. But the supplies had been voted; the Mutiny Bill had been passed; and the Parliament was dissolved.

The popular constituent bodies all over the country were in general enthusiastic on the side of the new government. A hundred and sixty supporters of the coalition lost their seats. The First Lord of the Treasury himself came in at the head of the poll for the University of Cambridge. His young friend, Wilberforce, was elected knight of the great shire of York, in opposition to the whole influence of the Fitzwilliams, Cavendishes, Dundases, and Saviles. In the midst of such triumphs Pitt completed his twenty-fifth year. He was now the greatest subject that England had

seen during many generations. He domineered absolutely over the cabinet, and was the favorite at once of the Sovereign, of the Parliament, and of the nation. His father had never been so powerful, nor Walpole, nor Marlborough.

This narrative has now reached a point, beyond which a full history of the life of Pitt would be a history of England, or rather of the whole civilized world; and for such a history this is not the proper place. Here a very slight sketch must suffice; and in that sketch prominence will be given to such points as may enable a reader who is already acquainted with the general course of events to form a just notion of the character of the man on whom so much depended.

If we wish to arrive at a correct judgment of Pitt's merits and defects, we must never forget that he belonged to a peculiar class of statesmen, and that he must be tried by a peculiar standard. It is not easy to compare him fairly with such men as Ximenes and Sully, Richelieu and Oxenstiern, John de Witt and Warren Hastings. The means by which those politicians governed great communities were of quite a different kind from those which Pitt was under the necessity of employing. Some talents, which they never had any opportunity of showing that they possessed, were developed in him to an extraordinary degree. In some qualities, on the other hand, to which they owe a large part of their fame, he was decidedly their inferior. They transacted business in their closets, or at boards where a few confidential councillors sate. It was his lot to be born in an age and in a country in which parliamentary government was completely established; his whole training from infancy was such as fitted him to bear a part in parliamentary government; and, from the prime of his manhood to his death, all the powers of his vigorous mind were almost constantly exerted in the work of parliamentary government. He accordingly became the greatest master of the whole art of parliamentary government that has ever existed, a greater than Montague or Walpole, a greater than his father Chatham or his rival Fox, a greater than either of his illustrious successors, Canning and Peel.

Parliamentary government, like every other contrivance of man, has its advantages and its disadvantages. On the advantages there is no need to dilate. The history of England during the hundred and seventy years which have

elapsed since the House of Commons became the most powerful body in the state, her immense and still growing prosperity, her freedom, her tranquillity, her greatness in arts, in sciences, and in arms, her maritime ascendency, the marvels of her public credit, her American, her African, her Australian, her Asiatic empires, sufficiently prove the excellence of her institutions. But those institutions, though excellent, are assuredly not perfect. Parliamentary government is government by speaking. In such a government, the power of speaking is the most highly prized of all the qualities which a politician can possess; and that power may exist, in the highest degree, without judgment, without fortitude, without skill in reading the characters of men or the signs of the times, without any knowledge of the principles of legislation or political economy, and without any skill in diplomacy or in the administration of war. Nay, it may well happen that those very intellectual qualities which give a peculiar charm to the speeches of a public man may be incompatible with the qualities which would fit him to meet a pressing emergency with promptitude and firmness. It was thus with Charles Townshend. It was thus with Windham. It was a privilege to listen to those accomplished and ingenious orators. But in a perilous crisis they would have been found far inferior in all the qualities of rulers to such a man as Oliver Cromwell, who talked nonsense, or as William the Silent, who did not talk at all. When parliamentary government is established, a Charles Townshend or a Windham will almost always exercise much greater influence than such men as the great Protector of England, or as the founder of the Batavian commonwealth. In such a government, parliamentary talent, though quite distinct from the talents of a good executive or judicial officer, will be a chief qualification for executive and judicial office. From the Book of Dignities a curious list might be made out of Chancellors ignorant of the principles of equity, and First Lords of the Admiralty ignorant of the principles of navigation, of Colonial ministers who could not repeat the names of the Colonies, of Lords of the Treasury who did not know the difference between funded and unfunded debt, and of Secretaries of the India Board who did not know whether the Mahrattas were Mahometans or Hindoos. On these grounds, some persons, incapable of seeing more than one side of a question, have pronounced parliamentary government a positive evil, and have maintained that the

administration would be greatly improved if the power, now exercised by a large assembly, were transferred to a single person. Men of sense will probably think the remedy very much worse than the disease, and will be of opinion that there would be small gain in exchanging Charles Townshend and Windham for the Prince of the Peace, or the poor slave and dog Steenie.

Pitt was emphatically the man of parliamentary government, the type of his class, the minion, the child, the spoiled child, of the House of Commons. For the House of Commons he had a hereditary, an infantine love. Through his whole boyhood, the House of Commons was never out of his thoughts, or out of the thoughts of his instructors. Reciting at his father's knee, reading Thucydides and Cicero into English, analyzing the great Attic speeches on the Embassy and on the Crown, he was constantly in training for the conflicts of the House of Commons. He was a distinguished member of the House of Commons at twenty-one. The ability which he had displayed in the House of Commons made him the most powerful subject in Europe before he was twenty-five. It would have been happy for himself and for his country if his elevation had been deferred. Eight or ten years, during which he would have had leisure and opportunity for reading and reflection, for foreign travel, for social intercourse and free exchange of thought on equal terms with a great variety of companions, would have supplied what, without any fault on his part, was wanting to his powerful intellect. He had all the knowledge that he could be expected to have; that is to say, all the knowledge that a man can acquire while he is a student at Cambridge, and all the knowledge that a man can acquire when he is First Lord of the Treasury and Chancellor of the Exchequer. But the stock of general information which he brought from college, extraordinary for a boy, was far inferior to what Fox possessed, and beggarly when compared with the massy, the splendid, the various treasures laid up in the large mind of Burke. After Pitt became minister, he had no leisure to learn more than was necessary for the purposes of the day which was passing over him. What was necessary for those purposes such a man could learn with little difficulty. He was surrounded by experienced and able public servants. He could at any moment command their best assistance. From the stores which they produced his vigorous mind rapidly collected the materials for a good parliamentary case:

and that was enough. Legislation and administration were with him secondary matters. To the work of framing statutes, of negotiating treaties, of organizing fleets and armies, of sending forth expeditions, he gave only the leavings of his time and the dregs of his fine intellect. The strength and sap of his mind were all drawn in a different direction. It was when the House of Commons was to be convinced and persuaded that he put forth all his powers.

Of those powers we must form our estimate chiefly from tradition; for of all the eminent speakers of the last age Pitt has suffered most from the reporters. Even while he was still living, critics remarked that his eloquence could not be preserved, that he must be heard to be appreciated. They more than once applied to him the sentence in which Tacitus describes the fate of a senator whose rhetoric was admired in the Augustan age: "Haterii canorum illud et profluens cum ipso simul exstinctum est." There is, however, abundant evidence that nature had bestowed on Pitt the talents of a great orator; and those talents had been developed in a very peculiar manner, first by his education, and secondly by the high official position to which he rose early, and in which he passed the greater part of his public life.

At his first appearance in Parliament he showed himself superior to all his contemporaries in command of language. He could pour forth a long succession of round and stately periods without premeditation, without ever pausing for a word, without ever repeating a word, in a voice of silver clearness, and with a pronunciation so articulate that not a letter was slurred over. He had less amplitude of mind and less richness of imagination than Burke, less ingenuity than Windham, less wit than Sheridan, less perfect mastery of dialectical fence, and less of that highest sort of eloquence which consists of reason and passion fused together, than Fox. Yet the almost unanimous judgment of those who were in the habit of listening to that remarkable race of men placed Pitt, as a speaker, above Burke, above Windham, above Sheridan, and not below Fox. His declamation was copious, polished, and splendid. In power of sarcasm he was probably not surpassed by any speaker, ancient or modern; and of this formidable weapon he made merciless use. In two parts of the oratorical art which are of the highest value to a minister of state he was singularly expert. No man knew better how to be luminous or how to be obscure. When he wished to be understood, he never failed

to make himself understood. He could with ease present to his audience, not perhaps an exact or profound, but a clear, popular, and plausible view of the most extensive and complicated subject. Nothing was out of place; nothing was forgotten; minute details, dates, sums of money, were all faithfully preserved in his memory. Even intricate questions of finance, when explained by him, seemed clear to the plainest man among his hearers. On the other hand, when he did not wish to be explicit,—and no man who is at the head of affairs always wishes to be explicit,—he had a marvellous power of saying nothing in language which left on his audience the impression that he had said a great deal. He was at once the only man who could open a budget without notes, and the only man who, as Windham said, could speak that most elaborately evasive and unmeaning of human compositions, a King's speech, without premeditation.

The effect of oratory will always to a great extent depend on the character of the orator. There perhaps never were two speakers whose eloquence had more of what may be called the race, more of the flavor imparted by moral qualities, than Fox and Pitt. The speeches of Fox owe a great part of their charm to that warmth and softness of heart, that sympathy with human suffering, that admiration for everything great and beautiful, and that hatred of cruelty and injustice, which interest and delight us even in the most defective reports. No person, on the other hand, could hear Pitt without perceiving him to be a man of high, intrepid, and commanding spirit, proudly conscious of his own rectitude and of his own intellectual superiority, incapable of the low vices of fear and envy, but too prone to feel and to show disdain. Pride, indeed, pervaded the whole man, was written in the harsh, rigid lines of his face, was marked by the way in which he walked, in which he sate, in which he stood, and, above all, in which he bowed. Such pride, of course, inflicted many wounds. It may confidently be affirmed that there cannot be found, in all the ten thousand invectives written against Fox, a word indicating that his demeanor had ever made a single personal enemy. On the other hand, several men of note who had been partial to Pitt, and who to the last continued to approve his public conduct and to support his administration, Cumberland, for example, Boswell, and Matthias, were so much irritated by the contempt with which he treated them, that they com

plained in print of their wrongs. But his pride, though it made him bitterly disliked by individuals, inspired the great body of his followers in Parliament and throughout the country with respect and confidence. They took him at his own valuation. They saw that his self-esteem was not that of an upstart, who was drunk with good luck and with applause, and who, if fortune turned, would sink from arrogance into abject humility. It was that of the magnanimous man so finely described by Aristotle in the Ethics, of the man who thinks himself worthy of great things, being in truth worthy. It sprang from a consciousness of great powers and great virtues, and was never so conspicuously displayed as in the midst of difficulties and dangers which would have unnerved and bowed down any ordinary mind. It was closely connected, too, with an ambition which had no mixture of low cupidity. There was something noble in the cynical disdain with which the mighty minister scattered riches and titles to right and left among those who valued them, while he spurned them out of his own way. Poor himself, he was surrounded by friends on whom he had bestowed three thousand, six thousand, ten thousand a year. Plain Mister himself, he had made more lords than any three ministers that had preceded him. The garter, for which the first dukes in the kingdom were contending, was repeatedly offered to him, and offered in vain.

The correctness of his private life added much to the dignity of his public character. In the relations of son, brother, uncle, master, friend, his conduct was exemplary In the small circle of his intimate associates, he was amiable, affectionate, even playful. They loved him sincerely; they regretted him long; and they would hardly admit that he who was so kind and gentle with them could be stern and haughty with others. He indulged, indeed, somewhat too freely in wine, which he had early been directed to take as a medicine, and which use had made a necessary of life to him. But it was very seldom that any indication of undue excess could be detected in his tones or gestures; and, in truth, two bottles of port were little more to him than two dishes of tea. He had, when he was first introduced into the clubs of Saint James's Street, shown a strong taste for play; but he had the prudence and the resolution to stop before this taste had acquired the strength of habit. From the passion which generally exercises the most tyrannical dominion over the young he possessed an immunity,

which is probably to be ascribed partly to his temperament and partly to his situation. His constitution was feeble; he was very shy; and he was very busy. The strictness of his morals furnished such buffoons as Peter Pindar and Captain Morris with an inexhaustible theme for merriment of no very delicate kind. But the great body of the middle class of Englishmen could not see the joke. They warmly praised the young statesman for commanding his passions, and for covering his frailties, if he had frailties, with decorous obscurity, and would have been very far indeed from thinking better of him if he had vindicated himself from the taunts of his enemies by taking under his protection a Nancy Parsons or a Marianne Clark.

No part of the immense popularity which Pitt long enjoyed is to be attributed to the eulogies of wits and poets. It might have been naturally expected that a man of genius, of learning, of taste, an orator whose diction was often compared to that of Tully, the representative, too, of a great university, would have taken a peculiar pleasure in befriending eminent writers, to whatever political party they might have belonged. The love of literature had induced Augustus to heap benefits on Pompeians, Somers to be the protector of nonjurors, Harley to make the fortunes of Whigs. But it could not move Pitt to show any favor even to Pittites. He was doubtless right in thinking that, in general, poetry, history and philosophy ought to be suffered, like calico and cutlery, to find their proper price in the market, and that to teach men of letters to look habitually to the state for their recompense is bad for the state and bad for letters. Assuredly nothing can be more absurb or mischievous than to waste the public money in bounties for the purpose of inducing people who ought to be weighing out grocery or measuring out drapery to write bad or middling books. But, though the sound rule is that authors should be left to be remunerated by their readers, there will, in every generation, be a few exceptions to this rule. To distinguish these special cases from the mass is an employment well worthy of the faculties of a great and accomplished ruler; and Pitt would assuredly have had little difficulty in finding such cases. While he was in power, the greatest philologist of the age, his own contemporary at Cambridge, was reduced to earn a livelihood by the lowest literary drudgery, and to spend in writing squibs for the *Morning Chronicle* years to which we might have owed an all but perfect text of the

whole tragic and comic drama of Athens. The greatest historian of the age, forced by poverty to leave his country, completed his immortal work on the shores of Lake Leman. The political heterodoxy of Porson, and the religious heterodoxy of Gibbon, may perhaps be pleaded in defence of the minister by whom those eminent men were neglected. But there were other cases in which no such excuse could be set up. Scarcely had Pitt obtained possession of unbounded power when an aged writer of the highest eminence, who had made very little by his writings, and who was sinking into the grave under a load of infirmities and sorrows, wanted five or six hundred pounds to enable him, during the winter or two which might still remain to him, to draw his breath more easily in the soft climate of Italy. Not a farthing was to be obtained; and before Christmas the author of the English Dictionary and of the Lives of the Poets had gasped his last in the river fog and coal smoke of Fleet Street. A few months after the death of Johnson appeared the Task, incomparably the best poem that any Englishman then living had produced—a poem, too, which could hardly fail to excite in a well constituted mind a feeling of esteem and compassion for the poet, a man of genius and virtue, whose means were scanty, and whom the most cruel of all the calamities incident to humanity had made incapable of supporting himself by vigorous and sustained exertion. Nowhere had Chatham been praised with more enthusiasm, or in verse more worthy of the subject, than in the Task. The son of Chatham, however, contented himself with reading and admiring the book, and left the author to starve. The pension which, long after, enabled poor Cowper to close his melancholy life, unmolested by duns and bailiffs, was obtained for him by the strenuous kindness of Lord Spencer. What a contrast between the way in which Pitt acted towards Johnson and the way in which Lord Grey acted towards his political enemy Scott, when Scott, worn out by misfortune and disease, was advised to try the effect of the Italian air! What a contrast between the way in which Pitt acted towards Cowper and the way in which Burke, a poor man and out of place, acted towards Crabbe! Even Dundas, who made no pretensions to literary taste, and was content to be considered as a hard-headed and somewhat coarse man of business, was, when compared with his eloquent and classically educated friend, a Mæcenas or a Leo. Dundas made Burns an

exciseman, with seventy pounds a year; and this was more than Pitt, during his long tenure of power, did for the encouragement of letters. Even those who may think that it is, in general, no part of the duty of a government to reward literary merit will hardly deny that a government, which has much lucrative church preferment in its gift, is bound, in distributing that preferment, not to overlook divines whose writings have rendered great service to the cause of religion. But it seems never to have occurred to Pitt that he lay under any such obligation. All the theological works of all the numerous bishops whom he made and translated are not, when put together, worth fifty pages of the Horæ Paulinæ, of the Natural Theology, or of the View of the Evidences of Christianity. But on Paley the all-powerful minister never bestowed the smallest benefice. Artists Pitt treated as contemptuously as writers. For painting he did simply nothing. Sculptors, who had been selected to execute monuments voted by Parliament, had to haunt the ante-chambers of the Treasury during many years before they could obtain a farthing from him. One of them, after vainly soliciting the minister for payment during fourteen years, had the courage to present a memorial to the King, and thus obtained tardy and ungracious justice. Architects it was absolutely necessary to employ; and the worst that could be found seem to have been employed. Not a single fine public building of any kind or in any style was erected during his long administration. It may be confidently affirmed that no ruler whose abilities and attainments would bear any comparison with his has ever shown such cold disdain for what is excellent in arts and letters.

His first administration lasted seventeen years. That long period is divided by a strongly marked line into two almost exactly equal parts. The first part ended and the second began in the autumn of 1792. Throughout both parts Pitt displayed in the highest degree the talents of a parliamentary leader. During the first part he was a fortunate and, in many respects, a skilful administrator. With the difficulties which he had to encounter during the second part he was altogether incapable of contending: but his eloquence and his perfect mastery of the tactics of the House of Commons concealed his incapacity from the multitude.

The eight years which followed the general election of 1784 were as tranquil and prosperous as any eight years in the whole history of England. Neighboring nations which

had lately been in arms against her, and which had flattered themselves that in losing her American colonies, she had lost a chief source of her wealth and of her power, saw with wonder and vexation, that she was more wealthy and more powerful than ever. Her trade increased. Her manufactures flourished. Her exchequer was full to overflowing. Very idle apprehensions were generally entertained, that the public debt, though much less than a third of the debt which we now bear with ease, would be found too heavy for the strength of the nation. Those apprehensions might not perhaps have been easily quieted by reason. But Pitt quieted them by a juggle. He succeeded in persuading first himself, and then the whole nation, his opponents included, that a new sinking fund, which, so far as it differed from former sinking funds, differed for the worse, would, by virtue of some mysterious power of propagation belonging to money, put into the pocket of the public creditor great sums not taken out of the pocket of the tax-payer. The country, terrified by a danger which was no danger, hailed with delight and boundless confidence a remedy which was no remedy. The minister was almost universally extolled as the greatest of financiers. Meanwhile both the branches of the House of Bourbon found that England was as formidable an antagonist as she had ever been. France had formed a plan for reducing Holland to vassalage. But England interposed; and France receded. Spain interrupted by violence the trade of our merchants with the regions near the Oregon. But England armed; and Spain receded. Within the island there was profound tranquillity. The King was, for the first time, popular. During the twenty-three years which had followed his accession he had not been loved by his subjects. His domestic virtues were acknowledged. But it was generally thought that the good qualities by which he was distinguished in private life were wanting to his political character. As a Sovereign, he was resentful, unforgiving, stubborn, cunning. Under his rule the country had sustained cruel disgraces and disasters; and every one of those disgraces and disasters was imputed to his strong antipathies, and to his perverse obstinacy in the wrong. One statesman after another complained that he had been induced by royal caresses, entreaties, and promises, to undertake the direction of affairs at a difficult conjuncture, and that, as soon as he had, not without sullying his fame and alienating his best friends, served the turn for which he was wanted, his un-

grateful master began to intrigue against him, and to canvass against him. Grenville, Rockingham, Chatham, men of widely different characters, but all three upright and high-spirited, agreed in thinking that the Prince under whom they had successively held the highest place in the government was one of the most insincere of mankind. His confidence was reposed, they said, not in those known and responsible counsellors to whom he had delivered the seals of office, but in secret advisers who stole up the back stairs into his closet. In Parliament, his ministers, while defending themselves against the attacks of the opposition in front, were perpetually, at his instigation, assailed on the flank or in the rear by a vile band of mercenaries who called themselves his friends. These men constantly, while in possession of lucrative places in his service, spoke and voted against bills which he had authorized the First Lord of the Treasury or the Secretary of State to bring in. But from the day on which Pitt was placed at the head of affairs there was an end of secret influence. His haughty and aspiring spirit was not to be satisfied with the mere show of power. Any attempt to undermine him at Court, any mutinous movement among his followers in the House of Commons, was certain to be at once put down. He had only to tender his resignation; and he could dictate his own terms. For he, and he alone, stood between the King and the Coalition. He was therefore little less than Mayor of the Palace. The nation loudly applauded the King for having the wisdom to repose entire confidence in so excellent a minister. His Majesty's private virtues now began to produce their full effect. He was generally regarded as the model of a respectable country gentleman, honest, good-natured, sober, religious. He rose early: he dined temperately: he was strictly faithful to his wife: he never missed church; and at church he never missed a response. His people heartily prayed that he might long reign over them; and they prayed the more heartily because his virtues were set off to the best advantage by the vices and follies of the Prince of Wales, who lived in close intimacy with the chiefs of the opposition.

How strong this feeling was in the public mind appeared signally on one great occasion. In the autumn of 1788 the King became insane. The opposition, eager for office, committed the great indiscretion of asserting that the heir apparent had, by the fundamental laws of England a right to be Regent with the full powers of royalty. Pitt

on the other hand, maintained it to be the constitutional doctrine that, when a Sovereign is, by reason of infancy, disease, or absence, incapable of exercising the regal functions, it belongs to the estates of the realm to determine who shall be the vicegerent, and with what portion of the executive authority such vicegerent shall be entrusted. A long and violent contest followed, in which Pitt was supported by the great body of the people with as much enthusiasm as during the first months of his administration. Tories with one voice applauded him for defending the sick-bed of a virtuous and unhappy Sovereign against a disloyal faction and an undutiful son. Not a few Whigs applauded him for asserting the authority of Parliaments and the principles of the Revolution, in opposition to a doctrine which seemed to have too much affinity with the servile theory of indefeasible hereditary right. The middle class, always zealous on the side of decency and the domestic virtues, looked forward with dismay to a reign resembling that of Charles II. The palace, which had now been, during thirty years, the pattern of an English home, would be a public nuisance, a school of profligacy. To the good King's repast of mutton and lemonade, despatched at three o'clock, would succeed midnight banquets, from which the guests would be carried home speechless. To the backgammon board at which the good King played for a little silver with his equerries, would succeed faro tables from which young patricians who had sate down rich would rise up beggars. The drawing-room, from which the frown of the Queen had repelled a whole generation of frail beauties, would now be again what it had been in the days of Barbara Palmer and Louisa de Querouaille. Nay, severely as the public reprobated the Prince's many illicit attachments, his one virtuous attachment was reprobated more severely still. Even in grave and pious circles his Protestant mistresses gave less scandal than his Popish wife. That he must be Regent nobody ventured to deny. But he and his friends were so unpopular that Pitt could, with general approbation, propose to limit the powers of the Regent by restrictions to which it would have been impossible to subject a Prince beloved and trusted by the country. Some interested men, fully expecting a change of administration, went over to the opposition. But the majority, purified by these desertions, closed its ranks, and presented a more firm array then ever to the enemy. In every division Pitt was victorious. When at length, after a stormy interregnum of

three months, it was announced, on the very eve of the inauguration of the Regent, that the King was himself again, the nation was wild with delight. On the evening of the day on which His Majesty resumed his functions, a spontaneous illumination, the most general that had ever been seen in England, brightened the whole vast space from Highgate to Tooting, and from Hammersmith to Greenwich. On the day on which he returned thanks in the cathedral of his capital, all the horses and carriages within a hundred miles of London were too few for the multitudes which flocked to see him pass through the streets. A second illumination followed, which was even superior to the first in magnificence. Pitt with difficulty escaped from the tumultuous kindness of an innumerable multitude which insisted on drawing his coach from Saint Paul's Churchyard to Downing Street. This was the moment at which his fame and fortune may be said to have reached the zenith. His influence in the closet was as great as that of Carr or Villiers had been. His dominion over the Parliament was more absolute than that of Walpole or Pelham had been. He was at the same time as high in the favor of the populace as ever Wilkes or Sacheverell had been. Nothing did more to raise his character than his noble poverty. It was well known that, if he had been dismissed from office after more than five years of boundless power, he would hardly have carried out with him a sum sufficient to furnish the set of chambers in which, as he cheerfully declared, he meant to resume the practice of the law. His admirers, however, were by no means disposed to suffer him to depend on daily toil for his daily bread. The voluntary contributions which were awaiting his acceptance in the city of London alone would have sufficed to make him a rich man. But it may be doubted whether his haughty spirit would have stooped to accept a provision so honorably earned and so honorably bestowed.

To such a height of power and glory had this extraordinary man risen at twenty-nine years of age. And now the tide was on the turn. Only ten days after the triumphant procession to Saint Paul's, the States-General of France, after an interval of a hundred and seventy-four years, met at Versailles.

The nature of the great Revolution which followed was long very imperfectly understood in this country. Burke saw much further than any of his contemporaries: but whatever his sagacity descried was refracted and discolored

by his passions and his imagination. More than three years elapsed before the principles of the English administration underwent any material change. Nothing could as yet be milder or more strictly constitutional than the minister's domestic policy. Not a single act indicating an arbitrary temper or a jealousy of the people could be imputed to him. He had never applied to Parliament for any extraordinary powers. He had never used with harshness the ordinary powers entrusted by the constitution to the executive government. Not a single state prosecution which would even now be called oppressive had been instituted by him. Indeed, the only oppressive state prosecution instituted during the first eight years of his administration was that of Stockdale, which is to be attributed, not to the government, but to the chiefs of the opposition. In office, Pitt had redeemed the pledges which he had, at his entrance into public life, given to the supporters of parliamentary reform. He had, in 1785, brought forward a judicious plan for the improvement of the representative system, and had prevailed on the King, not only to refrain from talking against that plan, but to recommend it to the Houses in a speech from the throne.* This attempt failed; but there can be little doubt that, if the French Revolution had not produced a violent reaction of public feeling, Pitt would have performed, with little difficulty and no danger, that great work which, at a later period, Lord Grey could accomplish only by means which for a time loosened the very foundations of the commonwealth. When the atrocities of the slave trade were first brought under the consideration of Parliament, no abolitionist was more zealous than Pitt. When sickness prevented Wilberforce from appearing in public, his place was most efficiently supplied by his friend the minister. A humane bill, which mitigated the horrors of the middle passage, was, in 1788, carried by the eloquence and determined spirit of Pitt, in spite of the opposition of some of his own colleagues; and it ought always to be remembered to his honor that, in order to carry that bill, he kept the Houses sitting, in spite of many murmurs, long after the business of the government had been done, and the Appropriation Act passed. In 1791 he cordially concurred with Fox in maintaining the sound constitutional doctrine, that an impeach-

* The speech with which the King opened the session of 1785 concluded with an assurance that His Majesty would heartily concur in every measure which could tend to secure the true principles of the constitution. These words were at the time understood to refer to Pitt's Reform Bill.

ment is not terminated by a dissolution. In the course of the same year the two great rivals contended side by side in a far more important cause. They are fairly entitled to divide the high honor of having added to our statute-book the inestimable law which places the liberty of the press under the protection of juries. On one occasion, and one alone, Pitt, during the first half of his long administration, acted in a manner unworthy of an enlightened Whig. In the debate on the Test Act, he stooped to gratify the master whom he served, the university which he represented, and the great body of clergymen and country gentlemen on whose support he rested, by talking, with little heartiness, indeed, and no asperity, the language of a Tory. With this single exception, his conduct from the end of 1783 to the middle of 1792 was that of an honest friend of civil and religious liberty.

Nor did anything, during that period, indicate that he loved war, or harbored any malevolent feeling against any neighboring nation. Those French writers who have represented him as a Hannibal sworn in childhood by his father to bear eternal hatred to France, as having, by mysterious intrigues and lavish bribes, instigated the leading Jacobins to commit those excesses which dishonored the Revolution, as having been the real author of the first coalition, know nothing of his character or of his history. So far was he from being a deadly enemy to France, that his laudable attempts to bring about a closer connection with that country by means of a wise and liberal treaty of commerce brought on him the severe censure of the opposition. He was told in the House of Commons that he was a degenerate son, and that his partiality for the hereditary foes of our island was enough to make his great father's bones stir under the pavement of the Abbey.

And this man, whose name, if he had been so fortunate as to die in 1792, would now have been associated with peace, with freedom, with philanthropy, with temperate reform, with mild and constitutional administration, lived to associate his name with arbitrary government, with harsh laws harshly executed, with alien bills, with gagging bills, with suspensions of the Habeas Corpus Act, with cruel punishments inflicted on some political agitators, with unjustifiable prosecutions instituted against others, and with the most costly and most sanguinary wars of modern times. He lived to be held up to obloquy as the stern oppressor of

England, and the indefatigable disturber of Europe. Poets, contrasting his earlier with his later years, likened him sometimes to the apostle who kissed in order to betray, and sometimes to the evil angels who kept not their first estate. A satirist of great genius introduced the fiends of Famine, Slaughter, and Fire, proclaiming that they had received their commission from One whose name was formed of four letters, and promising to give their employer ample proofs of gratitude. Famine would gnaw the multitude till they should rise against him in madness. The demon of Slaughter would impel them to tear him from limb to limb. But Fire boasted that she alone could reward him as he deserved, and that she would cling round him to all eternity. By the French press and the French tribune every crime that disgraced and every calamity that afflicted France was ascribed to the monster Pitt and his guineas. While the Jacobins were dominant, it was he who had corrupted the Gironde, who had raised Lyons and Bordeaux against the Convention, who had suborned Paris to assassinate Lepelletier, and Cecilia Regnault to assassinate Robespierre. When the Thermidorian reaction came, all the atrocities of the Reign of Terror were imputed to him. Collot D'Herbois and Fouquier Tinville had been his pensioners. It was he who had hired the murderers of September, who had dictated the pamphlets of Marat and the Carmagnoles of Barère, who had paid Lebon to deluge Arras with blood, and Carrier to choke the Loire with corpses.

The truth is that he liked neither war nor arbitrary government. He was a lover of peace and freedom, driven, by a stress against which it was hardly possible for any will or any intellect to struggle, out of the course to which his inclinations pointed, and for which his abilities and acquirements fitted him, and forced into a policy repugnant to his feelings and unsuited to his talents.

The charge of apostasy is grossly unjust. A man ought no more to be called an apostate because his opinions alter with the opinions of the great body of his contemporaries than he ought to be called an oriental traveller because he is always going round from west to east with the globe and everything that is upon it. Between the spring of 1789 and the close of 1792, the public mind of England underwent a great change. If the change of Pitt's sentiments attracted peculiar notice, it was not because he changed more than his neighbors; for in fact he changed less

than most of them; but because his position was far more conspicuous than theirs; because he was, till Bonaparte appeared, the individual who filled the greatest space in the eyes of the inhabitants of the civilized world. During a short time the nation, and Pitt, as one of the nation, looked with interest and approbation on the French Revolution. But soon vast confiscations, the violent sweeping away of ancient institutions, the domination of clubs, the barbarities of mobs maddened by famine and hatred, produced a reaction here. The court, the nobility, the gentry, the clergy, the manufacturers, the merchants, in short, nineteen twentieths of those who had good roofs over their heads and good coats on their backs, became eager and intolerant Anti-jacobins. This feeling was at least as strong among the minister's adversaries as among his supporters. Fox in vain attempted to restrain his followers. All his genius, all his vast personal influence, could not prevent them from rising up against him in general mutiny. Burke set the example of revolt; and Burke was in no long time joined by Portland, Spencer, Fitzwilliam, Loughborough, Carlisle, Malmesbury, Windham, Elliot. In the House of Commons, the followers of the great Whig statesman and orator diminished from about a hundred and sixty to fifty. In the House of Lords he had but ten or twelve adherents left. There can be no doubt that there would have been a similar mutiny on the ministerial benches if Pitt had obstinately resisted the general wish. Pressed at once by his master and by his colleagues, by old friends and by old opponents, he abandoned, slowly and reluctantly, the policy which was dear to his heart. He labored hard to avert the European war. When the European war broke out, he still flattered himself that it would not be necessary for this country to take either side. In the spring of 1792 he congratulated the Parliament on the prospect of long and profound peace, and proved his sincerity by proposing large remissions of taxation. Down to the end of that year he continued to cherish the hope that England might be able to preserve neutrality. But the passions which raged on both sides of the Channel were not to be restrained. The republicans who ruled France were inflamed by a fanaticism resembling that of the Mussulmans, who, with the Koran in one hand and the sword in the other, went forth, conquering and converting, eastward to the Bay of Bengal, and westward to the Pillars of Hercules. The higher and mid-

dle classes of England were animated by zeal not less fiery than that of the Crusaders who raised the cry of *Deus vult* at Clermont. The impulse which drove the two nations to a collision was not to be arrested by the abilities or by the authority of any single man. As Pitt was in front of his fellows, and towered high above them, he seemed to lead them. But in fact he was violently pushed on by them, and, had he held back but a little more than he did, would have been thrust out of their way or trampled under their feet.

He yielded to the current: and from that day his misfortunes began. The truth is that there were only two consistent courses before him. Since he did not choose to oppose himself, side by side with Fox, to the public feeling, he should have taken the advice of Burke, and should have availed himself of that feeling to the full extent. If it was impossible to preserve peace, he should have adopted the only policy which could lead to victory. He should have proclaimed a Holy War for religion, morality, property, order, public law, and should have thus opposed to the Jacobins an energy equal to their own. Unhappily he tried to find a middle path; and he found one which united all that was worst in both extremes. He went to war; but he would not understand the peculiar character of that war. He was obstinately blind to the plain fact, that he was contending against a state which was also a sect, and that the new quarrel between England and France was of quite a different kind from the old quarrels about colonies in America and fortresses in the Netherlands. He had to combat frantic enthusiasm, boundless ambition, restless activity, the wildest and most audacious spirit of innovation; and he acted as if he had to deal with the harlots and fops of the old Court of Versailles, with Madame de Pompadour and the Abbé de Bernis. It was pitiable to hear him, year after year, proving to an admiring audience that the wicked Republic was exhausted, that she could not hold out, that her credit was gone, and her assignats were not worth more than the paper of which they were made; as if credit was necessary to a government of which the principle was rapine, as if Alboin could not turn Italy into a desert till he had negotiated a loan at five per cent., as if the exchequer bills of Attila had been at par. It was impossible that a man who so completely mistook the nature of a contest could carry on that contest successfully. Great as

Pitt's abilities were, his military administration was that of a driveller. He was at the head of a nation engaged in a struggle for life and death, of a nation eminently distinguished by all the physical and all the moral qualities which make excellent soldiers. The resources at his command were unlimited. The Parliament was even more ready to grant him men and money than he was to ask for them. In such an emergency, and with such means, such a statesman as Richelieu, as Louvois, as Chatham, as Wellesley, would have created in a few months one of the finest armies in the world, and would soon have discovered and brought forward generals worthy to command such an army. Germany might have been saved by another Blenheim; Flanders recovered by another Ramilies; another Poitiers might have delivered the Royalist and Catholic provinces of France from a yoke which they abhorred, and might have spread terror even to the barriers of Paris. But the fact is, that, after eight years of war, after a vast destruction of life, after an expenditure of wealth far exceeding the expenditure of the American War, of the Seven Years' War, of the war of the Austrian Succession, and of the war of the Spanish Succession, united, the English army, under Pitt, was the laughing-stock of all Europe. It could not boast of one single brilliant exploit. It had never shown itself on the Continent but to be beaten, chased, forced to re-embark, or forced to capitulate. To take some sugar island in the West Indies, to scatter some mob of half-naked Irish peasants, such were the most splendid victories won by the British troops under Pitt's auspices.

The English navy no mismanagement could ruin. But during a long period whatever mismanagement could do was done. The Earl of Chatham, without a single qualification for high public trust, was made, by fraternal partiality, First Lord of the Admiralty, and was kept in that great post during two years of a war in which the very existence of the state depended on the efficiency of the fleet. He continued to doze away and trifle away the time which ought to have been devoted to the public service, till the whole mercantile body, though generally disposed to support the government, complained bitterly that our flag gave no protection to our trade. Fortunately he was succeeded by George Earl Spencer, one of those chiefs of the Whig party who, in the great schism caused by the French Revolution, had followed Burke. Lord Spencer though inferior

to many of his colleagues as an orator, was decidedly the best administrator among them. To him it was owing that a long and gloomy succession of days of fasting, and, most emphatically, of humiliation, was interrupted, twice in the short space of eleven months, by days of thanksgiving for great victories.

It may seem paradoxical to say that the incapacity which Pitt showed in all that related to the conduct of the war is, in some sense, the most decisive proof that he was a man of very extraordinary abilities. Yet this is the simple truth. For assuredly one-tenth part of his errors and disasters would have been fatal to the power and influence of any minister who had not possessed, in the highest degree, the talents of a parliamentary leader. While his schemes were confounded, while his predictions were falsified, while the coalitions which he had labored to form were falling to pieces, while the expeditions which he had sent forth at enormous cost were ending in route and disgrace, while the enemy against whom he was feebly contending was subjugating Flanders and Brabant, the Electorate of Mentz, and the Electorate of Treves, Holland, Piedmont, Liguria, Lombardy, his authority over the House of Commons was constantly becoming more and more absolute. There was his empire, there were his victories, his Lodi and his Arcola, his Rivoli and his Marengo. If some great misfortune, a pitched battle lost by the allies, the annexation of a new department to the French Republic, a sanguinary insurrection in Ireland, a mutiny in the fleet, a panic in the city, a run on the bank, had spread dismay through the ranks of his majority, that dismay lasted only till he rose from the Treasury bench, drew up his haughty head, stretched his arm with commanding gesture, and poured forth, in deep and sonorous tones, the lofty language of inextinguishable hope and inflexible resolution. Thus, through a long and calamitous period, every disaster that happened without the walls of Parliament was regularly followed by a triumph within them. At length he had no longer an opposition to encounter. Of the great party which had contended against him during the first eight years of his administration more than one-half now marched under his standard, with his old competitor the Duke of Portland at their head; and the rest had, after many vain struggles, quitted the field in despair. Fox had retired to the shades of St. Anne's Hill, and had there found, in the society of friends whom no vicissitude

could estrange from him, of a woman whom he tenderly loved, and of the illustrious dead of Athens, of Rome, and of Florence, ample compensation for all the misfortunes of his public life. Session followed session with scarcely a single division. In the eventful year 1799, the largest minority that could be mustered against the government was twenty-five.

In Pitt's domestic policy there was at this time assuredly no want of vigor. While he offered to French Jacobinism a resistance so feeble that it only encouraged the evil which he wished to suppress, he put down English Jacobinism with a strong hand. The Habeas Corpus Act was repeatedly suspended. Public meetings were placed under severe restraints. The government obtained from Parliament power to send out of the country aliens who were suspected of evil designs; and that power was not suffered to be idle. Writers who propounded doctrines adverse to monarchy and aristocracy were proscribed and punished without mercy. It was hardly safe for a republican to avow his political creed over his beefsteak and his bottle of port at a chop-house. The old laws of Scotland against sedition, laws which were considered by Englishmen as barbarous, and which a succession of governments had suffered to rust, were now furbished up and sharpened anew. Men of cultivated minds and polished manners were, for offences which at Westminster would have been treated as mere misdemeanors, sent to herd with felons at Botany Bay. Some reformers, whose opinions were extravagant, and whose language was intemperate, but who had never dreamed of subverting the government with physical force, were indicted for high treason, and were saved from the gallows only by the righteous verdicts of juries. This severity was at the time loudly applauded by alarmists whom fear had made cruel, but will be seen in a very different light by posterity. The truth is, that the Englishmen who wished for a revolution were, even in number, not formidable, and, in everything but number, a faction utterly contemptible, without arms, or funds, or plans, or organization, or leader. There can be no doubt that Pitt, strong as he was in the support of the great body of the nation, might easily have repressed the turbulence of the discontented minority by firmly yet temperately enforcing the ordinary law. Whatever vigor he showed during this unfortunate part of his life was vigor out of place and season. He was all feeble

ness and languor in his conflict with the foreign enemy who was really to be dreaded, and reserved all his energy and resolution for the domestic enemy who might safely have been despised.

One part only of Pitt's conduct during the last eight years of the eighteenth century deserves high praise. He was the first English minister who formed great designs for the benefit of Ireland. The manner in which the Roman Catholic population of that unfortunate country had been kept down during many generations seemed to him unjust and cruel; and it was scarcely possible for a man of his abilities not to perceive that, in a contest against the Jacobins, the Roman Catholics were his natural allies. Had he been able to do all that he wished, it is probable that a wise and liberal policy would have averted the rebellion of 1798. But the difficulties which he encountered were great, perhaps insurmountable; and the Roman Catholics were, rather by his misfortune than by his fault, thrown into the hands of the Jacobins. There was a third great rising of the Irishry against the Englishry, a rising not less formidable than the rising of 1641 and 1689. The Englishry remained victorious; and it was necessary for Pitt, as it had been necessary for Oliver Cromwell and William of Orange before him, to consider how the victory should be used. It is only just to his memory to say that he formed a scheme of policy, so grand and so simple, so righteous and so humane, that it would alone entitle him to a high place among statesmen. He determined to make Ireland one kingdom with England, and, at the same time, to relieve the Roman Catholic laity from civil disabilities, and to grant a public maintenance to the Roman Catholic clergy. Had he been able to carry these noble designs into effect, the Union would have been an Union indeed. It would have been inseparably associated in the minds of the great majority of Irishmen with civil and religious freedom; and the old Parliament in College Green would have been regretted only by a small knot of discarded jobbers and oppressors, and would have been remembered by the body of the nation with the loathing and contempt due to the most tyrannical and the most corrupt assembly that ever sate in Europe. But Pitt could execute only one half of what he had projected. He succeeded in obtaining the consent of the Parliaments of both kingdoms to the Union; but that reconciliation of races and sects, without which the Union could

exist only in name, was not accomplished. He was well aware that he was likely to find difficulties in the closet. But he flattered himself that, by cautious and dexterous management, those difficulties might be overcome. Unhappily, there were traitors and sycophants in high place who did not suffer him to take his own time and his own way, but prematurely disclosed his scheme to the King, and disclosed it in the manner most likely to irritate and alarm a weak and diseased mind. His Majesty absurdly imagined that his Coronation oath bound him to refuse his assent to any bill for relieving Roman Catholics from civil disabilities. To argue with him was impossible. Dundas tried to explain the matter, but was told to keep his Scotch metaphysics to himself. Pitt, and Pitt's ablest colleagues, resigned their offices. It was necessary that the King should make a new arrangement. But by this time his anger and distress had brought back the malady which had, many years before, incapacitated him for the discharge of his functions. He actually assembled his family, read the Coronation oath to them, and told them that, if he broke it, the Crown would immediately pass to the House of Savoy It was not until after an interregnum of several weeks that he regained the full use of his small faculties, and that a ministry after his own heart was at length formed.

The materials out of which he had to construct a government were neither solid nor splendid. To that party, weak in numbers, but strong in every kind of talent, which was hostile to the domestic and foreign policy of his late advisers, he could not have recourse. For that party, while it differed from his late advisers on every point on which they had been honored with his approbation, cordially agreed with them as to the single matter which had brought on them his displeasure. All that was left to him was to call up the rear ranks of the old ministry to form the front rank of a new ministry. In an age pre-eminently fruitful of parliamentary talents, a cabinet was formed containing hardly a single man who, in parliamentary talents, could be considered as even of the second rate. The most important offices in the state were bestowed on decorous and laborious mediocrity. Henry Addington was at the head of the Treasury. He had been an early, indeed a hereditary, friend of Pitt, and had by Pitt's influence been placed, while still a young man, in the chair of the House of Commons. He was universally admitted to have been the best speaker that had sate in that

chair since the retirement of Onslow. But nature had not bestowed on him very vigorous faculties; and the highly respectable situation which he had long occupied with honor had rather unfitted than fitted him for the discharge of his new duties. His business had been to bear himself evenly between contending factions. He had taken no part in the war of words; and he had always been addressed with marked deference by the great orators who thundered against each other from his right and from his left. It was not strange that, when, for the first time, he had to encounter keen and vigorous antagonists, who deal hard blows without the smallest ceremony, he should have been awkward and unready, or that the air of dignity and authority which he had acquired in his former post, and of which he had not divested himself, should have made his helplessness laughable and pitiable. Nevertheless, during many months, his power seemed to stand firm. He was a favorite with the King, whom he resembled in narrowness of mind, and to whom he was more obsequious than Pitt had ever been. The nation was put into high good humor by peace with France. The enthusiasm with which the upper and middle classes had rushed into the war spent itself. Jacobinism was no longer formidable. Everywhere there was a strong reaction against what was called the atheistical and anarchical philosophy of the eighteenth century. Bonaparte, now First Consul, was busied in constructing out of the ruins of old institutions a new ecclesiastical establishment and a new order of knighthood. That nothing less than the dominion of the whole civilized world would satisfy his selfish ambition was not yet suspected; nor did even wise men see any reason to doubt that he might be as safe a neighbor as any prince of the House of Bourbon had been. The treaty of Amiens was therefore hailed by the great body of the English people with extravagant joy. The popularity of the minister was for the moment immense. His want of parliamentary ability was, as yet, of little consequence; for he had scarcely any adversary to encounter. The old opposition, delighted by the peace, regarded him with favor. A new opposition had indeed been formed by some of the late ministers, and was led by Grenville in the House of Lords, and by Windham in the House of Commons. But the new opposition could scarcely muster ten votes, and was regarded with no favor by the country. On Pitt the ministers relied as on their firmest support. He had not, like some of his

colleagues, retired in anger. He had expressed the greatest respect for the conscientious scruple which had taken possession of the royal mind; and he had promised his successors all the help in his power. In private his advice was at their service. In Parliament he took his seat on the bench behind them; and, in more than one debate, defended them with powers far superior to their own. The King perfectly understood the value of such assistance. On one occasion, at the palace, he took the old minister and the new minister aside. "If we three," he said, "keep together, all will go well."

But it was hardly possible, human nature being what it is, and, more especially, Pitt and Addington being what they were, that this union should be durable. Pitt, conscious of superior powers, imagined that the place which he had quitted was now occupied by a mere puppet which he had set up, which he was to govern while he suffered it to remain, and which he was to fling aside as soon as he wished to resume his old position. Nor was it long before he began to pine for the power which he had relinquished. He had been so early raised to supreme authority in the state, and had enjoyed that authority so long, that it had become necessary to him. In retirement his days passed heavily. He could not, like Fox, forget the pleasures and cares of ambition in the company of Euripides or Herodotus. Pride restrained him from intimating, even to his dearest friends, that he wished to be again minister. But he thought it strange, almost ungrateful, that his wish had not been divined, that it had not been anticipated, by one whom he regarded as his deputy.

Addington, on the other hand, was by no means inclined to descend from his high position. He was, indeed, under a delusion much resembling that of Abon Hassan in the Arabian tale. His brain was turned by his short and unreal Caliphate. He took his elevation quite seriously, attributed it to his own merit, and considered himself as one of the great triumvirate of English statesmen, as worthy to make a third with Pitt and Fox.

Such being the feeling of the late minister and of the present minister, a rupture was inevitable; and there was no want of persons bent on making that rupture speedy and violent. Some of these persons wounded Addington's pride by representing him as a lacquey, sent to keep a place on the Treasury bench till his master should find it convenient to come. Others took every opportunity of prais-

ing him at Pitt's expense. Pitt had waged a long, a bloody, a costly, an unsuccessful war. Addington had made peace. Pitt had suspended the constitutional liberties of Englishmen. Under Addington those liberties were again enjoyed. Pitt had wasted the public resources. Addington was carefully nursing them. It was sometimes but too evident that these compliments were not unpleasing to Addington. Pitt became cold and reserved. During many months he remained at a distance from London. Meanwhile his most intimate friends, in spite of his declarations that he made no complaint, and that he had no wish for office, exerted themselves to effect a change of ministry. His favorite disciple, George Canning, young, ardent, ambitious, with great powers and great virtues, but with a temper too restless and a wit too satirical for his own happiness, was indefatigable. He spoke; he wrote; he intrigued; he tried to induce a large number of the supporters of the government to sign a round robin desiring a change; he made game of Addington and of Addington's relations in a succession of lively pasquinades. The minister's partisans retorted with equal acrimony, if not with equal vivacity. Pitt could keep out of the affray only by keeping out of politics altogether; and this it soon became impossible for him to do. Had Napoleon, content with the first place among the sovereigns of the Continent, and with a military reputation surpassing that of Marlborough or of Turenne, devoted himself to the noble task of making France happy by mild administration and wise legislation, our country might have long continued to tolerate a government of fair intentions and feeble abilities. Unhappily, the treaty of Amiens had scarcely been signed, when the restless ambition and the insupportable insolence of the First Consul convinced the great body of the English people that the peace, so eagerly welcomed, was only a precarious armistice. As it became clearer and clearer that a war for the dignity, the independence, the very existence of the nation was at hand, men looked with increasing uneasiness on the weak and languid cabinet which would have to contend against an enemy who united more than the power of Louis the Great to more than the genius of Frederic the Great. It is true that Addington might easily have been a better war minister than Pitt, and could not possibly have been a worse. But Pitt had cast a spell on the public mind. The eloquence, the judgment, the calm and disdainful firmness, which he had,

during many years, displayed in Parliament, deluded the world into the belief that he must be eminently qualified to superintend every department of politics; and they imagined, even after the miserable failures of Dunkirk, of Quiberon, and of the Helder, that he was the only statesman who could cope with Bonaparte. This feeling was nowhere stronger than among Addington's own colleagues. The pressure put on him was so strong that he could not help yielding to it; yet, even in yielding, he showed how far he was from knowing his own place. His first proposition was, that some insignificant nobleman should be First Lord of the Treasury and nominal head of the administration, and that the real power should be divided between Pitt and himself, who were to be secretaries of state. Pitt, as might have been expected, refused even to discuss such a scheme, and talked of it with bitter mirth. "Which secretaryship was offered to you?" his friend Wilberforce asked. "Really," said Pitt, "I had not the curiosity to inquire." Addington was frightened into bidding higher. He offered to resign the Treasury to Pitt, on condition that there should be no extensive change in the government. But Pitt would listen to no such terms. Then came a dispute such as often arises after negotiations orally conducted, even when the negotiators are men of strict honor. Pitt gave one account of what had passed; Addington gave another: and, though the discrepancies were not such as necessarily implied any intentional violation of truth on either side, both were greatly exasperated.

Meanwhile the quarrel with the First Consul had come to a crisis. On the 16th of May, 1803, the King sent a message calling on the House of Commons to support him in withstanding the ambitious and encroaching policy of France; and, on the 22d, the House took the message into consideration.

Pitt had now been living many months in retirement. There had been a general election since he had spoken in Parliament; and there were two hundred members who had never heard him. It was known that on this occasion he would be in his place; and curiosity was wound up to the highest point. Unfortunately, the short-hand writers were, in consequence of some mistake, shut out on that day from the gallery, so that the newspapers contained only a very meagre report of the proceedings. But several accounts of what passed are extant; and of those accounts

the most interesting is contained in an unpublished letter written by a very young member, John William Ward, afterwards Earl of Dudley. When Pitt rose, he was received with loud cheering. At every pause in his speech there was a burst of applause. The peroration is said to have been one of the most animated and magnificent ever heard in Parliament. "Pitt's speech," Fox wrote a few days later, "was admired very much, and very justly. I think it was the best he ever made in that style." The debate was adjourned; and on the second night Fox replied in an oration which, as the most zealous Pittites were forced to acknowledge, left the palm of eloquence doubtful. Addington made a pitiable appearance between the two great rivals; and it was observed that Pitt, while exhorting the Commons to stand resolutely by the executive government against France, said not a word indicating esteem or friendship for the Prime Minister.

War was speedily declared. The First Consul threatened to invade England at the head of the conquerors of Belgium and Italy, and formed a great camp near the Straits of Dover. On the other side of those Straits the whole population of our island was ready to rise up as one man in defence of the soil. At this conjuncture, as at some other great conjunctures in our history, the conjuncture of 1660, for example, and the conjuncture of 1688, there was a general disposition among honest and patriotic men to forget old quarrels, and to regard as a friend every person who was ready, in the existing emergency, to do his part towards the saving of the state. A coalition of all the first men in the country would, at that moment, have been as popular as the coalition of 1783 had been unpopular. Alone in the kingdom the King looked with perfect complacency on a cabinet in which no man superior to himself in genius was to be found, and was so far from being willing to admit all his ablest subjects to office that he was bent on excluding them all.

A few months passed before the different parties which agreed in regarding the government with dislike and contempt came to an understanding with each other. But in the spring of 1804 it became evident that the weakest of ministries would have to defend itself against the strongest of oppositions, an opposition made up of three oppositions, each of which would, separately, have been formidable from ability, and which, when united, were also formidable from

number. The party which had opposed the peace, headed by Grenville and Windham, and the party which had opposed the renewal of the war, headed by Fox, concurred in thinking that the men now in power were incapable of either making a good peace or waging a vigorous war. Pitt had, in 1802, spoken for peace against the party of Grenville, and had, in 1803, spoken for war against the party of Fox. But of the capacity of the cabinet, and especially of its chief, for the conduct of great affairs, he thought as meanly as either Fox or Grenville. Questions were easily found on which all the enemies of the government could act cordially together. The unfortunate First Lord of the Treasury, who had, during the earlier months of his administration, been supported by Pitt on one side, and by Fox on the other, now had to answer Pitt, and to be answered by Fox. Two sharp debates, followed by close divisions, made him weary of his post. It was known, too, that the Upper House was even more hostile to him than the Lower, that the Scotch representative peers wavered, that there were signs of mutiny among the bishops. In the cabinet itself there was discord, and, worse than discord, treachery. It was necessary to give way: the ministry was dissolved; and the task of forming a government was entrusted to Pitt.

Pitt was of opinion that there was now an opportunity, such as had never before offered itself, and such as might never offer itself again, of uniting in the public service, on honorable terms, all the eminent talents of the kingdom. The passions to which the French Revolution had given birth were extinct. The madness of the innovator and the madness of the alarmist had alike had their day. Jacobinism and Anti-Jacobinism had gone out of fashion together. The most liberal statesman did not think that season propitious for schemes of parliamentary reform; and the most conservative statesman could not pretend that there was any occasion for gagging bills and suspensions of the Habeas Corpus Act. The great struggle for independence and national honor occupied all minds; and those who were agreed as to the duty of maintaining that struggle with vigor might well postpone to a more convenient time all disputes about matters comparatively unimportant. Strongly impressed by these considerations, Pitt wished to form a ministry including all the first men in the country. The Treasury he reserved for himself; and to Fox he proposed to assign a share of power little inferior to his own.

The plan was excellent; but the king would not hear of it. Dull, obstinate, unforgiving, and, at that time, half mad, he positively refused to admit Fox into his service. Anybody else, even men who had gone as far as Fox, or further than Fox, in what his Majesty considered as Jacobinism, Sheridan, Grey, Erskine, should be graciously received; but Fox never. During several hours Pitt labored in vain to reason down this senseless antipathy. That he was perfectly sincere there can be no doubt: but it was not enough to be sincere; he should have been resolute. Had he declared himself determined not to take office without Fox, the royal obstinacy would have given way, as it gave way, a few months later, when opposed to the immutable resolution of Lord Grenville. In an evil hour Pitt yielded. He flattered himself with the hope that, though he consented to forego the aid of his illustrious rival, there would still remain ample materials for the formation of an efficient ministry. That hope was cruelly disappointed. Fox entreated his friends to leave personal considerations out of the question, and declared that he would support, with the utmost cordiality, an efficient and patriotic ministry from which he should be himself excluded. Not only his friends, however, but Grenville, and Grenville's adherents, answered, with one voice, that the question was not personal, that a great constitutional principle was at stake, and that they would not take office while a man eminently qualified to render service to the commonwealth was placed under a ban merely because he was disliked at court. All that was left to Pitt was to construct a government out of the wreck of Addington's feeble administration. The small circle of his personal retainers furnished him with a very few useful assistants, particularly Dundas, who had been created Viscount Melville, Lord Harrowby, and Canning.

Such was the inauspicious manner in which Pitt entered on his second administration. The whole history of that administration was of a piece with the commencement. Almost every month brought some new disaster or disgrace To the war with France was soon added a war with Spain. The opponents of the minister were numerous, able, and active. His most useful coadjutors he soon lost. Sickness deprived him of the help of Lord Harrowby. It was discovered that Lord Melville had been guilty of highly culpable laxity in transactions relating to public money. He was censured by the House of Commons, driven from office,

ejected from the Privy Council, and impeached of high crimes and misdemeanors. The blow fell heavy on Pitt. It gave him, he said in Parliament, a deep pang; and, as he uttered the word pang, his lip quivered, his voice shook, he paused, and his hearers thought that he was about to burst into tears. Such tears shed by Eldon would have moved nothing but laughter. Shed by the warm-hearted and open-hearted Fox, they would have moved sympathy, but would have caused no surprise. But a tear from Pitt would have been something portentous. He suppressed his emotion, however, and proceeded with his usual majestic self-possession.

His difficulties compelled him to resort to various expedients. At one time Addington was persuaded to accept office with a peerage; but he brought no additional strength to the government. Though he went through the form of reconciliation, it was impossible for him to forget the past. While he remained in place he was jealous and punctilious; and he soon retired again. At another time Pitt renewed his efforts to overcome his master's aversion to Fox; and it was rumored that the King's obstinacy was gradually giving way. But meanwhile, it was impossible for the minister to conceal from the public eye the decay of his health, and the constant anxiety which gnawed at his heart. His sleep was broken. His food ceased to nourish him. All who passed him in the Park, all who had interviews with him in Downing Street, saw misery written in his face. The peculiar look which he wore during the last months of his life was often pathetically described by Wilberforce, who used to call it the Austerlitz look.

Still the vigor of Pitt's intellectual faculties, and the intrepid haughtiness of his spirit, remained unaltered. He had staked everything on a great venture. He had succeeded in forming another mighty coalition against the French ascendency. The united forces of Austria, Russia and England might, he hoped, oppose an insurmountable barrier to the ambition of the common enemy. But the genius and energy of Napoleon prevailed. While the English troops were preparing to embark for Germany, while the Russian troops were slowly coming up from Poland, he, with rapidity unprecedented in modern war, moved a hundred thousand men from the shores of the Ocean to the Black-Forest, and compelled a great Austrian army to surrender at Ulm. To the first faint rumors of this calamity Pitt

would give no credit. He was irritated by the alarms of those around him. "Do not believe a word of it," he said: "it is all a fiction." The next day he received a Dutch newspaper containing the capitulation. He knew no Dutch. It was Sunday; and the public offices were shut. He carried the paper to Lord Malmesbury, who had been minister in Holland; and Lord Malmesbury translated it. Pitt tried to bear up; but the shock was too great; and he went away with death in his face.

The news of the battle of Trafalgar arrived four days later, and seemed for a moment to revive him. Forty-eight hours after that most glorious and most mournful of victories had been announced to the country came the Lord Mayor's day; and Pitt dined at Guildhall. His popularity had declined. But on this occasion the multitude, greatly excited by the recent tidings, welcomed him enthusiastically, took off his horses in Cheapside, and drew his carriage up King Street. When his health was drunk, he returned thanks in two or three of those stately sentences of which he had a boundless command. Several of those who heard him laid up his words in their hearts; for they were the last words that he ever uttered in public: "Let us hope that England, having saved herself by her energy, may save Europe by her example."

This was but a momentary rally. Austerlitz soon completed what Ulm had begun. Early in December Pitt had retired to Bath, in the hope that he might there gather strength for the approaching session. While he was languishing there on his sofa arrived the news that a decisive battle had been fought and lost in Moravia, that the coalition was dissolved, that the Continent was at the feet of France. He sank down under the blow. Ten days later, he was so emaciated that his most intimate friends hardly knew him. He came up from Bath by slow journeys, and, on the 11th of January, 1806, reached his villa at Putney. Parliament was to meet on the 21st. On the 20th was to be the parliamentary dinner at the house of the First Lord of the Treasury in Downing Street; and the cards were already issued. But the days of the great minister were numbered. The only chance for his life, and that a very slight chance, was, that he should resign his office, and pass some months in profound repose. His colleagues paid him very short visits, and carefully avoided political conversation. But his spirit, long accustomed to dominion, could not, even in that ex

tremity, relinquish hopes which everybody but himself perceived to be vain. On the day on which he was carried into his bed-room at Putney, the Marquess Wellesley, whom he had long loved, whom he had sent to govern India, and whose administration had been eminently able, energetic, and successful, arrived in London after an absence of eight years. The friends saw each other once more. There was an affectionate meeting and a last parting. That it was a last parting Pitt did not seem to be aware. He fancied himself to be recovering, talked on various subjects cheerfully, and with an unclouded mind, and pronounced a warm and discerning eulogium on the Marquess's brother Arthur. "I never," he said, "met with any military man with whom it was so satisfactory to converse." The excitement and exertion of this interview were too much for the sick man. He fainted away; and Lord Wellesley left the house, convinced that the close was fast approaching.

And now members of Parliament were fast coming up to London. The chiefs of the opposition met for the purpose of considering the course to be taken on the first day of the session. It was easy to guess what would be the language of the King's speech, and of the address which would be moved in answer to that speech. An amendment condemning the policy of the government had been prepared, and was to have been proposed in the House of Commons by Lord Henry Petty, a young nobleman who had already won for himself that place in the esteem of his country which, after the lapse of more than half a century, he still retains. He was unwilling, however, to come forward as the accuser of one who was incapable of defending himself. Lord Grenville, who had been informed of Pitt's state by Lord Wellesley, and had been deeply affected by it, earnestly recommended forbearance; and Fox, with characteristic generosity and good nature, gave his voice against attacking his now helpless rival. "Sunt lacrymæ rerum," he said, "et mentem mortalia tangunt." On the first day, therefore, there was no debate. It was rumored that evening that Pitt was better. But on the following morning his physicians pronounced that there were no hopes. The commanding faculties of which he had been too proud were beginning to fail. His old tutor and friend, the Bishop of Lincoln, informed him of his danger, and gave such religious advice and consolation as a confused and obscured mind could receive. Stories were told of devout sentiments fervently uttered by

the dying man. But these stories found no credit with any body who knew him. Wilberforce pronounced it impossible that they could be true. "Pitt," he added, "was a man who always said less than he thought on such topics." It was asserted in many after-dinner speeches, Grub Street elegies, and academic prize poems and prize declamations, that the great minister died exclaiming, "Oh my country!" This is a fable: but it is true that the last words which he uttered, while he knew what he said, were broken exclamations about the alarming state of public affairs. He ceased to breathe on the morning of the 23d of January, 1806, the twenty-fifth anniversary of the day on which he first took his seat in Parliament. He was in his forty-seventh year, and had been, during near nineteen years, First Lord of the Treasury, and undisputed chief of the administration. Since parliamentary government was established in England, no English statesman has held supreme power so long. Walpole, it is true, was First Lord of the Treasury during more than twenty years: but it was not till Walpole had been some time First Lord of the Treasury that he could be properly called Prime Minister.

It was moved in the House of Commons that Pitt should be honored with a public funeral and a monument. The motion was opposed by Fox in a speech which deserves to be studied as a model of good taste and good feeling. The task was the most invidious that ever an orator undertook; but it was performed with a humanity and delicacy which were warmly acknowledged by the mourning friends of him who was gone. The motion was carried by 288 votes to 89.

The 22d of February was fixed for the funeral. The corpse, having lain in state during two days in the Painted Chamber, was borne with great pomp to the northern transept of the Abbey. A splendid train of princes, nobles, bishops, and privy councillors followed. The grave of Pitt had been made near to the spot where his great father lay, near also to the spot where his great rival was soon to lie. The sadness of the assistants was beyond that of ordinary mourners. For he whom they were committing to the dust had died of sorrows and anxieties of which none of the survivors could be altogether without a share. Wilberforce, who carried the banner before the hearse, described the awful ceremony with deep feeling. As the coffin descended into the earth, he said, the eagle face of Chatham from above seemed to look down with consternation into the dark house

which was receiving all that remained of so much power and glory.

All parties in the House of Commons readily concurred in voting forty thousand pounds to satisfy the demands of Pitt's creditors. Some of his admirers seemed to consider the magnitude of his embarrassments as a circumstance highly honorable to him; but men of sense will probably be of a different opinion. It is far better, no doubt, that a great minister should carry his contempt of money to excess than that he should contaminate his hands with unlawful gain. But it is neither right nor becoming in a man to whom the public has given an income more than sufficient for his comfort and dignity to bequeath to that public a great debt, the effect of mere negligence and profusion. As First Lord of the Treasury and Chancellor of the Exchequer, Pitt never had less than six thousand a year, besides an excellent house. In 1792 he was forced by his royal master's friendly importunity to accept for life the office of Warden of the Cinque Ports, with near four thousand a year more. He had neither wife nor child: he had no needy relations: he had no expensive tastes: he had no long election bills. Had he given but a quarter of an hour a week to the regulation of his household, he would have kept his expenditure within bounds. Or, if he could not spare even a quarter of an hour a week for that purpose, he had numerous friends, excellent men of business, who would have been proud to act as his stewards. One of those friends, the chief of a great commercial house in the city, made an attempt to put the establishment in Downing Street to rights; but in vain. He found that the waste of the servants' hall was almost fabulous. The quantity of butcher's meat charged in the bills was nine hundredweight a week. The consumption of poultry, of fish, and of tea was in proportion. The character of Pitt would have stood higher if, with the disinterestedness of Pericles and of De Witt, he had united their dignified frugality.

The memory of Pitt has been assailed, times innumerable, often justly, often unjustly; but it has suffered much less from his assailants than from his eulogists. For, during many years, his name was the rallying cry of a class of men with whom, at one of those terrible conjunctures which confound all ordinary distinctions, he was accidentally and temporarily connected, but to whom, on almost all great questions of principle, he was diametrically opposed. The

haters of parliamentary reform called themselves Pittites, not choosing to remember that Pitt made three motions for parliamentary reform, and that, though he thought that such a reform could not safely be made while the passions excited by the French revolution were raging, he never uttered a word indicating that he should not be prepared at a more convenient season to bring the question forward a fourth time. The toast of protestant ascendency was drunk on Pitt's birthday by a set of Pittites who could not but be aware that Pitt had resigned his office because he could not carry Catholic emancipation. The defenders of the Test Act called themselves Pittites, though they could not be ignorant that Pitt had laid before George the Third unanswerable reasons for abolishing the Test Act. The enemies of free trade called themselves Pittites, though Pitt was far more deeply imbued with the doctrines of Adam Smith than either Fox or Grey. The very negro-drivers invoked the name of Pitt, whose eloquence was never more conspicuously displayed than when he spoke of the wrongs of the negro. This mythical Pitt, who resembles the genuine Pitt as little as the Charlemagne of Ariosto resembles the Charlemagne of Eginhard, has had his day. History will vindicate the real man from calumny disguised under the semblance of adulation, and will exhibit him as what he was, a minister of great talents, honest intentions, and liberal opinions, pre-eminently qualified, intellectually and morally, for the part of a parliamentary leader, and capable of administering, with prudence and moderation, the government of a prosperous and tranquil country, but unequal to surprising and terrible emergencies, and liable, in such emergencies, to err grievously, both on the side of weakness and on the side of violence.

JAMES I.

On the day of the accession of James the First our country descended from the rank which she had hitherto held, and began to be regarded as a power hardly of the second order. During many years the great British monarchy, under four successive princes of the house of Stuart, was scarcely a more important member of the European system than the

little kingdom of Scotland had previously been. This, however, is little to be regretted. Of James the First, as of John, it may be said, that if his administration had been able and splendid, it would probably have been fatal to our country, and that we owe more to his weaknesses and meannesses than to the wisdom and courage of much better sovereigns. He came to the throne at a critical moment. The time was fast approaching when either the king must become absolute, or the parliament must control the whole executive administration. Had he been, like Henry the Fourth, like Maurice of Nassau, or like Gustavus Adolphus, a valiant, active, and politic ruler; had he put himself at the head of the Protestants of Europe; had he gained great victories over Tilly and Spinola; had he adorned Westminster with the spoils of Bavarian monasteries and Flemish cathedrals; had he hung Austrian and Castilian banners in St. Paul's, and had he found himself, after great achievements, at the head of fifty thousand troops, brave, well disciplined, and devotedly attached to his person, the English Parliament would soon have been nothing more than a name. Happily he was not a man to play such a part. He began his administration by putting an end to the war which had raged during many years between England and Spain, and from that time he shunned hostilities with a caution which was proof against the insults of his neighbors and the clamors of his subjects. Not till the last year of his life could the influence of his son, his favorite, his Parliament, and his people combined, induce him to strike one feeble blow in defence of his family and of his religion. It was well for those whom he governed that he in this matter disregarded their wishes. The effect of his pacific policy was, that in his time no regular troops were needed; and that, while France, Spain, Italy, Belgium, and Germany, swarmed with mercenary soldiers, the defence of our island was still confided to the militia.

As the king had no standing army, and did not even attempt to form one, it would have been wise in him to avoid any conflict with his people. But such was his indiscretion, that while he altogether neglected the means which alone could make him really absolute, he constantly put forward, in the most offensive form, claims of which none of his predecessors had ever dreamed. It was at this time that those strange theories which Filmer afterwards formed into a system, and which became the badge of the most violent class of Tories and High-churchmen, first emerged into notice.

It was gravely maintained that the Supreme Being regarded hereditary monarchy, as opposed to other forms of government, with peculiar favor; that the rule of succession in order of primogeniture was a divine institution, anterior to the Christian, and even to the Mosaic dispensation; that no human power, not even that of the whole legislature—no length of adverse possession, though it extended to ten centuries, could deprive the legitimate prince of his rights; that his authority was necessarily always despotic; that the laws by which, in England and in other countries, the prerogative was limited, were to be regarded merely as concessions which the sovereign had freely made and might at his pleasure resume; and that any treaty into which a king might enter with his people is merely a declaration of his present intentions, and not a contract of which the performance could be demanded. It is evident that this theory, though intended to strengthen the foundations of government, altogether unsettles them. Did the divine and immutable law of primogeniture admit females or exclude them? On either supposition, half the sovereigns of Europe must be usurpers, reigning in defiance of the commands of Heaven, and might be justly dispossessed by the rightful heirs. These absurd doctrines received no countenance from the Old Testament; for in the Old Testament we read that the chosen people were blamed and punished for desiring a king, and that they were afterward commanded to withdraw their allegiance from him. Their whole history, far from favoring the notion that primogeniture is of divine institution, would rather seem to indicate that younger brothers are under the special protection of Heaven. Isaac was not the eldest son of Abraham, nor Jacob of Isaac, nor Judah of Jacob, nor David of Jesse, nor Solomon of David. Indeed, the order of seniority among children is seldom strictly regarded in countries where polygamy is practised. Neither did the system of Filmer receive any countenance from those passages of the New Testament which describe government as an ordinance of God, for the government under which the writers of the New Testament lived was not an hereditary monarchy. The Roman emperors were republican magistrates, named by the Senate. None of them pretended to rule by right of birth; and, in fact, both Tiberius, to whom Christ commanded that tribute should be given, and Nero, whom Paul directed the Romans to obey, were, according to the patriarchal theory of Government, usurpers. In the

Middle Ages, the doctrines of indefeasible hereditary right would have been regarded as heretical, for it was altogether incompatible with the high pretensions of the Church of Rome. It was a doctrine unknown to the founders of the Church of England. The Homilyon Wilful Rebellion had strongly, and, indeed, too strongly inculcated submission to constituted authority, but had made no distinction between hereditary and elective monarchies, or between monarchies and republics. Indeed, most of the predecessors of James would, from personal motives, have regarded the patriarchal theory of government with aversion. William Rufus, Henry the First, Stephen, John, Henry the Fourth, Henry the Fifth, Henry the Sixth, Richard the Third, and Henry the Seventh, had all reigned in defiance of the strict rule of descent. A grave doubt hung over the legitimacy both of Mary and of Elizabeth. It was impossible that both Catharine of Arragon and Anne Boleyn could have been lawfully married to Henry the Eighth, and the highest authority in the realm had pronounced that neither was so. The Tudors, far from considering the law of succession as a divine and unchangeable institution, were constantly tampering with it. Henry the Eighth obtained an Act of Parliament giving him power to leave the crown by will, and actually made a will to the prejudice of the royal family of Scotland. Edward the Sixth, unauthorized by Parliament, assumed a similar power, with the full approbation of the most eminent Reformers. Elizabeth, conscious that her own title was open to grave objection, and unwilling to admit even a reversionary right in her rival and enemy, the Queen of Scots, induced the Parliament to pass a law enacting that whoever should deny the competency of the reigning sovereign, with the assent of the estates of the realm, to alter the succession, should suffer death as a traitor. But the situation of James was widely different from that of Elizabeth. Far inferior to her in abilities and in popularity, regarded by the English as an alien, and excluded from the throne by the testament of Henry the Eighth, the King of Scots was yet the undoubted heir of William the Conqueror and of Egbert. He had, therefore, an obvious interest in inculcating the superstitious notion that birth confers rights anterior to law and unalterable by law. It was a notion, moreover, well suited to his intellect and temper. It soon found many advocates among those who aspired to his favor, and made rapid progress among the clergy of the Established Church.

Thus, at the very moment at which a republican spirit began to manifest itself strongly in the Parliament and in the country, the claims of the monarch took a monstrous form, which would have disgusted the proudest and most arbitrary of those who had preceded him on the throne.

James was always boasting of his skill in what he called kingcraft; and yet it is hardly possible even to imagine a course more directly opposed to all the rules of kingcraft than that which he followed. The policy of wise rulers has always been to disguise strong acts under popular forms. It was thus that Augustus and Napoleon established absolute monarchies, while the public regarded them merely as eminent citizens invested with temporary magistracies. The policy of James was the direct reverse of theirs. He enraged and alarmed his Parliament by constantly telling them that they held their privileges merely during his pleasure, and that they had no more business to inquire what he might lawfully do, than what the Deity might lawfully do. Yet he quailed before them, abandoned minister after minister to their vengeance, and suffered them to tease him into acts directly opposed to his strongest inclinations. Thus the indignation excited by his claims and the scorn excited by his concessions went on growing together. By his fondness for worthless minions, and by the sanction which he gave to their tyranny and rapacity, he kept discontent constantly alive. His cowardice, his childishness, his pedantry, his ungainly person and manners, his provincial accent, made him an object of derision. Even in his virtues and accomplishments there was something eminently unkingly. Thus, during the whole course of his reign, all the venerable associations by which the throne had long been fenced, were gradually losing their strength. During two hundred years, all the sovereigns who had ruled England, with the single exception of the unfortunate Henry the Sixth, had been strongminded, high-spirited, courageous, and of princely bearing. Almost all had possessed abilities above the ordinary level. It was no light thing that, on the very eve of the decisive struggle between our kings and their Parliaments, royalty should be exhibited to the world stammering, slobbering, shedding unmanly tears, trembling at a drawn sword, and talking in the style alternately of a buffoon and of a pedagogue.

CHARLES I.

On the death of James, Charles the First succeeded to the throne. He had received from nature a far better understanding, a far stronger will, and a far keener and firmer temper than his father's. He had inherited his father's political theories, and was much more disposed than his father to carry them into practice. He was, like his father, a zealous Episcopalian. He was, moreover, what his father had never been, a zealous Arminian, and, though no papist, liked a papist much better than a Puritan. It would be unjust to deny that Charles had some of the qualities of a good, and even of a great prince. He wrote and spoke, not, like his father, with the exactness of a professor, but after the fashion of intelligent and well educated gentlemen. His taste in literature and art was excellent, his manner dignified though not gracious, his domestic life without blemish. Faithlessness was the chief cause of his disasters, and is the chief stain on his memory. He was, in truth, impelled by an incurable propensity to dark crooked ways. It may seem strange that his conscience, which, on occasions of little moment, was sufficiently sensitive, should never have reproached him with this great vice. But there is reason to believe that he was perfidious, not only from constitution and from habit, but also on principle. He seems to have learned from the theologians whom he most esteemed, that between him and his subjects there could be nothing of the nature of mutual contract; that he could not, even if he would, divest himself of his despotic authority; and that, in every promise which he made, there was an implied reservation that such promise might be broken in case of necessity, and that of the necessity he was the sole judge.

ARCHBISHOP LAUD.

The ecclesiastical administration was, in the mean time, principally directed by William Laud, archbishop of Canterbury. Of all the prelates of the Anglican Church Laud

had departed farthest from the principles of the Reformation, and had drawn nearest to Rome. His theology was more remote than even that of the Dutch Arminians from the theology of the Calvinists. His passion for ceremonies, his reverence for holidays, vigils, and sacred places, his ill-concealed dislike of the marriage of ecclesiastics, the ardent and not altogether disinterested zeal with which he asserted the claims of the clergy to the reverence of the laity, would have made him an object of aversion to the Puritans, even if he had used only legal and gentle means for the attainment of his ends. But his understanding was narrow, and his commerce with the world had been small. He was by nature rash, irritable, quick to feel for his own dignity, slow to sympathize with the sufferings of others, and prone to the error, common in superstitious men, of mistaking his own peevish and malignant moods for emotions of pious zeal. Under his direction every corner of the realm was subjected to a constant and minute inspection. Every little congregation of separatists was tracked out and broken up. Even the devotions of private families could not escape the vigilance of his spies. Such fear did his rigor inspire, that the deadly hatred of the Church, which festered in innumerable bosoms, was generally disguised under an outward show of conformity. On the very eve of troubles fatal to himself and to his order, the bishops of several extensive dioceses were able to report to him that not a single dissenter was to be found within their jurisdiction.*

CHARLES II.

THE restored king was at this time more loved by the people than any of his predecessors had ever been. The calamities of his house, the heroic death of his father, his own long sufferings and romantic adventures, made him an object of tender interest. His return had delivered the country from an intolerable bondage. Recalled by the voice of both the contending factions, he was the very man to arbitrate between them; and in some respects he was well qualified for the task. He had received from nature excellent parts and a

* See his Report to Charles for the year 1639.

happy temper. His education had been such as might have been expected to develop his understanding, and to form him to the practice of every public and private virtue. He had passed through all varieties of fortune, and had seen both sides of human nature. He had, while very young, been driven forth from a palace to a life of exile, penury, and danger. He had, at the age when the mind and body are in their highest perfection, and when the first effervescence of boyish passions should have subsided, been recalled from his wanderings to wear a crown. He had been taught by bitter experience how much baseness, perfidy and ingratitude may lie hid under the obsequious demeanor of courtiers. He had found, on the other hand, in the huts of the poorest, true nobility of soul. When wealth was offered to any who would betray him, when death was denounced against all who should shelter him, cottagers and serving-men had kept his secret truly, and had kissed his hand under his mean disguises with as much reverence as if he had been seated on his ancestral throne. From such a school it might have been expected that a young man who wanted neither abilities nor amiable qualities, would have come forth a great and good king. Charles came forth from that school with social habits, with polite and engaging manners, and with some talent for lively conversation, addicted beyond measure to sensual indulgence, fond of sauntering and of frivolous amusements, incapable of self-denial and of exertion, without faith in human virtue or in human attachment, without desire of renown, and without sensibility to reproach. According to him, every person was to be bought. But some people haggled more about their price than others; and when this haggling was very obstinate and very skilful, it was called by some fine name. The chief trick by which clever men kept up the price of their abilities was called integrity. The chief trick by which handsome women kept up the price of their beauty was called modesty. The love of God, the love of country, the love of family, the love of friends, were phrases of the same sort, delicate and convenient synonyms for the love of self. Thinking thus of mankind, Charles naturally cared very little what they thought of him. Honor and shame were scarcely more to him than light and darkness to the blind. His contempt of flattery has been highly commended, but seems, when viewed in connection with the rest of his character, to deserve no commendation. It is possible to be below flattery as well as

above it. One who trusts nobody, will not trust sycophants. One who does not value real glory will not value its counterfeit.

It is creditable to Charles's temper, that, ill as he thought of his species, he never became a misanthrope. He saw little in men but what was hateful. Yet he did not hate them; nay, he was so far humane that it was highly disagreeable to him to see their sufferings or to hear their complaints. This, however, is a sort of humanity which, though amiable and laudable in a private man whose power to help or hurt is bounded by a narrow circle, has in princes often been rather a vice than a virtue. More than one well-disposed ruler has given up whole provinces to rapine and oppression, merely from a wish to see none but happy faces round his own board and in his own walks. No man is fit to govern great societies who hesitates about disobliging the few who have access to him for the sake of the many whom he will never see. The facility of Charles was such as has, perhaps, never been found in any man of equal sense. He was a slave without being a dupe. Worthless men and women, to the very bottom of whose hearts he saw, and whom he knew to be destitute of affection for him, and undeserving of his confidence, could easily wheedle him out of titles, places, domains, state secrets, and pardons. He bestowed much; yet he neither enjoyed the pleasure nor acquired the fame of beneficence. He never gave spontaneously; but it was painful to him to refuse. The consequence was that his bounty generally went, not to those who deserved it best, nor even to those whom he liked best, but to the most shameless and importunate suitor who could obtain an audience.

The motives which governed the political conduct of Charles the Second differed widely from those by which his predecessor and his successor were actuated. He was not a man to be imposed upon by the patriarchal theory of government, and the doctrine of divine right. He was utterly without ambition. He detested business, and would sooner have abdicated his crown than have undergone the trouble of really directing the administration. Such was his aversion to toil, and such his ignorance of affairs, that the very clerks who attended him when he sat in council could not refrain from sneering at his frivolous remarks and at his childish impatience. Neither gratitude nor revenge had any share in determining his course, for never was there a mind on which both services and injuries left such faint

and transitory impressions. He wished merely to be a king such as Louis the Fifteenth of France afterwards was; a king who could draw without limit on the treasury for the gratification of his private tastes, who could hire with wealth and honors persons capable of assisting him to kill the time, and who, even when the state was brought by maladministration to the depths of humiliation and to the brink of ruin, could still exclude unwelcome truth from the purlieus of his own seraglio, and refuse to see and hear whatever might disturb his luxurious repose. For these ends, and for these ends alone, he wished to obtain arbitrary power, if it could be obtained without risk or trouble. In the religious disputes which divided his Protestant subjects, his conscience was not at all interested, for his opinions oscillated in a state of contented suspense between infidelity and popery. But though his conscience was neutral in the quarrel between the Episcopalians and the Presbyterians, his taste was by no means so. His favorite vices were precisely those to which the Puritans were least indulgent. He could not get through one day without the help of diversions which the Puritans regarded as sinful. As a man eminently well bred, and keenly sensible of the ridiculous, he was moved to contemptuous mirth by the Puritan oddities. He had, indeed, some reason to dislike the rigid sect. He had, at the age when the passions are most impetuous, and when levity is most pardonable, spent some months in Scotland, a king in name, but in fact a state prisoner in the hands of austere Presbyterians. Not content with requiring him to conform to their worship and to subscribe to their Covenant, they had watched all his motions, and lectured him on all his youthful follies. He had been compelled to give reluctant attendance at endless prayers and sermons, and might think himself fortunate when he was not insolently reminded from the pulpit of his own frailties, of his father's tyranny, and of his mother's idolatry. Indeed, he had been so miserable during this part of his life, that the defeat which made him again a wanderer might be regarded as a deliverance rather than as a calamity. Under the influence of such feelings as these, Charles was desirous to depress the party which had resisted his father.

THE EARL OF CLARENDON.

THE person on whom devolved at this time the greater part of the labor of governing was Edward Hyde, chancellor of the realm, who was soon created Earl of Clarendon. The respect which we justly feel for Clarendon as a writer, must not blind us to the faults which he committed as a statesman. Some of those faults, however, are explained and excused by the unfortunate position in which he stood. He had, during the first year of the Long Parliament, been honorably distinguished among the senators who labored to redress the grievances of the nation. One of the most odious of those grievances, the Council of York, had been removed in consequence chiefly of his exertions. When the great schism took place, when the reforming party and the conservative party first appeared marshalled against each other, he, with many wise and good men, took the conservative side. He thenceforward followed the fortunes of the court, enjoyed as large a share of the confidence of Charles the First as the reserved nature and tortuous policy of that prince allowed to any minister, and subsequently shared the exile and directed the political conduct of Charles the Second. At the restoration, Hyde became chief minister. In a few months it was announced that he was closely related by affinity to the royal house. His daughter had become, by a secret marriage, Duchess of York. His grandchildren might perhaps wear the crown. He was raised by this illustrious connection over the heads of the old nobility of the land, and was, for a time, supposed to be all-powerful. In some respects he was well fitted for this great place. No man wrote abler state papers. No man spoke with more weight and dignity in council and in Parliament. No man was better acquainted with general maxims of statecraft. No man observed the varieties of character with a more discriminating eye. It must be added that he had a strong sense of moral and religious obligation, sincere reverence for the laws of his country, and a conscientious regard for the honor and interest of the crown. But his temper was sour, arrogant, and impatient of opposition. Above all, he had been long an exile; and this circumstance alone

would have completely disqualified him for the supreme direction of affairs. It is scarcely possible that a politician who had been compelled by civil troubles to go into banishment, and to pass many of the best years of his life abroad, can be fit, on the day on which he returns to his native land, to be at the head of the government. Clarendon was no exception to this rule. He had left England with a mind heated by a fierce conflict which had ended in the downfall of his party and of his own fortunes. From 1646 to 1660 he had lived beyond sea, looking on all that passed at home from a great distance, and through a false medium. His notions of public affairs were necessarily derived from the reports of plotters, many of whom were ruined and desperate men. Events naturally seemed to him auspicious, not in proportion as they increased the prosperity and glory of the nation, but in proportion as they tended to hasten the hour of his own return. His wish—a wish which he has not disguised—was, that, till his countrymen brought back the old line, they might never enjoy quiet or freedom. At length he returned; and, without having a single week to look about him, to mix with society, to note the changes which fourteen eventful years had produced in the national character and feelings, he was at once set to rule the state. In such circumstances, a minister of the greatest tact and docility would probably have fallen into serious errors. But tact and docility made no part of the character of Clarendon. To him, England was still the England of his youth; and he sternly frowned down every theory and every practice which had sprung up during his own exile. Though he was far from meditating any attack on the ancient and undoubted power of the House of Commons, he saw with extreme uneasiness the growth of that power. The royal prerogative, for which he had long suffered, and by which he had at length been raised to wealth and dignity, was sacred in his eyes. The Roundheads he regarded both with political and with personal aversion. To the Anglican Church he had always been strongly attached, and had repeatedly, where her interests were concerned, separated himself with regret from his dearest friends. His zeal for episcopacy and for the Book of Common Prayer, was now more ardent than ever, and was mingled with a vindictive hatred of the Puritans, which did him little honor either as a statesman or as a Christian.

The minister's virtues and vices alike contributed to his

ruin. He was the ostensible head of the administration, and was therefore held responsible even for those acts which he had strongly, but vainly, opposed in council. He was regarded by the Puritans, and by all who pitied them, as an implacable bigot, a second Laud, with much more than Laud's understanding. He had on all occasions maintained that the Act of Indemnity ought to be strictly observed; and this part of his conduct, though highly honorable to him, made him hateful to all those Royalists who wished to repair their ruined fortunes by suing the Roundheads for damages and mesne profits. The Presbyterians of Scotland attributed to him the downfall of their Church. The papists of Ireland attributed to him the loss of their lands. As father of the Duchess of York, he had an obvious motive for wishing that there might be a barren queen, and he was therefore suspected of having purposely recommended one. The sale of Dunkirk was justly imputed to him. For the war with Holland he was, with less justice, held accountable. His hot temper; his arrogant deportment; the indelicate eagerness with which he grasped at riches; the ostentation with which he squandered them; his picture gallery, filled with masterpieces of Vandyke, which had once been the property of ruined Cavaliers; his palace, which reared its long and stately front right opposite to the humbler residence of our kings, drew on him much deserved, and some undeserved censure. When the Dutch fleet was in the Thames, it was against the chancellor that the rage of the populace was chiefly directed. His windows were broken, the trees of his garden cut down, and a gibbet set up before his door. But nowhere was he more detested than in the House of Commons. He was unable to perceive that the time was fast approaching when that house, if it continued to exist at all, must be supreme in the state; when the management of that house would be the most important department of politics; and when, without the help of men possessing the ear of that house, it would be impossible to carry on the government. He obstinately persisted in considering the Parliament as a body in no respect differing from the Parliament which had been sitting when, forty years before, he first began to study law at the Temple. He did not wish to deprive the Legislature of those powers which were inherent in it by the old Constitution of the realm; but the new development of those powers, though a development natural, inevitable, and to be prevented only by utterly destroying the powers themselves,

disgusted and alarmed him. Nothing would have induced him to put the great seal to a writ for raising ship-money, or to give his voice in council for committing a member of Parliament to the Tower on account of words spoken in debate; but when the Commons began to inquire in what manner the money voted for the war had been wasted, and to examine into the maladministration of the navy, he flamed with indignation. Such inquiry, according to him, was out of their province. He admitted that the house was a most loyal assembly; that it had done good service to the crown; and that its intentions were excellent; but, both in public and in the closet, he on every occasion expressed his concern that gentlemen so sincerely attached to monarchy should unadvisedly encroach on the prerogative of the monarch. Widely as they differed in spirit from the members of the Long Parliament, they yet, he said, imitated that Parliament in meddling with matters which lay beyond the sphere of the estates of the realm, and which were subject to the authority of the crown alone. The country, he maintained, would never be well governed till the knights of shires and the burgesses were content to be what their predecessors had been in the days of Elizabeth. All the plans which men more observant than himself of the signs of that time proposed, for the purpose of maintaining a good understanding between the court and the Commons, he disdainfully rejected as crude projects, inconsistent with the old polity of England. Towards the young orators who were rising to distinction and authority in the Lower House, his deportment was ungracious; and he succeeded in making them, with scarcely an exception, his deadly enemies. Indeed, one of his most serious faults was an inordinate contempt for youth, and this contempt was the more unjustifiable, because his own experience in English politics was by no means proportioned to his age; for so great a part of his life had been passed abroad, that he knew less of the world in which he found himself on his return than many who might have been his sons.

For these reasons he was disliked by the Commons; for very different reasons he was equally disliked by the court. His morals as well as his politics were those of an earlier generation. Even when he was a young law student, living much with men of wit and pleasure, his natural gravity and his religious principles had to a great extent preserved him from the contagion of fashionable debauchery;

and he was by no means likely, in advanced years and in declining health, to turn libertine. On the vices of the young and gay he looked with an aversion almost as bitter and contemptuous as that which he felt for the theological errors of the sectaries. He missed no opportunity of showing his scorn of the mimics, revellers, and courtesans who crowded the palace; and the admonitions which he addressed to the king himself were very sharp, and, what Charles disliked still more, very long. Scarcely any voice was raised in favor of a minister loaded with the double odium of faults which roused the fury of the people, and of virtues which annoyed and importuned the sovereign. Southampton was no more. Ormond performed the duties of friendship manfully and faithfully, but in vain. The chancellor fell with a great ruin. The king took the seal from him; the Commons impeached him; his head was not safe; he fled from the country; an act was passed which doomed him to perpetual exile; and those who had assailed and undermined him, began to struggle for the fragments of his power.

LOUIS XIV.

THE personal qualities of the French king added to the respect inspired by the power and importance of his kingdom. No sovereign has ever represented the majesty of a great State with more dignity and grace. He was his own prime minister, and performed the duties of that arduous situation with an ability and an industry which could not be reasonably expected from one who had in infancy succeeded to a crown, and who had been surrounded by flatterers before he could speak. He had shown, in an eminent degree, two talents invaluable to a prince: the talent of choosing his servants well, and the talent of appropriating to himself the chief part of the credit of their acts. In his dealings with foreign powers he had some generosity, but no justice. To unhappy allies who threw themselves at his feet, and had no hope but in his compassion, he extended his protection with a romantic disinterestedness, which

seemed better suited to a knight-errant than to a statesman; but he broke through the most sacred ties of public faith without scruple or shame, whenever they interfered with his interest, or with what he called his glory. His perfidy and violence, however, excited less enmity than the insolence with which he constantly reminded his neighbors of his own greatness and of their littleness. He did not at this time profess the austere devotion which, at a later period, gave to his court the aspect of a monastery. On the contrary, he was as licentious, though by no means as frivolous and indolent, as his brother of England. But he was a sincere Roman Catholic; and both his conscience and his vanity impelled him to use his power for the defence and propagation of the true faith, after the example of his renowned predecessors, Clovis, Charlemagne, and St. Louis.

THE CABAL.

It happened by a whimsical coincidence that, in 1671, the cabinet consisted of five persons, the initial letters of whose names made up the word Cabal: Clifford, Arlington, Buckingham, Ashley, and Lauderdale.

Sir Thomas Clifford was a Commissioner of the Treasury, and had greatly distinguished himself in the House of Commons. Of the members of the Cabal he was the most respectable: for, with a fiery and imperious temper, he had a strong though a lamentably perverted sense of duty and honor.

Henry Bennet, Lord Arlington, then Secretary of State, had, since he came to manhood, resided principally on the Continent, and had learned that cosmopolitan indifference to constitutions and religions which is often observable in persons whose life has been passed in vagrant diplomacy. If there was any form of government which he liked, it was that of France; if there was any church for which he felt a preference, it was that of Rome. He had some talent for conversation, and some talent, also, for transacting the ordinary business of office. He had learned, during a life passed in travelling and negotiating, the art of accommodating his language and deportment to the society in which he found him-

self. His vivacity in the closet amused the king; his gravity in debates and conferences imposed on the public; and he had succeeded in attaching to himself, partly by services and partly by hopes, a considerable number of personal retainers.

Buckingham, Ashley, and Lauderdale, were men in whom the immorality which was epidemic among the politicians of that age appeared in its most malignant type, but variously modified by great diversities of temper and understanding. Buckingham was a sated man of pleasure who had turned to ambition as to a pastime. As he had tried to amuse himself with architecture and music, with writing farces and with seeking for the philosopher's stone, so he now tried to amuse himself with a secret negotiation and a Dutch war. He had already, rather from fickleness and love of novelty than from any deep design, been faithless to every party. At one time he had ranked among the Cavaliers. At another time warrants had been out against him for maintaining a treasonable correspondence with the remains of the Republican party in the city. He was now again, a courtier, and was eager to win the favor of the king by services from which the most illustrious of those who had fought and suffered for the royal house would have recoiled with horror.

Ashley, with a far stronger head, and with a far fiercer and more earnest ambition, had been equally versatile; but Ashley's versatility was the effect, not of levity, but of deliberate selfishness. He had served and betrayed a succession of governments; but he had timed all his treacheries so well that, through all revolutions, his fortunes had constantly been rising. The multitude, struck with admiration by a prosperity which, while everything else was constantly changing, remained unchangeable, attributed to him a prescience almost miraculous, and likened him to the Hebrew statesman of whom it is written that his counsel was as if a man had inquired of the oracle of God.

Lauderdale, loud and coarse both in mirth and anger, was perhaps, under the outward show of boisterous frankness, the most dishonest man in the whole Cabal. He had been conspicuous among the Scotch insurgents of 1638, and zealous for the Covenant. He was accused of having been deeply concerned in the sale of Charles the First to the English Parliament, and was therefore, in the estimation of good Cavaliers, a traitor, if possible, of a worse description than those who had sat in the High Court of Justice. He

often talked with noisy jocularity of the days when he was a canter and a rebel. He was now the chief instrument employed by the court in the work of forcing episcopacy on his reluctant countrymen; nor did he, in that cause, shrink from the unsparing use of the sword, the halter, and the boot. Yet those who knew him knew that thirty years had made no change in his real sentiments; that he still hated the memory of Charles the First, and that he still preferred the Presbyterian form of church government to every other.

THOMAS OSBORN, EARL OF DANBY.

The chief direction of affairs was now intrusted to Sir Thomas Osborn, a Yorkshire baronet, who had, in the House of Commons, shown eminent talents for business and debate. Osborn became Lord Treasurer, and was soon created Earl of Danby. He was not a man whose character, if tried by any high standard of morality, would appear to merit approbation. He was greedy of wealth and honors, corrupt himself, and a corrupter of others. The Cabal had bequeathed to him the art of bribing Parliaments, an art still rude, and giving little promise of the rare perfection to which it was brought in the following century. He improved greatly on the plan of the first inventors. They had merely purchased orators; but every man who had a vote might sell himself to Danby. Yet the new minister must not be confounded with the negotiators of Dover. He was not without the feelings of an Englishman and a Protestant; nor did he, in his solicitude for his own interests, ever wholly forget the interests of his country and of his religion. He was desirous, indeed, to exalt the prerogative, but the means by which he proposed to exalt it were widely different from those which had been contemplated by Arlington and Clifford. The thought of establishing arbitrary power, by calling in the aid of foreign arms, and by reducing the kingdom to the rank of a dependent principality, never entered into his mind. His plan was to rally round the monarchy those classes which had been the firm allies of the monarchy during the troubles of the pre-

ceding generation, and which had been disgusted by the recent crimes and errors of the court. With the help of the old Cavalier interest, of the nobles, of the country gentlemen, of the clergy, and of the universities, it might be conceived, be possible to make Charles, not, indeed, an absolute sovereign, but a sovereign scarcely less powerful than Elizabeth had been.

Prompted by these feelings, Danby formed the design of securing to the Cavalier party the exclusive possession of all political power, both executive and legislative. In the year 1675, accordingly, a bill was offered to the Lords, which provided that no person should hold any office, or should sit in either House of Parliament, without first declaring on oath that he considered resistance to the kingly power as in all cases criminal, and that he would never endeavor to alter the government either in Church or State. During several weeks, the debates, divisions, and protests caused by this proposition kept the country in a state of excitement. The opposition in the House of Lords, headed by two members of the Cabal who were desirous to make their peace with the nation, Buckingham and Shaftesbury, was beyond all precedent vehement and pertinacious, and at length proved successful. The bill was not indeed rejected, but was retarded, mutilated, and at length suffered to drop.

So arbitrary and so exclusive was Danby's scheme of domestic policy. His opinions touching foreign policy did him more honor. They were, in truth, directly opposed to those of the Cabal, and differed little from those of the country party. He bitterly lamented the degraded situation into which England was reduced, and vehemently declared that his dearest wish was to cudgel the French into a proper respect for her. So little did he disguise his feelings, that, at the great banquet where the most illustrious dignitaries of the State and of the Church were assembled, he not very decorously filled his glass to the confusion of all who were against a war with France. He would, indeed, most gladly have seen his country united with the powers which were then combined against Louis, and was for that end bent on placing Temple, the author of the Triple Alliance, at the head of the department which directed foreign affairs. But the power of the prime minister was limited. In his most confidential letters he complained that the infatuation of his master prevented England from taking her proper place among European nations. Charles was insatiably

greedy of French gold; he had by no means relinquished the hope that he might, at some future day, be able to establish absolute monarchy by the help of the French arms; and for both reasons he wished to maintain a good understanding with the court at Versailles.

Thus the sovereign leaned toward one system of foreign politics, and the minister toward a system diametrically opposite. Neither the sovereign nor the minister, indeed, was of a temper to pursue any object with undeviating constancy. Each occasionally yielded to the importunity of the other, and their jarring inclinations and mutual concessions gave to the whole administration a strangely capricious character. Charles sometimes, from levity and indolence, suffered Danby to take steps which Louis resented as mortal injuries. Danby, on the other hand, rather than relinquish his great place, sometimes stooped to compliances which caused him bitter pain and shame. The King was brought to consent to a marriage between the Lady Mary, eldest daughter and presumptive heiress of the Duke of York, and William of Orange, the deadly enemy of France, and the hereditary champion of the Reformation; nay, the brave Earl of Ossory, son of Ormond, was sent to assist the Dutch with some British troops, who, on the most bloody day of the whole war, signally vindicated the national reputation for stubborn courage. The treasurer, on the other hand, was induced, not only to connive at some scandalous pecuniary transactions which took place between his master and the court of Versailles, but to become—unwillingly, indeed, and ungraciously—an agent in those transactions.

SIR WILLIAM TEMPLE.

Of all the official men of that age, Temple had preserved the fairest character. The Triple Alliance had been his work. He had refused to take any part in the politics of the Cabal, and had, while that administration directed affairs, lived in strict privacy. He had quitted his retreat at the call of Danby, and made peace between England and Holland, and had borne a chief part in bringing about the marriage of the Lady Mary to her cousin the Prince of

Orange. Thus he had the credit of every one of the few good things which had been done by the government since the Restoration. Of the numerous crimes and blunders of the last eighteen years, none could be imputed to him. His private life, though not austere, was decorous; his manners were popular; and he was not to be corrupted either by titles or by money. Something, however, was wanting to the character of this respectable statesman. The temperature of his patriotism was lukewarm. He prized his ease and his personal dignity too much, and shrank from responsibility with a pusillanimous fear. Nor, indeed, had his habits fitted him to bear a part in the conflicts of our domestic factions. He had reached his fiftieth year without having sat in the English Parliament; and his official experience had been almost entirely acquired at foreign courts. He was justly esteemed one of the first diplomatists in Europe; but the talents and accomplishments of a diplomatist are widely different from those which qualify a politician to lead the House of Commons in agitated times.

GEORGE SAVILE, VISCOUNT HALIFAX.

Among the statesmen of that age, Halifax was, in genius, the first. His intellect was fertile, subtle, and capacious. His polished, luminous, and animated eloquence, set off by the silver tones of his voice, was the delight of the House of Lords. His conversation overflowed with thought, fancy, and wit. His political tracts well deserve to be studied for their literary merit, and fully entitle him to a place among English classics. To the weight derived from talents so great and various, he united all the influence which belongs to rank and ample possessions. Yet he was less successful in politics than many who enjoyed smaller advantages. Indeed, those intellectual peculiarities which make his writings valuable, frequently impeded him in the contests of active life; for he always saw passing events, not in the point of view in which they commonly appear to one who bears a part in them, but in the point of view in which, after the lapse of many years, they appear to the philosophic historian. With such a turn of mind he could not long con-

tinue to act cordially with any body of men. All the prejudices, all the exaggerations of both the great parties in the state, moved his scorn. He despised the mean arts and unreasonable clamors of demagogues. He despised still more the Tory doctrines of divine right and passive obedience. He sneered impartially at the bigotry of the Churchman and at the bigotry of the Puritan. He was equally unable to comprehend how any man should object to saints' days and surplices, and how any man should persecute any other man for objecting to them. In temper he was what, in our time, is called a Conservative. In theory he was a Republican. Even when his dread of anarchy and his disdain for vulgar delusions led him to side for a time with the defenders of arbitrary power, his intellect was always with Locke and Milton. Indeed, his jests upon hereditary monarchy were sometimes such as would have better become a member of the Calf's Head Club than a privy councillor of the Stuarts. In religion he was so far from being a zealot, that he was called by the uncharitable an atheist; but this imputation he vehemently repelled; and in truth, though he sometimes gave scandal by the way in which he exerted his rare powers both of argumentation and of ridicule on serious subjects, he seems to have been by no means unsusceptible of religious impressions.

He was the chief of those politicians whom the two great parties contemptuously called Trimmers. Instead of quarrelling with this nickname, he assumed it as a title of honor, and vindicated with great vivacity, the dignity of the appellation. Everything good, he said, trims between extremes. The temperate zone trims between the climate in which men are roasted and the climate in which they are frozen. The English Church trims between the Anabaptist madness and the papist lethargy. The English constitution trims between Turkish despotism and Polish anarchy. Virtue is nothing but a just temper between propensities, any one of which, if indulged to excess, becomes vice; nay, the perfection of the Supreme Being himself consists in the exact equilibrium of attributes, none of which could preponderate without disturbing the whole moral and physical order of the world.* Thus Halifax was a trimmer on principle. He was also a trimmer by the constitution both of his head and

*It will be seen what I believe Halifax to have been the author, or at least one of the authors, of the "Character of a Trimmer," which, for a time, went under the name of his kinsman, Sir William Coventry

of his heart. His understanding was keen, skeptical, inexhaustibly fertile in distinctions and objections; his taste refined; his sense of the ludicrous exquisite; his temper placid and forgiving, but fastidious, and by no means prone either to malevolence or to enthusiastic admiration. Such a man could not long be constant to any band of political allies. He must not, however, be confounded with the vulgar crowd of renegades; for though, like them, he passed from side to side, his transition was always in the direction opposite to theirs. He had nothing in common with those who fly from extreme to extreme, and who regard the party which they have deserted with an animosity far exceeding that of consistent enemies. His place was between the hostile divisions of the community, and he never wandered far beyond the frontier of either. The party to which he at any moment belonged, was the party which, at that moment, he liked best, because it was the party of which, at the moment, he had the nearest view. He was, therefore, always severe upon his violent associates, and was always in friendly relations with his moderate opponents. Every faction, in the day of its insolent and vindictive triumph, incurred his censure, and every faction, when vanquished and persecuted, found in him a protector. To his lasting honor it must be mentioned, that he attempted to save those victims whose fate has left the deepest stain both on the Whig and on the Tory name.

He had greatly distinguished himself in opposition, and had thus drawn on himself the royal displeasure, which was indeed so strong that he was not admitted into the council of the thirty without much difficulty, and long altercation. As soon, however, as he had obtained a footing at court, the charms of his manner and of his conversation made him a favorite. He was seriously alarmed by the violence of the public discontent. He thought that liberty was for the present safe, and that order and legitimate authority were in danger. He therefore, as was his fashion, joined himself to the weaker side. Perhaps his conversion was not wholly disinterested; for study and reflection, though they had emancipated him from many vulgar prejudices, had left him a slave to vulgar desires. Money he did not want, and there is no evidence that he ever obtained it by any means which, in that age, even severe censors considered as dishonorable; but rank and power had strong attractions for him. He pretended, indeed, that he considered titles and great offices as baits which could allure none but fools, that

he hated business pomp, and pageantry, and that his dearest wish was to escape from the bustle and glitter of Whitehall to the quiet woods which surrounded his ancient hall at Rufford; but his conduct was not a little at variance with his professions. In truth, he wished to command the respect at once of courtiers and of philosophers, to be admired for attaining high dignities, and to be at the same time admired for despising them.

ROBERT SPENCER, EARL OF SUNDERLAND.

SUNDERLAND was Secretary of State. In this man the political immorality of his age was personified in the most lively manner. Nature had given him a keen understanding, a restless and mischievous temper, a cold heart, and an abject spirit. His mind had undergone a training by which all his vices had been nursed up to the rankest maturity. At his entrance into public life, he had passed several years in diplomatic posts abroad, and had been, during some time, minister in France. Every calling has its peculiar temptations. There is no injustice in saying that diplomatists, as a class, have always been more distinguished by their address, by the art with which they win the confidence of those with whom they have to deal, and by the ease with which they catch the tone of every society into which they are admitted, than by generous enthusiasm or austere rectitude; and the relations between Charles and Louis were such that no English nobleman could long reside in France as envoy, and retain any patriotic or honorable sentiment. Sunderland came forth from the bad school in which he had been brought up, cunning, supple, shameless, free from all prejudices, and destitute of all principles. He was, by hereditary connection, a Cavalier, but with the Cavaliers he had nothing in common. They were zealous for monarchy, and condemned in theory all resistance; yet they had sturdy English hearts, which would never have endured real despotism. He, on the contrary, had a languid, speculative liking for Republican institutions, which was compatible with perfect readiness to be in practice the most servile instrument of arbitrary power. Like many other accomplished flatterers

and negotiators, he was far more skilful in the art of reading the characters and practising on the weaknesses of individuals, than in the art of discerning the feelings of great masses and of foreseeing the approach of great revolutions. He was abroit in intrigue; and it was difficult even for shrewd and experienced men, who had been amply forewarned of his perfidy, to withstand the fascination of his manner, and to refuse credit to his professions of attachment; but he was so intent on observing and courting particular persons, that he forgot to study the temper of the nation. He therefore miscalculated grossly with respect to all the most momentous events of his time. Every important movement and rebound of the public mind took him by surprise; and the world, unable to understand how so clever a man could be blind to what was clearly discerned by the politicians of the coffee-houses, sometimes attributed to deep design what were, in truth, mere blunders.

It was only in private conference that his eminent abilities displayed themselves. In the royal closet or in a very small circle he exercised great influence, but at the council board he was taciturn, and in the House of Lords he never opened his lips.

* * * * * * * * * *

To govern William, indeed, was not easy. But Sunderland succeeded in obtaining such a measure of favor and influence as excited much surprise and some indignation. In truth, scarcely any mind was strong enough to resist the witchery of his talk and of his manners. Every man is prone to believe in the gratitude and attachment even of the most worthless persons on whom he has conferred great benefits. It can therefore hardly be thought strange that the most skilful of all flatterers should have been heard with favor, when he, with every outward sign of strong emotion, implored permission to dedicate all his faculties to the service of the generous protector to whom he owed property, liberty, life. It is not necessary, however, to suppose that the King was deceived. He may have thought, with good reason, that, though little confidence could be placed in Sunderland's professions, much confidence might be placed in Sunderland's situation; and the truth is that Sunderland proved, on the whole, a more faithful servant than a much less depraved man might have been. He did indeed make, in profound secresy, some timid overtures towards a reconciliation with James But it may be confidently affirmed

that, even had those overtures been graciously received,—and they appear to have been received very ungraciously,—the twice-turned renegade would never have rendered any real service to the Jacobite cause. He well knew that he had done that which at St. Germains must be regarded as inexpiable. It was not merely that he had been treacherous and ungrateful. Marlborough had been as treacherous and as ungrateful; and Marlborough had been pardoned. But Marlborough had not been guilty of the impious hypocrisy of counterfeiting the signs of conversion. Marlborough had not pretended to be convinced by the arguments of the Jesuits, to be touched by divine grace, to pine for union with the only true Church. Marlborough had not when Popery was in the ascendant, crossed himself, shrived himself, done penance, taken the communion in one kind, and, as soon as a turn of fortune came, apostatized back again, and proclaimed to all the world that, when he knelt at the confessional and received the host, he was merely laughing at the King and the priests. The crime of Sunderland was one which could never be forgiven by James; and a crime which could never be forgiven by James was, in some sense, a recommendation to William. The Court, nay, the Council, was full of men who might hope to prosper if the banished King were restored.

But Sunderland had left himself no retreat. He had broken down all the bridges behind him. He had been so false to one side, that he must of necessity be true to the other. That he was in the main true to the government which now protected him, there is no reason to doubt; and, being true, he could not but be useful. He was, in some respects, eminently qualified to be at that time an adviser of the Crown. He had exactly the talents and the knowledge which William wanted. The two together would have made up a consummate statesman. The master was capable of forming and executing large designs, but was negligent of those small arts in which the servant excelled. The master saw farther off than other men; but what was near no man saw so clearly as the servant. The master, though profoundly versed in the politics of the great community of nations, never thoroughly understood the politics of his own kingdom. The servant was perfectly well informed as to the temper and the organization of the English factions, and as to the strong and weak parts of the character of every Englishman of note.

Early in 1693, it was rumored that Sunderland was consulted on all important questions relating to the internal administration of the realm, and the rumor became stronger when it was known that he had come up to London in the autumn before the meeting of Parliament, and that he had taken a large mansion near Whitehall. The coffee-house politicians were confident that he was about to hold some high office. As yet, however, he had the wisdom to be content with the reality of power, and to leave the show to others.*

THE DUKE OF MONMOUTH.

CHARLES, while a wanderer on the Continent, had fallen in at the Hague with Lucy Walters, a Welsh girl of great beauty, but of weak understanding and dissolute manners. She became his mistress, and presented him with a son. A suspicious lover might have had his doubts; for the lady had several admirers, and was not supposed to be cruel to any. Charles, however, readily took her word, and poured forth on little James Crofts, as the boy was then called, an overflowing fondness, such as seemed hardly to belong to that easy, but cool and careless nature. Soon after the Restoration the young favorite, who had learned in France the exercises then considered necessary to a fine gentleman, made his appearance at Whitehall. He was lodged in the palace, attended by pages, and permitted to enjoy several distinctions which had till then been confined to princes of the blood royal. He was married, while still in tender youth, to Anne Scott, heiress of the noble house of Buccleuch. He took her name, and received with her hand possession of her ample domains. The estate which he acquired by this match was popularly estimated at not less than ten thousand pounds a year. Titles, and favors more substantial than titles, were lavished on him. He was made Duke of Monmouth in England, Duke of Buccleuch in Scotland, a Knight of the Garter, Master of the Horse, Commander of the first troop of Life Guards, Chief Justice of Eyre south of Trent, and Chancellor of the Uni-

* L'Hermitage, September 19 (29), October 2 (12), 1683.

versity of Cambridge. Nor did he appear to the public unworthy of his high fortunes. His countenance was eminently handsome and engaging, his temper sweet, his manners polite and affable. Though a libertine, he won the hearts of the Puritans. Though he was known to have been privy to the shameful attack on Sir John Coventry, he easily obtained the forgiveness of the country party. Even austere moralists owned that, in such a court, strict conjugal fidelity was scarcely to be expected from one who, while a child, had been married to another child. Even patriots were willing to excuse a headstrong boy for visiting with immoderate vengeance an insult offered to his father; and soon the stain left by loose amours and midnight brawls was effaced by honorable exploits. When Charles and Louis united their forces against Holland, Monmouth commanded the English auxiliaries who were sent to the Continent, and approved himself a gallant soldier and a not unintelligent officer. On his return he found himself the most popular man in the kingdom. Nothing was withheld from him but the crown; nor did even the crown seem to be absolutely beyond his reach. The distinction which had most injudiciously been made between him and the highest nobles, had produced evil consequences. When a boy, he had been invited to put on his hat in the presence chamber, while Howards and Seymours stood uncovered round him. When foreign princes died, he had mourned for them in the long purple cloak, which no other subject, except the Duke of York and Prince Rupert, was permitted to wear. It was natural that these things should lead him to regard himself as a legitimate prince of the house of Stuart. Charles, even at a ripe age, was devoted to his pleasures and regardless of his dignity. It could hardly be thought incredible that he should at twenty have gone through the form of espousing a lady whose beauty had fascinated him, and who was not to be won on easier terms. While Monmouth was still a child, and while the Duke of York still passed for a Protestant, it was rumored throughout the country, and even in circles which ought to have been well informed, that the King had made Lucy Walters his wife, and that, if every one had his right, her son would be Prince of Wales. Much was said of a certain black box, which, according to the vulgar belief, contained the contract of marriage. When Monmouth had returned from the Low Countries, with a high character for valor and

conduct, and when the Duke of York was known to be a member of a Church detested by the great majority of the nation, this idle story became important. For it there was not the slightest evidence. Against it there was the solemn asseveration of the king, made before his council, and by his order communicated to his people; but the multitude, always fond of romantic adventures, drank in eagerly the tale of the secret espousals and the black box. Some chiefs of the Opposition acted on this occasion as they acted with respect to the more odious fable of Oates, and countenanced a story which they must have despised. The interest which the populace took in him whom they regarded as the champion of the true religion, and the rightful heir of the British throne, was kept up by every artifice. When Monmouth arrived in London at midnight, the watchmen were ordered by the magistrates to proclaim the joyful event through the streets of the city; the people left their beds; bonfires were lighted; the windows were illuminated; the churches were opened; and a merry peal rose from all the steeples. When he travelled, he was everywhere received with not less pomp, and with far more enthusiasm, than had been displayed when kings had made progresses through the realm. He was escorted from mansion to mansion by long cavalcades of armed gentlemen and yeomen. Cities poured forth their whole population to receive him. Electors thronged round him to assure him that their votes were at his disposal. To such a height were his pretensions carried, that he not only exhibited on his escutcheon the lions of England and the lilies of France without the baton sinister under which, according to the laws of heraldry, they were debruised in token of his illegitimate birth, but ventured to touch for the king's evil. At the same time, he neglected no art of condescension by which the love of the multitude could be conciliated. He stood godfather to the children of the peasantry, mingled in every rustic sport, wrestled, played at quarter-staff, and won foot-races in his boots against fleet runners in shoes.

It is a curious circumstance that, at two of the greatest conjunctures in our history, the chiefs of the Protestant party should have committed the same error, and should by that error have greatly endangered their country and their religion. At the death of Edward the Sixth, they set up the Lady Jane, without any show of birthright, in opposition, not only to their enemy Mary, but also to Elizabeth, the

true hope of England and of the Reformation. Thus the most respectable Protestants, with Elizabeth at their head, were forced to make common cause with the papists. In the same manner, a hundred and thirty years later, a part of the Opposition, by setting up Monmouth as a claimant of the crown, attacked the rights, not only of James, whom they justly regarded as an implacable enemy of their faith and their liberties, but also of the Prince and Princess of Orange, who were eminently marked out, both by situation and by personal qualities, as the defenders of all free governments and of all Reformed churches.

LAWRENCE HYDE, EARL OF ROCHESTER.

Lawrence Hyde was the second son of the Chancellor Clarendon, and was brother of the first Duchess of York. He had excellent parts, which had been improved by parliamentary and diplomatic experience; but the infirmities of his temper detracted much from the effective strength of his abilities. Negotiator and courtier as he was, he never learned the art of governing or of concealing his emotions. When prosperous he was insolent and boastful; when he sustained a check, his undisguised mortification doubled the triumph of his enemies; very slight provocations sufficed to kindle his anger; and when he was angry, he said bitter things which he forgot as soon as he was pacified, but which others remembered for many years. His quickness and penetration would have made him a consummate man of business but for his self-sufficiency and impatience. His writings prove that he had many of the qualities of an orator, but his irritability prevented him from doing himself justice in debate; for nothing was easier than to goad him into a passion; and from the moment when he went into a passion, he was at the mercy of opponents far inferior to him in capacity.

Unlike most of the leading politicians of that generation, he was a consistent, dogged, and rancorous party man, a Cavalier of the old school, a zealous champion of the crown and of the Church, and a hater of Republicans and Nonconformists. He had, consequently, a great body of personal

adherents. The clergy especially looked on him as their own man, and extended to his foibles an indulgence of which, to say the truth, he stood in some need; for he drank deep; and when he was in a rage—and he very often was in a rage—he swore like a porter.

SIDNEY GODOLPHIN.

GODOLPHIN had been bred a page at Whitehall, and had early acquired all the flexibility and the self-possession of a veteran courtier. He was laborious, clear-headed, and profoundly versed in the details of finance. Every government, therefore, found in him a useful servant; and there was nothing in his opinions or in his character which could prevent him from serving any government. "Sidney Godolphin," said Charles, "is never in the way, and never out of the way." This pointed remark goes far to explain Godolphin's extraordinary success in life.

He acted at different times with both the great political parties, but he never shared in the passions of either. Like most men of cautious tempers and prosperous fortunes, he had a strong disposition to support whatever existed. He disliked revolutions; and, for the same reason for which he disliked revolutions, he disliked counter-revolutions. His deportment was remarkably grave and reserved, but his personal tastes were low and frivolous; and most of the time which he could save from public business was spent in racing, card-playing, and cock-fighting.

FRANCIS NORTH, LORD GUILDFORD.

THE moderate and constitutional counsels of Halifax were timidly and feebly seconded by Francis North, Lord Guildford, who had lately been made keeper of the great seal. The character of Guildford has been drawn at full length by his brother Roger North, a most intolerant Tory, a most

affected and pedantic writer, but a vigilant observer of all those minute circumstances which throw light on the dispositions of men. It is remarkable that the biographer, though he was under the influence of the strongest fraternal partiality, and though he was evidently anxious to produce a most flattering likeness, was yet unable to portray the lord keeper otherwise than as the most ignoble of mankind; yet the intellect of Guildford was clear, his industry great, his proficiency in letters and science respectable, and his legal learning more than respectable. His faults were selfishness, cowardice, and meanness. He was not insensible to the power of female beauty, nor averse from excess in wine; yet neither wine nor beauty could ever seduce the cautious and frugal libertine, even in his earliest youth, into one fit of indiscreet generosity. Though of noble descent, he rose in his profession by paying ignominious homage to all who possessed influence in the courts. He became Chief Justice of the Common Pleas, and, as such, was party to some of the foulest judicial murders recorded in our history. He had sense enough to perceive from the first that Oates and Bedloe were impostors; but the Parliament and the country were greatly excited; the government had yielded to the pressure; and North was a man not to risk a good place for the sake of justice and humanity. Accordingly, while he was in secret drawing up a refutation of the whole romance of the Popish Plot, he declared in public that the truth of the story was as plain as the sun in heaven, and was not ashamed to browbeat, from the seat of judgment, the unfortunate Roman Catholics who were arraigned before him for their lives. He had at length reached the highest post in the law; but a lawyer who, after many years devoted to professional labor, engages in politics for the first time at an advanced period of life, seldom distinguishes himself as a statesman, and Guildford was no exception to the general rule. He was, indeed, so sensible of his deficiencies, that he never attended the meetings of his colleagues on foreign affairs. Even on questions relating to his own profession, his opinion had less weight at the council board than that of any man who has ever held the great seal. Such as his influence was, however, he used it, as far as he dared, on the side of the laws.

JUDGE JEFFREYS.

THE great seal was left in Guildford's custody; but a marked indignity was at the same time offered to him. It was determined that another lawyer of more vigor and audacity should be called to assist in the administration. The person selected was Sir George Jeffreys, Chief Justice of the Court of King's Bench. The depravity of this man has passed into a proverb. Both the great English parties have attacked his memory with emulous violence; for the Whigs considered him as their most barbarous enemy, and the Tories found it convenient to throw on him the blame of all the crimes which had sullied their triumph. A diligent and candid inquiry will show that some frightful stories which have been told concerning him are false or exaggerated; yet the dispassionate historian will be able to make very little deduction from the vast mass of infamy with which the memory of the wicked judge has been loaded.

He was a man of quick and vigorous parts, but constitutionally prone to insolence and to the angry passions. When just emerging from boyhood, he had risen into practice at the Old Bailey bar, a bar where advocates have always used a license of tongue unknown in Westminster Hall. Here, during many years, his chief business was to examine and cross-examine the most hardened miscreants of a great capital. Daily conflicts with prostitutes and thieves called out and exercised his powers so effectually that he became the most consummate bully ever known in his profession. All tenderness for the feelings of others, all self-respect, all sense of the becoming, were obliterated from his mind. He acquired a boundless command of the rhetoric in which the vulgar express hatred and contempt. The profusion of maledictions and vituperative epithets which composed his vocabulary, could hardly have been rivalled in the fish-market or the bear-garden. His countenance and his voice must always have been unamiable; but these natural advantages—for such he seems to have thought them—he had improved to such a degree that there were few who, in his paroxysms of rage, could see or hear him without emotion. Impudence and ferocity sat upon

his brow. The glare of his eyes had a fascination for the unhappy victim on whom they were fixed; yet his brow and eye were said to be less terrible than the savage lines of his mouth. His yell of fury, as was said by one who had often heard it, sounded like the thunder of the judgment day. These qualifications he carried, while still a young man, from the bar to the bench. He early became common sergeant, and then recorder of London. As judge at the city sessions he exhibited the same propensities which afterwards, in a higher post, gained for him an unenviable immortality. Already might be remarked in him the most odious vice which is incident to human nature, a delight in misery merely as misery. There was a fiendish exultation in the way in which he pronounced sentence on offenders. Their weeping and imploring seemed to titillate him voluptuously; and he loved to scare them into fits by dilating with luxuriant amplification on all the details of what they were to suffer. Thus, when he had an opportunity of ordering an unlucky adventuress to be whipped at the cart's tail, "Hangman," he would exclaim, "I charge you to pay particular attention to this lady! Scourge her soundly, man! Scourge her till the blood runs down! It is Christmas; a cold time for madam to strip in! See that you warm her shoulders thoroughly!"* He was hardly less facetious when he passed judgment on Ludowick Muggleton, the drunken tailor who fancied himself a prophet. "Impudent rogue!" roared Jeffreys, "thou shalt have an easy, easy, easy punishment!" One part of this easy punishment was the pillory, in which the wretched fanatic was almost killed with brickbats.†

By this time the nature of Jeffreys had been hardened to that temper which tyrants require in their worst implements. He had hitherto looked for professional advancement to the corporation of London. He had therefore professed himself a Roundhead, and had always appeared to be in a high state of exhilaration when he explained to popish priests that they were to be cut down alive, and were to see their own bodies burned, than when he passed ordinary sentences of death. But, as soon as he had got all that the city could give him, he made haste to sell his forehead of

* Christmas Sessions Paper of 1768.

† The Acts of the Witnesses of the Spirit, Part V., chapter v. In this work, Ludowick, after his fashion, revenges himself on the "bawling devil," as he calls Jeffreys, by a string of curses which Ernulphus might have envied. The trial was in January, 1677.

brass and his tongue of venom to the court. Chiffinch, who was accustomed to act as broker in infamous contracts of more than one kind, lent his aid. He had conducted many amorous and many political intrigues, but he assuredly never rendered a more scandalous service to his masters than when he introduced Jeffreys to Whitehall. The renegade soon found a patron in the obdurate and revengeful James, but was always regarded with scorn and disgust by Charles, whose faults, great as they were, had no affinity with insolence and cruelty. "That man," said the king, "has no learning, no sense, no manners, and more impudence than ten carted street-walkers."* Work was to be done, however, which could be trusted to no man who reverenced law or was sensible to shame; and thus Jeffreys, at an age at which a barrister thinks himself fortunate if he is employed to lead an important cause, was made Chief Justice of the King's Bench.

His enemies could not deny that he possessed some of the qualities of a great judge. His legal knowledge, indeed, was merely such as he had picked up in practice of no very high kind; but he had one of those happily constituted intellects which, across labyrinths of sophistry and through masses of immaterial facts, go straight to the point. Of his intellect, however, he seldom had the full use. Even in civil causes his malevolent and despotic temper perpetually disordered his judgment. To enter his court, was to enter the den of a wild beast, which none could tame, and which was as likely to be roused to rage by caresses as by attacks. He frequently poured forth on plaintiffs and defendants, barristers and attorneys, witnesses and jurymen, torrents of frantic abuse, intermixed with oaths and curses. His looks and tones had inspired terror when he was merely a young advocate struggling into practice. Now that he was at the head of the most formidable tribunal in the realm, there were few indeed who did not tremble before him. Even when he was sober, his violence was sufficiently frightful; but, in general, his reason was overclouded, and his evil passions stimulated by the fumes of intoxication. His evenings were ordinarily given to revelry. People who saw him only over his bottle, would have supposed him to be a man gross indeed, sottish, and addicted to low company and low merriment, but social and good-humored. He was con-

*This saying is to be found in many contemporary pamphlets. Titus Oates was never tired of quoting it. See his Εἰκὼν Βασιλική.

stantly surrounded on such occasions by buffoons, selected, for the most part, from among the vilest pettifoggers who practiced before him. These men bantered and abused each other for his entertainment. He joined in their ribald talk, sang catches with them, and, when his head grew hot, hugged and kissed them in an ecstasy of drunken fondness. But, though wine at first seemed to soften his heart, the effect of a few hours later was very different. He often came to the judgment-seat, having kept the court waiting long, and yet having but half slept off his debauch, his cheeks on fire, and his eyes staring like those of a maniac. When he was in this state, his boon companions of the preceding night, if they were wise, kept out of his way, for the recollection of the familiarity to which he had admitted them inflamed his malignity, and he was sure to take every opportunity of overwhelming them with execration and invective. Not the least odious of his many odious peculiarities was the pleasure which he took in publicly browbeating and mortifying those whom, in his fits of maudlin tenderness, he had encouraged to presume on his favor.

The services which the government had expected from him were performed, not merely without flinching, but eagerly and triumphantly. His first exploit was the judicial murder of Algernon Sidney. What followed was in perfect harmony with this beginning. Respectable Tories lamented the disgrace which the barbarity and indecency of so great a functionary brought upon the administration of justice; but the excesses which filled such men with horror were titles to the esteem of James. Jeffreys, therefore, after the death of Charles, obtained a seat in the cabinet and a peerage. This last honor was a signal mark of royal approbation; for, since the judicial system of the realm had been remodelled in the thirteenth century, no chief justice had been a lord of Parliament. *

*The chief sources of information concerning Jeffreys are the State Trials and North's Life of Lord Guildford. Some touches of minor importance I owe to contemporary pamphlets in verse and prose. Such are the Bloody Assizes, the Life and Death of George Lord Jeffreys, the Panegyric on the late Lord Jeffreys, the letter to the Lord Chancellor, Jeffreys' Elegy. See also, Evelyn's Diary, Dec. 5, 1683, Oct. 31, 1685. I scarcely need advise every reader to consult Lord Campbell's excellent book.

THE LAST DAYS OF JEFFREYS.

On that terrible day which was succeeded by the Irish Night, the roar of a great city disappointed of its revenge had followed Jeffreys to the drawbridge of the Tower. His imprisonment was not strictly legal; but he at first accepted with thanks and blessings the protection which those dark walls, made famous by so many crimes and sorrows, afforded him against the fury of the multitude.* Soon, however, he became sensible that his life was still in imminent peril. For a time he flattered himself with the hope that a writ of Habeas Corpus would liberate him from his confinement, and that he should be able to steal away to some foreign country, and to hide himself with part of his ill-gotten wealth from the detestation of mankind; but, till the government was settled, there was no court competent to grant a writ of Habeas Corpus; and, as soon as the government had been settled, the Habeas Corpus Act was suspended.† Whether the legal guilt of murder could be brought home to Jeffreys, may be doubted. But he was morally guilty of so many murders that, if there had been no other way of reaching his life, a retrospective Act of Attainder would have been clamorously demanded by the whole nation. A disposition to triumph over the fallen has never been one of the besetting sins of Englishmen: but the hatred of which Jeffreys was the object was without a parallel in our history, and partook but too largely of the savageness of his own nature. The people, where he was concerned, were as cruel as himself, and exulted in his misery as he had been accustomed to exult in the misery of convicts listening to the sentence of death, and of families clad in mourning. The rabble congregated before his deserted mansion in Duke Street, and read on the door, with shouts of laughter, the bills which announced the sale of his property. Even delicate women, who had tears for highwaymen and housebreakers, breathed nothing but vengeance against him. The lampoons on him which were hawked

* Halifax MS in the British Museum.

† The Life and Death of George Lord Jeffreys; Finch's speech in Grey's Debates, March 1, 1688-9.

about the town were distinguished by an atrocity rare even in those days. Hanging would be too mild a death for him: a grave under a gibbet too respectable a resting-place: he ought to be whipped to death at the cart's tail: he ought to be tortured like an Indian: he ought to be devoured alive. The street poets portioned out all his joints with cannibal ferocity, and computed how many pounds of steaks might be cut from his well-fattened carcase. Nay, the rage of his enemies was such that, in language seldom heard in England, they proclaimed their wish that he might go to the place of wailing and gnashing of teeth, to the worm that never dies, to the fire that is never quenched. They exhorted him to hang himself in his garters, and to cut his throat with his razor. They put up horrible prayers that he might not be able to repent, that he might die the same hard-hearted, wicked Jeffreys that he had lived.* His spirit, as mean in adversity as insolent and inhuman in prosperity, sank down under the load of public abhorrence. His constitution, originally bad, and much impaired by intemperance, was completely broken by distress and anxiety. He was tormented by a cruel internal disease, which the most skilful surgeons of that age were seldom able to relieve. One solace was left to him, brandy. Even when he had causes to try and councils to attend, he had seldom gone to bed sober. Now, when he had nothing to occupy his mind save terrible recollections and terrible forebodings, he abandoned himself without reserve to his favorite vice. Many believed him to be bent on shortening his life by excess. He thought it better, they said, to go off in a drunken fit than to be hacked by Ketch, or torn limb from limb by the populace.

Once he was roused from a state of abject despondency by an agreeable sensation, speedily followed by a mortifying disappointment. A parcel had been left for him at the Tower. It appeared to be a barrel of Colchester oysters, his favorite dainties. He was greatly moved: for there are moments when those who least deserve affection are pleased to think that they inspire it. "Thank God," he exclaimed, "I have still some friends left." He opened the barrel;

* See, among many other pieces, Jeffrey's Elegy, the letter to the Lord Chancellor exposing to him the sentiments of the people, the Elegy on Dangerfield, Dangerfield's Ghost to Jeffreys, the Humble Petition of Widows and Fatherless Children in the West, the Lord Chancellor's Discovery and Confession made in the time of his sickness in the Tower, Hickeringill's Ceremonymonger; a broadside entitled "O rare show! O rare sight! O strange monster! The like not in Europe! To be seen near Tower Hill, a few doors beyond the Lion's Den."

and from among a heap of shells, out tumbled a stout halter.*

It does not appear that one of the flatterers or buffoons whom he had enriched out of the plunder of his victims, came to comfort him in the day of trouble. But he was not left in utter solitude. John Tutchin, whom he had sentenced to be flogged every fortnight for seven years, made his way to the Tower, and presented himself before the fallen oppressor. Poor Jeffreys, humbled to the dust, behaved with abject civility, and called for wine. "I am glad, sir," he said, "to see you." "And I am glad," answered the resentful Whig, "to see Your Lordship in this place." "I served my master," said Jeffreys; "I was bound in conscience to do so." "Where was your conscience," said Tutchin, "when you passed that sentence on me at Dorchester?" "It was set down in my instructions," answered Jeffreys, fawningly, "that I was to show no mercy to men like you, men of parts and courage. When I went back to court, I was reprimanded for my lenity." † Even Tutchin, acrimonious as was his nature, and great as were his wrongs, seems to have been a little mollified by the pitiable spectacle which he had at first contemplated with vindictive pleasure. He always denied the truth of the report that he was the person who sent the Colchester barrel to the Tower.

A more benevolent man, John Sharp, the excellent Dean of Norwich, forced himself to visit the prisoner. It was a painful task: but Sharp had been treated by Jeffreys, in old times, as kindly as it was in the nature of Jeffreys to treat anybody, and had once or twice been able, by patiently waiting till the storm of curses and invectives had spent itself, and by dexterously seizing the moment of good humor, to obtain for unhappy families some mitigation of their sufferings. The prisoner was surprised and pleased. "What," he said, "dare you own me now?" It was in vain, however, that the amiable divine tried to give salutary pain to that seared conscience. Jeffreys, instead of acknowledging his guilt, exclaimed vehemently against the injustice of mankind. "People call me a murderer for doing what at the time was applauded by some who are now high in public favor. They call me a drunkard because I take punch to relieve me in my agony." He would not admit that, as President of the High Commission, he had done anything

*Life and Death of George Lord Jeffreys.
†Tutchin himself gives this narrative in the Bloody Assizes.

that deserved reproach. His colleagues, he said, were the real criminals; and now they threw all the blame on him. He spoke with peculiar asperity of Sprat, who had undoubtedly been the most humane and moderate member of the board.

It soon became clear that the wicked judge was fast sinking under the weight of bodily and mental suffering. Doctor John Scott, prebendary of St. Paul's, a clergyman of great sanctity, and author of the Christian Life, a treatise once widely renowned, was summoned, probably on the recommendation of his intimate friend Sharp, to the bedside of the dying man. It was in vain, however, that Scott spoke, as Sharp had already spoken, of the hideous butcheries of Dorchester and Taunton. To the last Jeffreys continued to repeat that those who thought him cruel did not know what his orders were, that he deserved praise instead of blame, and that his clemency had drawn on him the extreme displeasure of his master.*

Disease, assisted by strong drink and by misery, did its work fast. The patient's stomach rejected all nourishment. He dwindled in a few weeks from a portly and even corpulent man to a skeleton. On the eighteenth of April he died, in the forty-first year of his age. He had been Chief Justice of the King's Bench at thirty-five, and Lord Chancellor at thirty-seven. In the whole history of the English bar there is no other instance of so rapid an elevation, or of so terrible a fall. The emaciated corpse was laid, with all privacy, next to the corpse of Monmouth, in the chapel of the Tower.†

* See the Life of Archbishop Sharp by his son. What passed between Scott and Jeffreys was related by Scott to Sir Joseph Jekyl. See Tindal's History; Echard, iii. 932. Echard's informant, who is not named, but who seems to have had good opportunities of knowing the truth, said that Jeffreys died, not as the vulgar believed, of drink, but of the stone. The distinction seems to be of little importance. It is certain that Jeffreys was grossly intemperate; and his malady was one which intemperance notoriously tends to aggravate.

† See a Full and True Account of the Death of George Lord Jeffreys, licensed on the day of his death. The wretched Le Noble was never weary of repeating that Jeffreys was poisoned by the usurper. I will give a short passage as a specimen of the calumnies of which William was the object. "Il envoya," says Pasquin, "ce fin ragout de champignons au Chancelier Jeffreys, prisonnier dans la Tour, qui les trouva du même goust, et du même assaisonnement que furent les derniers dont Agrippine regala bon-homme Claudius son époux, et que Neron appella depuis la viande des Dieux." Marforio asks: "Le Chancelier est donc mort dans la Tour?" Pasquin answers: "Il estoit trop fidèle à son Roi légitime, et trop habile dans les loix du royaume, pour échapper à l'Usurpateur qu'il ne vouloit point reconnoistre. Guillemot prit soin de faire publier que ce malheureux prisonnier estoit attaqué d'une fièvre maligne: mais, à parler franchement, il vivroit peut-estre encore, s'il n'avoit rien mangé que de la main de ses anciens cuisiniers."—Le Festin de Guillemot, 1689. Dangeau (May 7) mentions a report that Jeffreys had poisoned himself.

The fall of this man, once so great and so much dreaded, the horror with which he was regarded by all the respectable members of his own party, the manner in which the least respectable members of that party renounced fellowship with him in his distress, and threw on him the whole blame of crimes which they had encouraged him to commit, ought to have been a lesson to those intemperate friends of liberty who were clamoring for a new proscription. But it was a lesson which too many of them disregarded.

RICHARD BAXTER.

No eminent chief of a party has ever passed through many years of civil and religious dissension with more innocence than Richard Baxter. He belonged to the mildest and most temperate section of the Puritan body. He was a young man when the civil war broke out. He thought that the right was on the side of the houses, and he had no scruple about acting as chaplain to a regiment in the Parliamentary army; but his clear and somewhat skeptical understanding, and his strong sense of justice, preserved him from all excesses. He exerted himself to check the fanatical violence of the soldiery. He condemned the proceedings of the High Court of Justice. In the days of the Commonwealth he had the boldness to express, on many occasions, and once even in Cromwell's presence, love and reverence for the ancient institutions of the country. While the royal family was in exile, Baxter's life was chiefly passed at Kidderminster, in the assiduous discharge of parochial duties. He heartily concurred in the Restoration, and was sincerely desirous to bring about a union between Episcopalians and Presbyterians; for, with a liberality rare in his time, he considered questions of ecclesiastical polity as of small account when compared with the great principles of Christianity, and had never, even when prelacy was most odious to the ruling powers, joined in the outcry against bishops. The attempt to reconcile the contending factions failed. Baxter cast in his lot with his proscribed friends, refused the mitre of Hereford, quitted the parsonage of Kidderminster, and gave himself up almost wholly to study. His theological

writings, though too moderate to be pleasing to the bigots of any party, had an immense reputation. Zealous Churchmen called him a Roundhead; and many Nonconformists accused him of Erastianism and Arminianism. But the integrity of his heart, the purity of his life, the vigor of his faculties, and the extent of his attainments, were acknowledged by the best and wisest men of every persuasion. His political opinions, in spite of the oppression which he and his brethren had suffered, were moderate. He was partial to that small party which was hated by both Whigs and Tories. He could not, he said, join in cursing the Trimmers, when he remembered who it was that had blessed the peacemakers.*

WILLIAM PENN.

THE Quakers had a powerful and zealous advocate at court. Though, as a class, they mixed little with the world, and shunned politics as a pursuit dangerous to their spiritual interests, one of them, widely distinguished from the rest by station and fortune, lived in the highest circles, and had constant access to the royal ear. This was the celebrated William Penn. His father had held great naval commands, had been a commissioner of the Admiralty, had sat in Parliament, had received the honor of knighthood, and had been encouraged to expect a peerage. The son had been liberally educated, and had been designed for the profession of arms, but had, while still young, injured his prospects and disgusted his friends by joining what was then generally considered as a gang of crazy heretics. He had been sent sometimes to the Tower, and sometimes to Newgate. He had been tried at the old Bailey for preaching in defiance of the law. After a time, however, he had been reconciled to his family, and had succeeded in obtaining such powerful protection, that, while all the jails of England were filled with his brethren, he was permitted, during many years, to profess his opinions without molestation. Towards the close of the late reign he had obtained, in satisfaction of an old

* Baxter's Preface to Sir Matthew Hale's Judgment of the Nature of True Religion, 1684.

debt due to him from the crown, the grant of an immense region in North America. In this tract, then peopled only by Indian hunters, he invited his persecuted friends to settle. His colony was still in its infancy when James mounted the throne.

Between James and Penn there had long been a familiar acquaintance. The Quaker now became a courtier, and almost a favorite. He was every day summoned from the gallery into the closet, and sometimes had long audiences while peers were kept waiting in the ante-chambers. It was noised abroad that he had more real power to help and hurt than many nobles who filled high offices. He was soon surrounded by flatterers and suppliants. His house at Kensington was so ietimes thronged, at his hour of rising, by more than two hundred suitors. He paid dear, however, for this seeming prosperity. Even his own sect looked coldly on him, and requited his services with obloquy. He was loudly accused of being a papist, nay, a Jesuit. Some affirmed that he had been educated at St. Omer's, and others that he had been ordained at Rome. These calumnies, indeed, could find credit only with the undiscerning multitude; but with these calumnies were mingled accusations much better founded.*

To speak the whole truth concerning Penn is a task which requires some courage, for he is rather a mythical than an historical person. Rival nations and hostile sects have agreed in canonizing him. England is proud of his name. A great commonwealth beyond the Atlantic regards him with a reverence similar to that which the Athenians felt for Theseus, and the Romans for Quirinus. The respectable society of which he was a member honors him as an apostle. By pious men of other persuasions he is generally regarded as a bright pattern of Christian virtue. Meanwhile, admirers of a very different sort have sounded his praises. The French philosophers of the eighteenth century pardoned what they regarded as his superstitious fancies in consideration of his contempt for priests, and of his cosmopolitan benevolence, impartially extended to all races and to all

* Penn's visits to Whitehall and levees at Kensington are described with great vivacity, though in very bad Latin, by Gerard Croese. "Sumebat," he says, "rex sæpe secretum, non horarium, vero horarum plurium, in quo de variis rebus cum Penno serio sermonem conferebat, et interim differebat audire præcipuorum nobilium ordinem, qui hoc interim spatio in procœtone, in proximo, regem conventum præsto erant." Of the crowd of suitors at Penn's house, Croese says, "Vidi quandoque de hoc genere hominum non minus bis centum." His evidence as to the feeling with which Penn was regarded by his brethren is clear and full. 'Etiam Quakeri Pennum non amplius, ut ante, ita amabant ac magnifaciebant, quidam aversabantur ac fugiebant."—*Historia Quakeriana*, lib. ii., 1695.

creeds. His name has thus become, throughout all civilized countries, a synonym for probity and philanthropy.

Nor is this high reputation altogether unmerited. Penn was without doubt a man of eminent virtues. He had a strong sense of religious duty and a fervent desire to promote the happiness of mankind. On one or two points of high importance he had notions more correct than were, in his day, common even among men of enlarged minds; and, as the proprietor and legislator of a province which, being almost uninhabited when it came into his possession, afforded a clear field for moral experiments, he had the rare good fortune of being able to carry his theories into practice without any compromise, and yet without any shock to existing institutions. He will always be mentioned with honor as a founder of a colony, who did not, in his dealings with a savage people, abuse the strength derived from civilization, and as a lawgiver who, in an age of persecution, made religious liberty the corner-stone of a polity. But his writings and his life furnish abundant proofs that he was not a man of strong sense. He had no skill in reading the characters of others. His confidence in persons less virtuous than himself, led him into great errors and misfortunes. His enthusiasm for one great principle sometimes impelled him to violate other great principles which he ought to have held sacred. Nor was his integrity altogether proof against the temptations to which it was exposed in that splendid and polite, but deeply corrupted society with which he now mingled. The whole court was in a ferment with intrigues of gallantry and intrigues of ambition. The traffic in honors, places, and pardons was incessant. It was natural that a man who was daily seen at the palace, and who was known to have free access to majesty, should be frequently importuned to use his influence for purposes which a rigid morality must condemn. The integrity of Penn had stood firm against obloquy and persecution; but now, attacked by royal smiles, by female blandishments, by the insinuating eloquence and delicate flattery of veteran diplomatists and courtiers, his resolution began to give way. Titles and phrases against which he had often borne his testimony dropped occasionally from his lips and his pen. It would be well if he had been guilty of nothing worse than such compliances with the fashions of the world. Unhappily, it cannot be concealed that he bore a chief part in some transactions condemned, not

merely by the rigid code of the society to which he belonged, but by the general sense of all honest men. He afterwards solemnly protested that his hands were pure from illicit gain, and that he had never received any gratuity from those whom he had obliged, though he might easily, while his influence at court lasted, have made a hundred and twenty thousand pounds.* To this assertion full credit is due. But bribes may be offered to vanity as well as to cupidity; and it is impossible to deny that Penn was cajoled into bearing a part in some unjustifiable transactions of which others enjoyed the profits.

The first use which he made of his credit was highly commendable. He strongly represented the sufferings of the Quakers to the new king, who saw with pleasure that it was possible to grant indulgence to these quiet sectaries and to the Roman Catholics without showing similar favor to other classes which were then under persecution. A list was framed of persons against whom proceedings had been instituted for not taking the oaths, or for not going to church, and of whose loyalty certificates had been produced to the government. These persons were discharged, and orders were given that no similar proceeding should be instituted till the royal pleasure should be further signified. In this way about fifteen hundred Quakers, and a still greater number of Roman Catholics regained their liberty.†

* * * * * * * * *

The conduct of Penn was scarcely less scandalous. He was a zealous and busy Jacobite; and his new way of life was even more unfavorable than his late way of life had been to moral purity. It was hardly possible to be at once a consistent Quaker and a courtier; but it was utterly impossible to be at once a consistent Quaker and a conspirator. It is melancholy to relate that Penn, while professing to consider even defensive war as sinful, did every thing in his power to bring a foreign army into the heart of his own country. He wrote to inform James that the adherents of the Prince of Orange dreaded nothing so much as an appeal to the sword, and that, if England were now invaded from

* "Twenty thousand into my pocket, and a hundred thousand into my province."—*Penn's Letter to Popple.*

† These orders, signed by Sunderland, will be found in Sewel's History. They bear date April 18, 1685. They are written in a style singularly obscure and intricate; but I think that I have exhibited the meaning correctly. I have not been able to find any proof that any person, not a Roman Catholic or a Quaker, regained his freedom under these orders. See Neal's History of the Puritans, vol. ii. chap. ii. Gerard Croese, lib. ii. Croese estimates the number of Quakers liberated at 1,460.

France or from Ireland, the number of royalists would appear to be greater than ever. Avaux thought this letter so important, that he sent a translation of it to Louis.* A good effect, the shrewd ambassador wrote, had been produced by this and similar communications, on the mind of King James. His Majesty was at last convinced that he could recover his dominions only sword in hand. It is a curious fact that it should have been reserved for the great preacher of peace to produce this conviction in the mind of the old tyrant.† Penn's proceedings had not escaped the observation of the government. Warrants had been out against him; and he had been taken into custody; but the evidence against him had not been such as would support a charge of high treason: he had, as, with all his faults, he deserved to have, many friends in every party; he therefore soon regained his liberty, and returned to his plots. ‡

JOHN LOCKE.

JOHN LOCKE hated tyranny and persecution as a philosopher; but his intellect and his temper preserved him from the violence of a partisan. He had lived on confidential terms with Shaftesbury, and had thus incurred the displeasure of the court. Locke's prudence had, however, been such that it would have been to little purpose to bring him even before the corrupt and partial tribunals of that age. In one point, however, he was vulnerable. He was a student of

* Avaux wrote thus to Lewis on the 5th of June, 1689: "Il nous est venu des nouvelles assez considérables d' Angleterre d'Escosse. Je me donne l'honneur d'en envoyer des mémoires à vostre Majesté, tels que je les ay receus du Roy de la Grande Bretagne. Le commencement des nouvelles dattées d'Angleterre est la copie d'une lettre de M. Pen, que j'ay veue en original." The Mémoire des Nouvelles d'Angleterre et d'Escosse, which was sent with this dispatch, begins with the following sentences, which must have been part of Penn's letter: "Le Prince d'Orange commence d'estre fort dégoutté de l'humeur des Anglois; et la face des choses change bien viste, selon la nature des ins laires; et sa sante est fort mauvaise. Il y a un nuage qui commence à se former au nord des deux royaumes où le Roy a beaucoup d'amis, ce qui donne beaucoup d'inquiétude aux principaux amis du Prince d'Orange, qui, estant riches, commencent à estre persuadez que ce sera l'espee qui decidera de leur sort, ce qu'ils ont tant tache d'eviter. Ils appréhendent une invasion d'Irlande et dé France; et en ce cas le Roy aura plus d'amis que jamais."

† "Le bon effet, Sire, que ces lettres d'Escosse et d'Angleterre ont produit, est qu'elles ont enfin persuadé le Roy-d'Angleterre qu'il ne recouvrera ses estats que les armes à la main; et ce n'est pas peu de l'en avoir convaincu."

‡ Van Citters to the States General, March 1 (11), 1689. Van Citters calls Penn. "den bekenden Archquaker."

Christ Church in the University of Oxford. It was determined to drive from that celebrated college the greatest man of whom it could ever boast; but this was not easy. Locke had, at Oxford, abstained from expressing any opinion on the politics of the day. Spies had been set about him. Doctors of divinity and masters of arts had not been ashamed to perform the vilest of all offices, that of watching the lips of a companion in order to report his words to his ruin. The conversation in the hall had been purposely turned to irritating topics, to the Exclusion Bill, and to the character of the Earl of Shaftesbury, but in vain. Locke never broke out, never dissembled, but maintained such steady silence and composure as forced the tools of power to own with vexation that never man was so complete a master of his tongue and of his passions. When it was found that treachery could do nothing, arbitrary power was used. After vainly trying to inveigle Locke into a fault, the government resolved to punish him without one. Orders came from Whitehall that he should be ejected, and those orders the dean and canons made haste to obey.

Locke was travelling on the Continent for his health when he learned that he had been deprived of his home and of his bread without a trial or even a notice. The injustice with which he had been treated would have excused him if he had resorted to violent methods of redress. But he was not to be blinded by personal resentment; he augured no good from the schemes of those who had assembled at Amsterdam; and he quietly repaired to Utrecht, where, while his partners in misfortune were planning their own destruction, he employed himself in writing his celebrated letter on **Toleration.***

* Le Clerc's Life of Locke; Lord King's Life of Locke; Lord Grenville's Oxford and Locke. Locke must not be confounded with the Anabaptist Nicholas Look, whose name is spelled Locke in Grey's Confession, and who is mentioned in the Lansdowne MS., 1152, and in the Buccleuch narrative appended to Mr. Rose's dissertation. I should hardly think it necessary to make this remark, but that the similarity of the two names appears to have misled a man so well acquainted with the history of those times as Speaker Onslow. See his note on Burnet, i. 629.

ARCHIBALD, EARL OF ARGYLE.

ARGYLE hoped to find a secure asylum under the roof of one of his old servants who lived near Kilpatrick; but this hope was disappointed, and he was forced to cross the Clyde. He assumed the dress of a peasant, and pretended to be the guide of Major Fullarton, whose courageous fidelity was proof to all danger. The friends journeyed together through Renfrewshire, as far as Inchinnan. At that place the Black Cart and the White Cart, two streams which now flow through prosperous towns, and turn the wheels of many factories, but which then held their quiet course through moors and sheep-walks, mingle before they join the Clyde. The only ford by which the travellers could cross was guarded by a party of militia. Some questions were asked. Fullarton tried to draw suspicion on himself, in order that his companion might escape unnoticed; but the minds of the questioners misgave them that the guide was not the rude clown that he seemed. They laid hands on him. He broke loose and sprang into the water, but was instantly chased. He stood at bay for a short time against five assailants; but he had no arms except his pocket pistols, and they were so wet, in consequence of his plunge, that they would not go off. He was struck to the ground with a broadsword, and secured.

He owned himself to be the Earl of Argyle, probably in the hope that his great name would excite the awe and pity of those who had seized him. And, indeed, they were much moved; for they were plain Scotchmen of humble rank, and, though in arms for the crown, probably cherished a preference for the Calvinistic church government and worship, and had been accustomed to reverence their captive as the head of an illustrious house and as a champion of the Protestant religion. But, though they were evidently touched, and though some of them even wept, they were not disposed to relinquish a large reward and to incur the vengeance of an implacable government. They therefore conveyed their prisoner to Renfrew. The man who bore the chief part in the arrest was named Riddell. On this account the whole race of Riddells was, during more than a century, held in abhorrence by the great tribe of Campbell. Within living

memory, when a Riddell visited a fair in Argyleshire, he found it necessary to assume a false name.

And now commenced the brightest part of Argyle's career. His enterprise had hitherto brought on him nothing but reproach and derision. His great error was that he did not resolutely refuse to accept the name without the power of a general. Had he remained quietly at his retreat in Friesland, he would in a few years have been recalled with honor to his country, and would have been conspicuous among the ornaments and the props of constitutional monarchy. Had he conducted his expedition according to his own views, and carried with him no followers but such as were prepared implicitly to obey all his orders, he might possibly have effected something great; for what he wanted as a captain seems to have been, not courage, nor activity, nor skill, but simply authority. He should have known that of all wants this is the most fatal. Armies have triumphed under leaders who possessed no very eminent qualifications. But what army commanded by a debating club ever escaped discomfiture and disgrace?

The great calamity which had fallen on Argyle had this advantage, that it enabled him to show, by proofs not to be mistaken, what manner of man he was. From the day when he quitted Friesland to the day when his followers separated at Kilpatrick, he had never been a free agent. He had borne the responsibility of a long series of measures which his judgment disapproved. Now at length he stood alone. Captivity had restored to him the noblest kind of liberty, the liberty of governing himself in all his words and actions according to his own sense of the right and of the becoming. All at once he became as one inspired with new wisdom and virtue. His intellect seemed to be strengthened and concentrated, his moral character to be at once elevated and softened. The insolence of the conquerors spared nothing that could try the temper of a man proud of ancient nobility and of patriarchal dominion. The prisoner was dragged through Edinburgh in triumph. He walked on foot, bareheaded, up the whole length of that stately street which, overshadowed by dark and gigantic piles of stone, leads from Holyrood House to the castle. Before him marched the hangman, bearing the ghastly instrument which was to be used at the quartering block. The victorious party had not forgotten that, thirty-five years before this time, the father of Argyle had been at the head of the faction which

put Montrose to death. Before that event the houses of Graham and Campbell had borne no love to each other; and they had ever since been at deadly feud. Care was taken that the prisoner should pass through the same gate and the same streets through which Montrose had been led to the same doom. The troops who attended the procession were put under the command of Claverhouse, the fiercest and sternest of the race of Graham. When the earl reached the castle his legs were put in irons, and he was informed that he had but a few days to live. It had been determined not to bring him to trial for his recent offence, but to put him to death under the sentence pronounced against him several years before; a sentence so flagitiously unjust that the most servile and obdurate lawyers of that bad age could not speak of it without shame.

But neither the ignominious procession up the High Street, nor the near view of death, had power to disturb the gentle and majestic patience of Argyle. His fortitude was tried by a still more severe test. A paper of interrogatories was laid before him by order of the Privy Council. He replied to those questions to which he could reply without danger to any of his friends, and refused to say more. He was told that unless he returned full answers he should be put to the torture. James, who was doubtless sorry that he could not feast his own eyes with the sight of Argyle in the boots, sent down to Edinburgh positive orders that nothing should be omitted which could wring out of the traitor information against all who had been concerned in the treason. But menaces were vain. With torments and death in immediate prospect, Mac Callum More thought far less of himself than of his poor clansmen. "I was busy this day," he wrote from his cell, "treating for them, and in some hopes; but this evening orders came that I must die upon Monday or Tuesday; and I am to be put to the torture if I answer not all questions upon oath. Yet I hope God shall support me."

The torture was not inflicted. Perhaps the magnanimity of the victim had moved the conquerors to unwonted compassion. He himself remarked that at first they had been very harsh to him, but they soon began to treat him with respect and kindness. God, he said, had melted their hearts. It is certain that he did not, to save himself from the utmost cruelty of his enemies, betray any of his friends. On the last morning of his life, he wrote these words: "I

have named none to their disadvantage. I thank God He hath supported me wonderfully."

He composed his own epitaph; a short poem, full of meaning and spirit, simple and forcible in style, and not contemptible in versification. In this little piece he complained that, though his enemies had repeatedly decreed his death, his friends had been still more cruel. A comment on these expressions is to be found in a letter which he addressed to a lady residing in Holland. She had furnished him with a large sum of money for his expedition, and he thought her entitled to a full explanation of the causes which had led to his failure. He acquitted his coadjutors of treachery, but described their folly, their ignorance, and their factious perverseness, in terms which their own testimony has since proved to have been richly deserved. He afterwards doubted whether he had not used language too severe to become a dying Christian, and, in a separate paper, begged his friend to suppress what he had said of these men. "Only this I must acknowledge," he mildly added: "they were not governable."

Most of his few remaining hours were passed in devotion, and in affectionate intercourse with some members of his family. He professed no repentance on account of his last enterprise, but bewailed, with great emotion, his former compliance in spiritual things with the pleasure of the government. He had, he said, been justly punished. One who had so long been guilty of cowardice and dissimulation was not worthy to be the instrument of salvation to the State and Church; yet the cause, he frequently repeated, was the cause of God, and would assuredly triumph. "I do not," he said, "take on myself to be a prophet; but I have a strong impression on my spirit that deliverance will come very suddenly." It is not strange that some zealous Presbyterians should have laid up his saying in their hearts, and should, at a later period, have attributed it to divine inspiration.

So effectually had religious faith and hope, co-operating with natural courage and equanimity, composed his spirits, that, on the very day on which he was to die, he dined with appetite, conversed with gayety at table, and, after his last meal, lay down, as he was wont, to take a short slumber, in order that his body and mind might be in full vigor when he should mount the scaffold. At this time one of the lords of the council, who had probably been bred a Presbyterian,

and had been seduced by interest to join in oppressing the Church of which he had once been a member, came to the castle with a message from his brethren, and demanded admittance to the earl. It was answered that the earl was asleep. The privy councillor thought that this was a subterfuge, and insisted on entering. The door of the cell was softly opened, and there lay Argyle on the bed, sleeping, in his irons, the placid sleep of infancy. The conscience of the renegade smote him. He turned away sick at heart, ran out of the castle, and took refuge in the dwelling of a lady of his family who lived hard by. There he flung himself on a couch, and gave himself up to an agony of remorse and shame. His kinswoman, alarmed by his looks and groans, thought that he had been taken sick with sudden illness, and begged him to drink a cup of sack. "No, no," he said, "that will do me no good." She prayed him to tell her what had disturbed him. "I have been," he said, "in Argyle's prison. I have seen him, within an hour of eternity, sleeping as sweetly as ever man did. But as for me—"

And now the earl had risen from his bed, and had prepared himself for what was yet to be endured. He was first brought down the High street to the Council House, where he was to remain during the short interval which was still to elapse before the execution. During that interval he asked for pen and ink, and wrote to his wife. "Dear heart, God is unchangeable. He hath always been good and gracious to me; and no place alters it. Forgive me all my faults; and now comfort thyself in Him, in whom only true comfort is to be found. The Lord be with thee, bless and comfort thee, my dearest. Adieu."

It was now time to leave the Council House. The divines who attended the prisoner were not of his own persuasion; but he listened to them with civility, and exhorted them to caution their flocks against those doctrines which all Protestant Churches unite in condemning. He mounted the scaffold, where the rude old guillotine of Scotland, called the Maiden, awaited him, and addressed the people in a speech, tinctured with the peculiar phraseology of his sect, but breathing the spirit of serene piety. His enemies, he said, he forgave as he hoped to be forgiven. Only a single acrimonious expression escaped him. One of the Episcopal clergymen who attended him went to the edge of the scaffold, and called out in a loud voice, "My lord dies

a Protestant." "Yes," said the earl stepping forward, "and not only a Protestant, but with a heart-hatred of popery, of prelacy, and of all superstition." He then embraced his friends, put into their hands some tokens of remembrance for his wife and children, kneeled down, laid his head on the block, prayed for a little space, and gave the signal to the executioner. His head was fixed on the top of the Tolbooth, where the head of Montrose had formerly decayed *

RICHARD TALBOT, EARL OF TRYCONNEL.

Soon after the prorogation, this reckless faction was strengthened by an important reinforcement. Richard Talbot, Earl of Tryconnel, the fiercest and most uncompromising of all those who hated the liberties and religion of England, arrived at Court from Dublin.

Talbot was descended from an old Norman family which had been long settled in Leinster, which had there sunk into degeneracy, which had adopted the manners of the Celts, which had, like the Celts, adhered to the old religion, and which had taken part with the Celts in the rebellion of 1641. In his youth he had been one of the most noted sharpers and bullies of London. He had been introduced to Charles and James when they were exiles in Flanders, as a man fit and ready for the infamous service of assassinating the Protector. Soon after the Restoration, Talbot attempted to obtain the favor of the royal family by a service more infamous still. A plea was wanted which might justify the Duke of York in breaking that promise of marriage by which he had obtained from Anne Hyde the last proof of female affection. Such a plea Talbot, in concert with some of his dissolute companions, undertook to furnish. He affirmed that he had triumphed over the young lady's virtue, made up a long romance about the interviews with

* The authors from whom I have taken the history of Argyle's expedition are Sir Patrick Hume, who was an eye-witness of what he related, and Wodrow, who had access to materials of the greatest value, among which were the earl's own papers. Wherever there is a question of veracity between Argyle and Hume, I have no doubt that Argyle's narrative ought to be followed.

See, also, Burnet, i. 631, and the Life of Bresson, published by Dr. MacCrie.

The account of the Scotch rebellion in Clarke's Life of James the Second is a ridiculous romance, composed by a Jacobite who did not even take the trouble to look at a map of the seat of war.

which she had indulged him, and related how, in one of his secret visits to her, he had unluckily overturned the chancellor's inkstand upon a pile of papers, and how cleverly she had averted a discovery by laying the blame of the accident on her monkey. These stories, which, if they had been true, would never have passed the lips of any but the basest of mankind, were pure inventions. Talbot was soon forced to own that they were so; and he owned it without a blush. The injured lady became Duchess of York. Had her husband been a man really upright and honorable, he would have driven from his presence with indignation and contempt the wretches who had slandered her. But one of the peculiarities of James's character was, that no act, however wicked and shameful, which had been prompted by a desire to gain his favor, ever seemed to him deserving of disapprobation. Talbot continued to frequent the court, appeared daily with brazen front before the princess whose ruin he had plotted, and was installed into the lucrative post of chief pander to her husband. In no long time Whitehall was thrown into confusion by the news that Dick Talbot, as he was commonly called, had laid a plan to murder the Duke of Ormond. The bravo was sent to the Tower; but in a few days he was again swaggering about the galleries, and carrying billets backward and forward between his patron and the ugliest maids of honor. It was in vain that old and discreet councillors implored the royal brothers not to countenance this bad man, who had nothing to recommend him except his fine person and his taste in dress. Talbot was not only welcome at the palace when the bottle or the dice-box was going round, but was heard with attention on matters of business. He affected the character of an Irish patriot, and pleaded with great audacity, and sometimes with success, the cause of his countrymen whose estates had been confiscated. He took care, however, to be well paid for his services, and succeeded in acquiring, partly by the sale of his influence, partly by gambling, and partly by pimping, an estate of three thousand pounds a year; for, under an outward show of levity, profusion, improvidence, and eccentric impudence, he was, in truth, one of the most mercenary and crafty of mankind. He was now no longer young; but advancing age had made no essential change in his character and manners. He still, whenever he opened his mouth, ranted, cursed, and swore with such frantic violence that superficial observers set him down for the wildest

of libertines. The multitude was unable to conceive that a man who, even when sober, was more furious and boastful than others when they were drunk, and who seemed utterly incapable of disguising any emotion or keeping any secret, could really be a cold-hearted, far-sighted, scheming sycophant: yet such a man was Talbot. In truth, his hypocrisy was of a far higher and rarer sort than the hypocrisy which had flourished in Barebones's Parliament; for the consummate hypocrite is not he who conceals vice behind the semblance of virtue, but he who makes the vice which he has no objection to show a stalking-horse to cover darker and more profitable vice which it is for his interest to hide.

CATHARINE SEDLEY.

THIS woman was the daughter of Sir Charles Sedley, one of the most brilliant and profligate wits of the Restoration. The licentiousness of his writings is not redeemed by much grace or vivacity, but the charms of his conversation were acknowledged even by sober men who had no esteem for his character. To sit near him at the theatre, and to hear his criticisms on a new play, was regarded as a privilege.* Dryden had done him the honor to make him a principal interlocutor in the dialogue on dramatic poesy. The morals of Sedley were such as, even in that age, gave great scandal. He on one occasion, after a wild revel, exhibited himself without a shred of clothing in the balcony of a tavern near Covent Garden, and harangued the people who were passing in language so indecent and profane, that he was driven in by a shower of brickbats, was prosecuted for a misdemeanor, was sentenced to a heavy fine, and was reprimanded by the Court of King's Bench in the most cutting terms.† His daughter had inherited his abilities and his impudence. Personal charms she had none, with the exception of two brilliant eyes, the lustre of which, to men of delicate taste, seemed fierce and unfeminine. Her form was lean, her countenance haggard. Charles, though he liked her conversation, laughed at her ugliness, and said that the priests must have recommended her to his brother by way of penance. She well knew that

* Pepys, Oct. 4, 1664. † Pepys, July 1, 1663.

she was not handsome, and jested freely on her own ugliness; yet, with strange inconsistency, she loved to adorn herself magnificently and drew on herself much keen ridicule by appearing in the theatre and the ring, plastered, painted, clad in Brussels lace, glittering with diamonds, and affecting all the graces of eighteen.*

The nature of her influence over James is not easily to be explained. He was no longer young. He was a religious man; at least he was willing to make for his religion exertions and sacrifices from which the great majority of those who are called religious men would shrink. It seems strange that any attractions should have drawn him into a course of life which he must have regarded as highly criminal, and in this case none could understand where the attraction lay. Catharine herself was astonished by the violence of his passion. "It cannot be my beauty," she said, "for he must see that I have none; and it cannot be my wit, for he has not enough to know that I have any."

At the moment of the king's accession, a sense of the new responsibility which lay on him made his mind for a time peculiarly open to religious impressions. He formed and announced many good resolutions, spoke in public with great severity of the impious and licentious manners of the age, and in private assured his queen and his confessor that he would see Catharine Sedley no more. He wrote to his mistress entreating her to quit the apartments which she occupied at Whitehall, and to go to a house in St. James's Square which had been splendidly furnished for her at his expense. He at the same time promised to allow her a large pension from his privy purse. Catharine, clever, strong-minded, intrepid, and conscious of her power, refused to stir. In a few months it began to whispered that the services of Chiffinch were again employed, and that the mistress frequently passed and repassed through that private door through which Father Huddleston had borne the host to the bedside of the late king. The king's Protestant ministers had, it seems, conceived a hope that their master's infatuation for this woman might cure him of the more pernicious infatuation which impelled him to attack their religion. She had all the talents which qualified her to play on his feelings, to make game of his scruples, to set before him in a strong light the difficulties and dangers into which he was running headlong. Rochester, the champion of the Church, exerted himself to strengthen

* See Dorset's satirical lines on her

her influence. Ormond, who is popularly regarded as the personification of all that is pure and high-minded in the English Cavalier, encouraged the design. Even Lady Rochester was not ashamed to co-operate, and that in the very worst way. Her office was to direct the jealousy of the injured wife towards a young lady who was perfectly innocent. The whole court took notice of the coldness and rudeness with which the queen treated the poor girl on whom suspicion had been thrown; but the cause of her majesty's ill-humor was a mystery. For a time the intrigue went on prosperously and secretly. Catharine often told the king plainly what the Protestant lords of the council only dared to hint in the most delicate phrases. His crown, she said, was at stake; the old dotard Arundel and the blustering Tryconnel would lead him to his ruin. It is possible that her caresses might have done what the united exhortations of the Lords and the Commons, of the house of Austria, and of the Holy See, had failed to do, but for a strange mishap which changed the whole face of affairs. James, in a fit of fondness, determined to make his mistress Countess of Dorchester in her own right. Catharine saw all the peril of such a step, and declined the invidious honor. Her lover was obstinate, and himself forced the patent into her hands. She at last accepted it on one condition, which shows her confidence in her own power and in his weakness. She made him give her a solemn promise, not that he would never quit her, but that, if he did so, he would himself announce his resolution to her, and grant her one parting interview.

As soon as the news of her elevation got abroad, the whole palace was in an uproar. The warm blood of Italy boiled in the veins of the queen. Proud of her youth and of her charms, of her high rank and of her stainless chastity, she could not, without agonies of grief and rage, see herself deserted and insulted for such a rival. Rochester, perhaps, remembering how patiently, after a short struggle, Catharine of Braganza had consented to treat the mistresses of Charles with politeness, had expected that, after a little complaining and pouting, Mary of Modena would be equally submissive. It was not so. She did not even attempt to conceal from the eyes of the world the violence of her emotions. Day after day the courtiers who came to see her dine, observed that the dishes were removed untasted from the table. She suffered the tears to stream down her

cheeks unconcealed in the presence of the whole circle of courtiers and envoys. To the king she spoke with wild vehemence: "Let me go!" she cried. "You have made your woman a countess: make her a queen! Put my crown on her head! Only let me hide myself in some convent, where I may never see her more." Then, more soberly, she asked him how he reconciled his conduct to his religious professions. "You are ready," she said, "to put your kingdom to hazard for the sake of your soul, and yet you are throwing away your soul for the sake of that creature." Father Petre, on bended knees, seconded these remonstrances. It was his duty to do so; and his duty was not the less strenuously performed because it coincided with his interest. The king went on for a time sinning and repenting. In his hours of remorse his penances were severe. Mary treasured up to the end of her life, and at her death bequeathed to the convent of Chaillot, the scourge with which he had vigorously avenged her wrongs upon his own shoulders. Nothing but Catharine's absence could put an end to this struggle between an ignoble love and an ignoble superstition. James wrote, imploring and commanding her to depart. He owned that he had promised to bid her farewell in person. "But I know too well," he added, "the power which you have over me. I have not strength of mind enough to keep my resolution if I see you." He offered her a yacht to convey her with all dignity to Flanders, and threatened that if she did not go quietly she should be sent away by force. She at one time worked on his feelings by pretending to be ill. Then she assumed the airs of a martyr, and impudently proclaimed herself a sufferer for the Protestant religion. Then again she adopted the style of John Hampden. She defied the king to remove her. She would try the right with him. While the Great Charter and the Habeas Corpus Act were the law of the land, she would live where she pleased. "And Flanders," she cried; "never! I have learned one thing from my friend the Duchess of Mazarin, and that is, never to trust myself in a country where there are convents." At length she selected Ireland as the place of her exile, probably because the brother of her patron Rochester was viceroy there. After many delays she departed, leaving the victory to the queen.*

*The chief materials for the history of this intrigue are the despatches of Barillón and Bonrepaux at the beginning of the year 1686. See Barillon, Jan. 25, Feb. 4—Jan. 28—Feb. 7, Feb. 1—11, Feb. 8—18, Feb. 19—29, and Bonrepaux under

The history of this extraordinary intrigue would be imperfect if it were not added that there is still extant a religious meditation, written by the treasurer, with his own hand, on the very same day on which the intelligence of his attempt to govern his master by means of a concubine was despatched by Bonrepaux to Versailles. No composition of Ken or Leighton breathes a spirit of more fervent and exalted piety than this effusion. Hypocrisy cannot be suspected, for the paper was evidently meant only for the writer's own eye, and was not published till he had been more than a century in his grave.* So much is history stranger than fiction, and so true is it that Nature has caprices which Art dares not imitate. A dramatist would scarcely venture to bring on the stage a grave prince, in the decline of life, ready to sacrifice his crown in order to serve the interests of his religion, indefatigable in making proselytes, and yet deserting and insulting a wife who had youth and beauty for the sake of a profligate paramour who had neither. Still less, if possible, would a dramatist venture to introduce a statesman stooping to the wicked and shameful part of a procurer, and calling in his wife to aid him in that dishonorable office, yet, in his moments of leisure, retiring to his closet, and there secretly pouring out his soul to his God in penitent tears and devoted ejaculations.

WILLIAM III., MARY II., AND BISHOP BURNET.

THE place which William Henry, Prince of Orange Nassau, occupies in the history of England and of mankind, is

the first four dates; Evelyn's Diary, Jan. 19; Reresby's Memoirs; Burnet i. 682; Sheridan MS.; Chaillot MS.; Adda's Despatches, Jan. 23—Feb. 1, and Jan. 29—Feb. 8, 1686. Adda writes like a pious, but weak and ignorant man. He appears to have known nothing of James's past life.

* The meditation bears date Jan. 25—Feb. 4, 1685—6. Bonrepaux, in his despatch of the same day, says, "L'intrigue avoit été conduite par Milord Rochester et sa femme. . . . Leur projet étoit de faire gouverner le Roy d'Angleterre par la nouvelle comtesse. Ils s'étoient assurés d'elle." While Bonrepaux was writing thus, Rochester was writing as follows: "O God, teach me so to number my days that I may apply my heart unto wisdom. Teach me to number the days that I have spent in vanity and idleness, and teach me to number those which I have spent in sin and wickedness. O God, teach me to number the days of my affliction too, and to give thanks for all that is come to me from Thy hand. Teach me likewise to number the days of this world's greatness, of which I have so great a share; and teach me to look upon them as vanity and vexation of spirit."

so great that it may be desirable to portray with some minuteness the strong lineaments of his character. *

He was now in his thirty-seventh year. But both in body and in mind he was older than other men of the same age. Indeed, it might be said that he had never been young. His external appearance is almost as well known to us as to his own captains and counsellors. Sculptors, painters, and medallists exerted their utmost skill in the work of transmitting his features to posterity; and his features were such as no artist could fail to seize, and such as, once seen, could never be forgotten. His name at once calls up before us a slender and feeble frame, a lofty and ample forehead, a nose curved like the beak of an eagle, an eye rivalling that of an eagle in brightness and keenness, a thoughtful and somewhat sullen brow, a firm and somewhat peevish mouth, a cheek pale, thin, and deeply furrowed by sickness and by care. That pensive, severe, and solemn aspect could scarcely have belonged to a happy or a good-natured man. But it indicates in a manner not to be mistaken a capacity equal to the most arduous enterprises, and fortitude not to be shaken by reverses or dangers.

Nature had largely endowed William with the qualities of a great ruler, and education had developed those qualities in no common degree. With strong natural sense and rare force of will, he found himself, when first his mind began to open, a fatherless and motherless child, the chief of a great but depressed and disheartened party, and the heir to vast and indefinite pretensions, which excited the dread and aversion of the oligarchy, then supreme in the United Provinces. The common people, fondly attached during a century to his house, indicated whenever they saw him, in a manner not to be mistaken, that they regarded him as their rightful head. The able and experienced ministers of the Republic, mortal enemies of his name, came every day to pay their feigned civilities to him, and to observe the progress of his mind. The first movements of his ambition were carefully watched; every unguarded word uttered by him was noted down; nor had he near him any adviser on whose judgment reliance could be placed. He was scarcely

* The chief materials from which I have taken my description of the Prince of Orange will be found in Burnet's History, in Temple's and Gourville's Memoirs, in the Negotiations of the Counts of Estrades and Avaux, in Sir George Downing's Letters to Chancellor Clarendon, in Wagenaar's voluminous History, in Van Kamper's Karakterkunde der Vanderlandsche Geschiedenis, and, above all, in William's own confidential correspondence, of which the Duke of Portland permitted Sir James Mackintosh to take a copy.

fifteen years old when all the domestics who were attached to his interest, or who enjoyed any share of his confidence, were removed from under his roof by the jealous government. He remonstrated with energy beyond his years, but in vain. Vigilant observers saw the tears more than once rise in the eyes of the young state prisoner. His health, naturally delicate, sank for a time under the emotions which his desolate situation had produced. Such situations bewildered and unnerved the weak, but called forth all the strength of the strong. Surrounded by snares in which an ordinary youth would have perished, William learned to tread at once warily and firmly. Long before he reached manhood he knew how to keep secrets, how to baffle curiosity by dry and guarded answers, how to conceal all passions under the same show of grave tranquillity Meanwhile, he made little proficiency in fashionable or literary accomplishments. The manners of the Dutch nobility of that age wanted the grace which was found in the highest perfection among the gentlemen of France, and which, in an inferior degree, embellished the court of England; and his manners were altogether Dutch. Even his countrymen thought him blunt. To foreigners he often seemed churlish. In his intercourse with the world in general he appeared ignorant or negligent of those arts which double the value of a favor and take away the sting of a refusal. He was little interested in letters or science. The discoveries of Newton and Leibnitz, the poems of Dryden and Boileau, were unknown to him. Dramatic performances tired him; and he was glad to turn away from the stage and to talk about public affairs while Orestes was raving, or while Tartuffe was pressing Elvira's hand. He had, indeed, some talent for sarcasm, and not seldom employed, quite unconsciously, a natural rhetoric, quaint indeed, but vigorous and original. He did not, however, in the least affect the character of a wit, or of an orator. His attention had been confined to those studies which form strenuous and sagacious men of business. From a child he listened with interest when high questions of alliance, finance, and war were discussed. Of geometry he learned as much as was necessary for the construction of a ravelin or hornwork. Of languages, by the help of a memory singularly powerful, he learned as much as was necessary to enable him to comprehend and answer without assistance everything that was said to him, and every let-

ter which he received. The Dutch was his own tongue. He understood Latin, Italian and Spanish. He spoke and wrote French, English, and German, inelegantly, it is true, and inexactly, but fluently and intelligibly. No qualification could be more important to a man whose life was to be passed in organizing great alliances and in commanding armies assembled from different countries.

One class of philosophical questions had been forced on his attention, by circumstances, and seems to have interested him more than might have been expected from his general character. Among the Protestants of the United Provinces, as among the Protestants of our island, there were two great religious parties which almost exactly coincided with two great political parties. The chiefs of the municipal oligarchy were Arminians, and were commonly regarded by the multitude as little better than Papists. The Princes of Orange had generally been the patrons of the Calvinistic divinity, and owed no small part of their popularity to their zeal for the doctrines of election and final perseverance, a zeal not always enlightened by knowledge or tempered by humanity. William had been carefully instructed from a child in the theological system to which his family was attached, and regarded that system with even more than the partiality which men generally feel for an hereditary faith. He had ruminated on the great enigmas which had been discussed in the Synod of Dort, and had found in the austere and inflexible logic of the Genevese school something which suited his intellect and his temper. That example of intolerance, indeed, which some of his predecessors had set, he never imitated. For all persecution he felt a fixed aversion, which he avowed, not only where the avowal was obviously politic, but on occasions where it seemed that his interest would have been promoted by dissimulation or by silence. His theological opinions, however, were even more decided than those of his ancestors. The tenet of predestination was the keystone of his religion. He even declared that if he were to abandon that tenet, he must abandon with it all belief in a superintending Providence, and must become a mere Epicurean. Except in this single instance, all the sap of his vigorous mind was early drawn away from the speculative to the practical. The faculties which are necessary for the conduct of great affairs ripened in him at a time of life when they have scarcely begun to blossom in ordinary men. Since Octavius the world had seen no such instance

of precocious statesmanship. Skilful diplomatists were surprised to hear the weighty observations which at seventeen the prince made on public affairs, and still more surprised to see the lad, in situations in which he might have been expected to betray strong passion, preserve a composure as imperturbable as their own. At eighteen he sat among the fathers of the Commonwealth, grave, discreet, and judicious as the oldest among them. At twenty-one, in a day of gloom and terror, he was placed at the head of the administration. At twenty-three he was renowned throughout Europe as a soldier and a politician. He had put domestic factions under his feet; he was the soul of a mighty coalition; and he had contended with honor in the field against some of the greatest generals of the age.

His personal tastes were those rather of a warrior than of a statesman; but he, like his great-grandfather, the silent prince who founded the Batavian commonwealth, occupies a far higher place among statesmen than among warriors. The event of battles, indeed, is not an unfailing test of the abilities of a commander; and it would be peculiarly unjust to apply this test to William; for it was his fortune to be almost always opposed to captains who were consummate masters of their art, and to troops far superior in discipline to his own; yet there is reason to believe that he was by no means equal, as a general in the field, to some who ranked far below him in intellectual powers. To those whom he trusted he spoke on this subject with the magnanimous frankness of a man who had done great things, and who could well afford to acknowledge some deficiencies. He had never, he said, served an apprenticeship to the military profession. He had been placed, while still a boy, at the head of an army. Among his officers there had been none competent to instruct him. His own blunders and their consequences had been his only lessons. "I would give," he once exclaimed, "a good part of my estates to have served a few campaigns under the prince of Condé before I had to command against him." It is not improbable that the circumstance which prevented William from attaining any eminent dexterity in strategy may have been favorable to the general vigor of his intellect. If his battles were not those of a great tactician, they entitled him to be called a great man. No disaster could for one moment deprive him of his firmness or of the entire possession of all his faculties. His defeats were repaired with such marvellous celerity that, before his

enemies had sung the Te Deum, he was again ready for conflict; nor did his adverse fortune ever deprive him of the respect and confidence of his soldiers. That respect and confidence he owed in no small measure to his personal courage. Courage in the degree which is necessary to carry a soldier without disgrace through a campaign is possessed, or might, under proper training, be acquired, by the great majority of men; but courage like that of William is rare indeed. He was proved by every test; by war, by wounds, by painful and depressing maladies, by raging seas, by the imminent and constant risk of assassination, a risk which has shaken very strong nerves, a risk which severely tried even the adamantine fortitude of Cromwell; yet none could ever discover what that thing was which the Prince of Orange feared. His advisers could with difficulty induce him to take any precaution against the pistols and daggers of conspirators.* Old sailors were amazed at the composure which he preserved amid roaring breakers on a perilous coast. In battle his bravery made him conspicuous even among tens of thousands of brave warriors, drew forth the generous applause of hostile armies, and was never questioned even by the injustice of hostile factions. During his first campaigns he exposed himself like a man who sought for death; was always foremost in the charge and last in the retreat; fought, sword in hand, in the thickest press; and, with a musket-ball in his arm and the blood streaming over his cuirass, still stood his ground and waved his hat under the hottest fire. His friends adjured him to take more care of a life invaluable to his country; and his most illustrious antagonist, the great Condé, remarked, after the bloody day of Seneff, that the Prince of Orange had in all things borne himself like an old general, except in exposing himself like a young soldier. William denied that he was guilty of temerity. It was, he said, from a sense of duty, and on a cool calculation of what the public interest required, that he was always at the post of danger. The troops which he commanded had been little used to war, and shrank from a close encounter with the veteran soldiery

* William was earnestly entreated by his friends, after the peace of Ryswick, to speak seriously to the French ambassador about the schemes of assassination which the Jacobites of St. Germain's were constantly contriving. The cold magnanimity with which these intimations of danger were received is singularly characteristic. To Bentinck, who had sent from Paris very alarming intelligence, William merely replied at the end of a long letter of business, "Pour les assassins je ne luy en ay pas voulu parler, croiant que c'étoit ou desous de moy."—May 2-12, 1698. I keep the original orthography, if it is to be so called.

of France. It was necessary that their leader should show them how battles were to be won. And, in truth, more than one day which had seemed hopelessly lost was retrieved by the hardihood with which he rallied his broken battalions, and cut down with his own hand the cowards who set the example of flight. Sometimes, however, it seemed that he had a strange pleasure in venturing his person. It was remarked that his spirits were never so high and his manners never so gracious and easy as amid the tumult and carnage of a battle. Even in his pastimes he liked the excitement of danger. Cards, chess, and billiards gave him no pleasure. The chase was his favorite recreation; and he loved it most when it was most hazardous. His leaps were sometimes such that his boldest companions did not like to follow him. He seems even to have thought the most hardy field sports of England effeminate, and to have pined in the great park of Windsor for the game which he had been used to drive to bay in the forests of Guelders, wolves, and wild boars, and huge stags with sixteen antlers.*

The audacity of his spirit was the more remarkable because his physical organization was unusually delicate. From a child he had been weak and sickly. In the prime of manhood his complaints had been aggravated by a severe attack of small-pox. He was asthmatic and consumptive. His slender frame was shaken by a constant hoarse cough. He could not sleep unless his head was propped by several pillows, and could scarcely draw his breath in any but the purest air. Cruel headaches frequently tortured him. Exertion soon fatigued him. The physicians constantly kept up the hopes of his enemies by fixing some date beyond which, if there were anything certain in medical science, it was impossible that his broken constitution could hold out. Yet, through a life which was one long disease, the force of his mind never failed, on any great occasion, to bear up his suffering and languid body.

He was born with violent passions and quick sensibilities; but the strength of his emotions was not suspected by the world. From the multitude, his joy and his grief, his affection and his resentment, were hidden by a phlegmatic

* From Windsor he wrote to Bentinck, then ambassador at Paris, "J'ay pris avent hier un cerf dans la forest avec les chains du Pr. de Denm. et ay fait un assez jolie chasse, autant que ce vilain palis le permest."—March 20—April 1, 1698. The spelling is bad, but not worse than Napoleon's. William wrote in better humor from Loo:—"Nous avons pris deux gros cerfs, le premier dans Dorewaert, qui est un des plus gros que je sache avoir jamais pris. Il porte seize."—Oct. 25–Nov. 4, 1697.

serenity, which made him pass for the most cold-blooded of mankind. Those who brought him good news could seldom detect any sign of pleasure. Those who saw him after a defeat looked in vain for any trace of vexation. He praised and reprimanded, rewarded and punished, with the stern tranquillity of a Mohawk chief; but those who knew him well and saw him near, were aware that under all this ice a fierce fire was constantly burning. It was seldom that anger deprived him of power over himself; but when he was really enraged, the first outbreak of his passion was terrible. It was, indeed, scarcely safe to approach him. On these rare occasions, however, as soon as he regained his self-command, he made such ample reparation to those whom he had wronged, as tempted them to wish that he would go into a fury again. His affection was as impetuous as his wrath. Where he loved, he loved with the whole energy of his strong mind. When death separated him from what he loved, the few who witnessed his agonies trembled for his reason and his life. To a very small circle of intimate friends, on whose fidelity and secrecy he could absolutely depend, he was a different man from the reserved and stoical William whom the multitude supposed to be destitute of human feelings. He was kind, cordial, open, even convivial and jocose, would sit at table many hours, and would bear his full share in festive conversation. Highest in his favor stood a gentleman of his household named Bentinck, sprung from a noble Batavian race, and destined to be the founder of one of the great patrician houses of England. The fidelity of Bentinck had been tried by no common test. It was while the United Provinces were struggling for existence against the French power, that the young prince on whom all their hopes were fixed was seized by the small-pox. That disease had been fatal to many members of his family, and at first wore, in his case, a peculiarly malignant aspect. The public consternation was great. The streets of the Hague were crowded from daybreak to sunset by persons anxiously asking how his highness was. At length his complaint took a favorable turn. His escape was attributed partly to his own singular equanimity, and partly to the intrepid and indefatigable friendship of Bentinck. From the hands of Bentinck alone William took food and medicine. By Bentinck alone William was lifted from his bed and laid down in it. "Whether Bentinck slept or not while I was ill," said William to Temple, with great tenderness, "I know not; but this

I know, that, through sixteen days and nights, I never once called for anything but that Bentinck was instantly at my side." Before the faithful servant had entirely performed his task, he had himself caught the contagion. Still, however, he bore up against drowsiness and fever till his master was pronounced convalescent. Then, at length, Bentinck asked leave to go home. It was time; for his limbs would no longer support him. He was in great danger, but recovered, and, as soon as he left his bed, hastened to the army, where, during many sharp campaigns, he was ever found, as he had been in peril of a different kind, close to William's side.

Such was the origin of a friendship as warm and pure as any that ancient or modern history records. The descendants of Bentinck still preserve many letters written by William to their ancestor; and it is not too much to say, that no person who has not studied those letters can form a correct notion of the prince's character. He whom even his admirers generally accounted the most distant and frigid of men, here forgets all distinctions of rank, and pours out all his feelings with the ingenuousness of a schoolboy. He imparts without reserve secrets of the highest moment. He explains with perfect simplicity vast designs affecting all the governments of Europe. Mingled with his communications on such subjects are other communications of a very different kind, but perhaps not of a less interesting kind. All his adventures, all his personal feelings, his long run after enormous stags, his carousals on St. Hubert's Day, the growth of his plantations, the failure of his melons, the state of his stud, his wish to procure an easy pad-nag for his wife, his vexation at learning that one of his household, after ruining a girl of good family, refused to marry her, his fits of seasickness, his coughs, his headaches, his devotional moods, his gratitude for the Divine protection after a great escape, his struggles to submit himself to the Divine will after a disaster, are described with an amiable garrulity hardly to have been expected from the most discreet and sedate statesman of the age. Still more remarkable is the careless effusion of his tenderness, and the brotherly interest which he takes in his friend's domestic felicity. When an heir is born to Bentinck, "He will live, I hope," says William, "to be as good a fellow as you are; and, if I should have a son, our children will love each other, I hope, as we have done." * Through life he continues to regard the little Bentincks

* March 3, 1679.

with paternal kindness. He calls them by endearing diminutives; he takes charge of them in their father's absence, and, though vexed at being forced to refuse them any pleasure, will not suffer them to go on a hunting party, where there would be risk of a push from a stag's horn, or to sit up late at a riotous supper.* When their mother is taken ill during her husband's absence, William, in the midst of business of the highest moment, finds time to send off several expresses in one day with short notes containing intelligence of her state.† On one occasion, when he is pronounced out of danger after a severe attack, the prince breaks forth into fervent expressions of gratitude to God. "I write," he says, "with tears of joy in my eyes."‡ There is a singular charm in such letters, penned by a man whose irresistible energy and inflexible firmness extorted the respect of his enemies, whose cold and ungracious demeanor repelled the attachment of almost all his partisans, and whose mind was occupied by gigantic schemes which have changed the face of the world.

His kindness was not misplaced. Bentinck was early pronounced by Temple to be the best and truest servant that ever prince had the good fortune to possess, and continued through life to merit that honorable character. The friends were indeed made for each other. William wanted neither a guide nor a flatterer. Having a firm and just reliance on his own judgment, he was not partial to counsellors who dealt much in suggestions and objections. At the same time, he had too much discernment, and too much elevation of mind, to be gratified by sycophancy. The confidant of such a prince ought to be a man, not of inventive genius or commanding spirit, but brave and faithful, capable of executing orders punctually, of keeping secrets inviolably, of observing facts vigilantly, and of reporting them truly; and such a man was Bentinck.

William was not less fortunate in marriage than in friendship; yet his marriage had not at first promised much domestic happiness. His choice had been determined chiefly by political considerations; nor did it seem likely that any strong affection would grow up between a handsome girl of sixteen, well disposed indeed, and natu-

* "Viola en peu de mot le detail de nostre St. Hubert. Et j'ay ou soin que M Woodstoc" (Bentinck's eldest son) "n'a point esté à la chasse, bien moin au soupé, quoyqu'il fut icy. Vous pouvez pourtant croire que de n'avoir par chasse l'a un peu mortifié, mais je ne l'ay pas ausé prendre sur moy, puisque vous m'aviez dit que vous ne la souhai tiez pas." From Loo, Nov. 4, 1697.

† On the 15th of June, 1688. ‡ Sept. 6, 1679.

rally intelligent, but ignorant and simple, and a bridegroom who, though he had not completed his twenty eighth year, was in constitution older than her father, whose manner was chilling, and whose head was constantly occupied by public business or by field sports. For a time William was a negligent husband. He was, indeed, drawn away from his wife by other women, particularly by one of her ladies, Elizabeth Villiers, who, though destitute of personal attractions, and disfigured by a hideous squint, possessed talents which well fitted her to partake his cares.* He was, indeed, ashamed of his errors, and spared no pains to conceal them; but, in spite of all his precautions, Mary well knew that he was not strictly faithful to her. Spies and tale-bearers, encouraged by her father, did their best to inflame her resentment. A man of a very different character, the excellent Ken, who was her chaplain at the Hague during some months, was so much incensed by her wrongs, that he, with more zeal than discretion, threatened to reprimand her husband severely.† She, however, bore her injuries with a meekness and patience which deserved, and gradually obtained, William's esteem and gratitude. Yet there still remained one cause of estrangement. A time would probably come when the princess, who had been educated only to work embroidery, to play on the spinet, and to read the Bible and the Whole Duty of Man, would be the chief of a great monarchy, and would hold the balance of Europe, while her lord, ambitious, versed in affairs, and bent on great enterprises, would find in the British government no place marked out for him, and would hold power only from her bounty and during her pleasure. It is not strange that a man so fond of authority as William, and so conscious of a genius for command, should have strongly felt that jealousy which, during a few hours of royalty, put dissension between Guilford Dudley and the Lady Jane, and which produced a rupture still more tragical between Darnley and the Queen of Scots. The Princess of Orange had not the faintest suspicion of her husband's feelings. Her preceptor, Bishop Compton, had instructed her carefully in religion, and had especially guarded her mind against the arts of Roman Catholic divines, but had left her profoundly ignorant of the English Constitution and of her

* See Swift's account of her in the Journal to Stella.

† Henry Sidney's Journal of March 31, 1680, in Mr. Blencowe's interesting collection.

own position. She knew that her marriage vow bound her to obey her husband; and it had never occurred to her that the relation in which they stood to each other might one day be inverted. She had been nine years married before she discovered the cause of William's discontent; nor would she ever have learned it from himself. In general, his temper inclined him rather to brood over his griefs, than to give utterance to them; and in this particular case his lips were sealed by a very natural delicacy. At length a complete explanation and reconciliation were brought about by the agency of Gilbert Burnet.

The fame of Burnet has been attacked with singular malice and pertinacity. The attack began early in his life, and is still carried on with undiminished vigor, though he has now been more than a century and a quarter in his grave. He is, indeed, as fair a mark as factious animosity and petulant wit could desire. The faults of his understanding and temper lie on the surface, and cannot be missed. They were not the faults which are ordinarily considered as belonging to his country. Alone among the many Scotchmen who have raised themselves to distinction and prosperity in England, he had that character which satirists, novelists, and dramatists have agreed to ascribe to Irish adventurers. His high animal spirits, his boastfulness, his undissembled vanity, his propensity to blunder, his provoking indiscretion, his unabashed audacity, afforded inexhaustible subjects of ridicule to the Tories. Nor did his enemies omit to compliment him, sometimes with more pleasantry than delicacy, on the breadth of his shoulders, the thickness of his calves, and his success in matrimonial projects on amorous and opulent widows. Yet Burnet, though open in many respects to ridicule, and even to serious censure, was no contemptible man. His parts were quick, his industry unwearied, his reading various and most extensive. He was at once an historian, an antiquary, a theologian, a preacher, a pamphleteer, a debater, and an active political leader; and in every one of those characters made himself conspicuous among able competitors. The many spirited tracts which he wrote on passing events are now known only to the curious; but his History of his Own Times, his History of the Reformation, his exposition of the Articles, his Discourse of Pastoral Care, his Life of Hale, his Life of Wilmot, are still reprinted, nor is any good private library without them. Against such a fact as this all the efforts of de-

tractors are vain. A writer, whose voluminous works, in several branches of literature, find numerous readers a hundred and thirty years after his death, may have had great faults, but must also have had great merits; and Burnet had great merits, a fertile and vigorous mind, and a style far indeed removed from faultless purity, but always clear, often lively, and sometimes rising to solemn and fervid eloquence. In the pulpit the effect of his discourses, which were delivered without any note, was heightened by a noble figure and by pathetic action. He was often interrupted by the deep hum of his audience; and when, after preaching out the hour-glass, which in those days was part of the furniture of the pulpit, he held it up in his hand, the congregation clamorously encouraged him to go on till the sand had run off once more.* In his moral character, as in his intellect, great blemishes were more than compensated by great excellence. Though often misled by prejudice and passion, he was emphatically an honest man. Though he was not secure from the seductions of vanity, his spirit was raised high above the influence either of cupidity or of fear. His nature was kind, generous, grateful, forgiving. † His religious zeal, though steady and ardent, was in general restrained by humanity, and by a respect for the rights of conscience. Strongly attached to what he regarded as the spirit of Christianity, he looked with indifference on rites, names and forms of ecclesiastical polity, and was by no means disposed to be severe even on infidels and heretics whose lives were pure, and whose errors appeared to be the effect rather of some perversion of the understanding than of the depravity of the heart. But, like many other good men of that age, he regarded the case of the Church of Rome as an exception to all ordinary rules.

Burnet, during some years, had had a European reputation. His history of the Reformation had been received with loud applause by all Protestants, and had been felt by

* Speaker Onslow's note on Burnet, i. 596; Johnson's Life of Sprat.

† No person has contradicted Burnet more frequently or with more asperity than Dartmouth; yet Dartmouth says, "I do not think he designedly published anything he believed to be false." Even Swift has the justice to say, "After all, he was a man of generosity and good nature."—*Short Remarks on Bishop Burnet's History.*

It is usual to censure Burnet as a singularly inaccurate historian, but I believe the charge to be altogether unjust. He appears to be singularly inaccurate only because his narrative has been subjected to a scrutiny singularly severe and unfriendly. If any Whig thought it worth while to subject Reresby's Memoirs, North's Examen, Mulgrave's Account of the Revolution, or the Life of James the Second, edited by Clarke, to a similar scrutiny, it would soon appear that Burnet was far indeed from being the most inexact writer of his time.

the Roman Catholics as a severe blow. The greatest doctor that the Church of Rome has produced since the schism of the sixteenth century, Bossuet, bishop of Meaux, was engaged in framing an elaborate reply. Burnet had been honored by a vote of thanks from one of the zealous Parliaments which had sat during the excitement of the Popish Plot, and had been exhorted, in the name of the Commons of England, to continue his historical researches. He had been admitted to familiar conversation both with Charles and James, had lived on terms of close intimacy with several distinguished statesmen, particularly with Halifax, and had been the spiritual director of some persons of the highest note. He had reclaimed from atheism and from licentiousness one of the most brilliant libertines of the age, John Wilmot, earl of Rochester. Lord Stafford, the victim of Oates, had, though a Roman Catholic, been edified in his last hours by Burnet's exhortations touching those points on which all Christians agree. A few years later, a more illustrious sufferer, Lord Russell, had been accompanied by Burnet from the Tower to the scaffold in Lincoln's Inn Fields. The court had neglected no means of gaining so active and able a divine. Neither royal blandishments nor promises of valuable preferment had been spared. But Burnet, though infected in early youth by those servile doctrines which were commonly held by the clergy of that age, had become, on conviction, a Whig, and firmly adhered, through all vicissitudes, to his principles. He had, however, no part in that conspiracy which brought so much disgrace and calamity on the Whig party, and not only abhorred the murderous designs of Goodenough and Ferguson, but was of opinion that even his beloved and honored friend Russell had gone to unjustifiable lengths against the government. A time at length arrived when innocence was not a sufficient protection. Burnet, though not guilty of any legal offence, was pursued by the vengeance of the court. He retired to the Continent, and, after passing about a year in those wanderings through Switzerland, Italy, and Germany, of which he has left us an agreeable narrative, reached the Hague in the summer of 1686, and was received there with kindness and respect. He had many free conversations with the princess on politics and religion, and soon became her spiritual director and confidential adviser. William proved a much more gracious host than could have been expected; for, of all faults, officiousness and indiscretion were the most offen-

sive to him, and Burnet was allowed even by friends and admirers to be the most officious and indiscreet of mankind; but the sagacious prince perceived that this pushing, talkative divine, who was always blabbing secrets, asking impertinent questions, obtruding unasked advice, was nevertheless an upright, courageous, and able man, well acquainted with the temper and the views of British sects and factions. The fame of Burnet's eloquence and erudition was also widely spread. William was not himself a reading man. But he had now been many years at the head of the Dutch administration, in an age when the Dutch press was one of the most formidable engines by which the public mind of Europe was moved, and, though he had no taste for literary pleasures, was far too wise and too observant to be ignorant of the value of literary assistance. He was aware that a popular pamphlet might sometimes be of as much service as a victory in the field. He also felt the importance of having always near him some person well informed as to the civil and ecclesiastical polity of our island; and Burnet was eminently qualified to be of use as a living dictionary of British affairs, for his knowledge, though not always accurate, was of immense extent, and there were in England and Scotland few eminent men of any political or religious party with whom he had not conversed. He was therefore admitted to as large a share of favor and confidence as was granted to any but those who composed the very small inmost knot of the prince's private friends. When the doctor took liberties, which was not seldom the case, his patron became more than usually cold and sullen, and sometimes uttered a short, dry sarcasm, which would have struck dumb any person of ordinary assurance. In spite of such occurrences, however, the amity between this singular pair continued, with some temporary interruptions, till it was dissolved by death. Indeed, it was not easy to wound Burnet's feelings. His self-complacency, his animal spirits, and his want of tact were such that, though he frequently gave offence, he never took it.

All the peculiarities of his character fitted him to be the peace-maker between William and Mary. Where persons who ought to esteem and love each other are kept asunder, as often happens, by some cause which three words of frank explanation would remove, they are fortunate if they possess an indiscreet friend who blurts out the whole truth. Burnet plainly told the princess what the feeling was which preyed

upon her husband's mind. She learned for the first time, with no small astonishment, that when she became Queen of England William would not share her throne. She warmly declared that there was no proof of conjugal submission and affection which she was not ready to give. Burnet, with many apologies, and with solemn protestations that no human being had put words into his mouth, informed her that the remedy was in her own hands. She might easily, when the crown devolved on her, induce her Parliament not only to give the regal title to her husband, but even to transfer to him by a legislative act the administration of the government. "But," he added, "your royal highness ought to consider well before you announce any such resolution; for it is a resolution which, having once been announced, cannot safely or easily be retracted." "I want no time for consideration," answered Mary. "It is enough that I have an opportunity of showing my regard for the prince. Tell him what I say; and bring him to me, that he may hear it from my own lips." Burnet went in quest of William; but William was many miles off after a stag. It was not till the next day that the decisive interview took place. "I did not know till yesterday," said Mary, "that there was such a difference between the laws of England and the laws of God. But I now promise you that you shall always bear rule; and, in return, I ask only this, that, as I shall observe the precept which enjoins wives to obey their husbands, you will observe that which enjoins husbands to love their wives." Her generous affection completely gained the heart of William. From that time till the sad day when he was carried away in fits from her dying bed, there was entire friendship and confidence between them. Many of her letters to him are extant, and they contain abundant evidence that this man, unamiable as he was in the eyes of the multitude, had succeeded in inspiring a beautiful and virtuous woman, born his superior, with a passion fond even to idolatry.

The service which Burnet had rendered to his country was of high moment. A time had arrived at which it was important to the public safety that there should be entire concord between the prince and the princess.

JOHN DRYDEN.

DRYDEN was now approaching the decline of life. After many successes and many failures, he had at length attained, by general consent, the first place among living English poets. His claims on the gratitude of James were superior to those of any other man of letters in the kingdom. But James cared little for verses and much for money. From the day of his accession he set himself to make small economical reforms, such as bring on a government the reproach of meanness without producing any perceptible relief to the finances. One of the victims of his injudicious parsimony was the poet laureate. Orders were given that, in the new patent which the demise of the crown made necessary, the annual butt of sack originally granted to Jonson, and continued to Jonson's successors, should be omitted.* This was the only notice which the king, during the first year of his reign, deigned to bestow on the mighty satirist who, in the very crisis of the great struggle of the Exclusion Bill, had spread terror through the Whig ranks. Dryden was poor and impatient of poverty. He knew little and cared little about religion. If any sentiment was deeply fixed in him, that sentiment was an aversion to priests of all persuasions, Levites, augurs, muftis, Roman Catholic divines, Presbyterian divines, divines of the Church of England. He was not naturally a man of high spirit; and his pursuits had been by no means such as were likely to give elevation or delicacy to his mind. He had, during many years, earned his daily bread by pandering to the vicious taste of the pit, and by grossly flattering rich and noble patrons. Self-respect and a fine sense of the becoming were not to be expected from one who had led a life of mendicancy and adulation. Finding that, if he continued to call himself a Protestant, his services would be overlooked, he declared himself a Papist. The king's parsimony instantly relaxed. Dryden was gratified with a pension of a hundred pounds a year, and was employed to defend his new religion both in prose and verse.

*This fact, which escaped the minute researches of Malone, appears from the Treasury Letter Book of 1685.

Two eminent men, Samuel Johnson and Walter Scott, have done their best to persuade themselves and others that this memorable conversion was sincere. It was natural that they should be desirous to remove a disgraceful stain from the memory of one whose genius they justly admired, and with whose political feelings they strongly sympathized; but the impartial historian must with regret pronounce a very different judgment. There will always be a strong presumption against the sincerity of a conversion by which the convert is directly a gainer. In the case of Dryden there is nothing to countervail this presumption. His theological writings abundantly prove that he had never sought with diligence and anxiety to learn the truth, and that his knowledge both of the Church which he quitted and of the Church which he entered was of the most superficial kind. Nor was his subsequent conduct that of a man whom a strong sense of duty had constrained to take a step of awful importance. Had he been such a man, the same conviction which had led him to join the Church of Rome would surely have prevented him from violating grossly and habitually rules which that Church, in common with every other Christian society, recognizes as binding. There would have been a marked distinction between his earlier and his later compositions. He would have looked back with remorse on a literary life of near thirty years, during which his rare powers of diction and versification had been systematically employed in spreading moral corruption. Not a line tending to make virtue contemptible, or to inflame licentious desire, would thenceforward have proceeded from his pen. The truth unhappily is, that the dramas which he wrote after his pretended conversion, are in no respect less impure or profane than those of his youth. Even when he professed to translate, he constantly wandered from his originals in search of images which, if he had found them in his originals, he ought to have shunned. What was bad became worse in his versions. What was innocent contracted a taint from passing through his mind. He made the grossest satires of Juvenal more gross, interpolated loose descriptions in the tales of Boccaccio, and polluted the sweet and limpid poetry of the Georgics with filth which would have moved the loathing of Virgil.

THE DUCHESS OF MARLBOROUGH.

THE name of this celebrated favorite was Sarah Jennings. Her eldest sister, Frances, had been distinguished by beauty and levity even among the crowd of beautiful faces and light characters which adorned and disgraced Whitehall during the wild carnival of the Restoration. On one occasion Frances dressed herself like an orange girl, and cried fruit about the streets.* Sober people predicted that a girl of so little discretion and delicacy would not easily find a husband. She was, however, twice married, and was now the wife of Tyrconnel. Sarah, less regularly beautiful, was perhaps more attractive. Her face was expressive; her form wanted no feminine charm; and the profusion of her fine hair, not yet disguised by powder, according to that barbarous fashion which she lived to see introduced, was the delight of numerous admirers. Among the gallants who sued for her favor, Churchill, young, handsome, graceful, insinuating, eloquent, and brave, obtained the preference. He must have been enamored indeed; for he had little property except the annuity which he had bought with the infamous wages bestowed on him by the Duchess of Cleveland; he was insatiable of riches; Sarah was poor; and a plain girl with a large fortune was proposed to him. His love, after a struggle, prevailed over his avarice; marriage only strengthened his passion; and, to the last hour of his life, Sarah enjoyed the pleasure and distinction of being the one human being who was able to mislead that far-sighted and sure-footed judgment, who was fervently loved by that cold heart, and who was servilely feared by that intrepid spirit.

In a worldly sense, the fidelity of Churchill's love was amply rewarded. His bride, though slenderly portioned, brought with her a dowry, which, judiciously employed, made him at length a duke of England, a sovereign prince of the empire, the captain-general of a great coalition, the arbiter between mighty princes, and, what he valued more, the wealthiest subject in Europe. She had been brought up from childhood with the Princess Anne, and a close friendship had arisen between the girls. In character they resembled each other very little. Anne was slow and taciturn.

* Grammont's Memoirs; Pepys' Diary, Feb. 21, 1684-5.

To those whom she loved she was meek. The form which her anger assumed was sullenness. She had a strong sense of religion, and was attached, even with bigotry, to the rites and government of the Church of England. Sarah was lively and voluble, domineered over those whom she regarded with most kindness, and, when she was offended, vented her rage in tears and tempestuous reproaches. To sanctity she made no pretence, and, indeed, narrowly escaped the imputation of irreligion. She was not yet what she became when one class of vices had been fully developed in her by prosperity, and another by adversity, when her brain had been turned by success and flattery, when her heart had been ulcerated by disasters and mortifications. She lived to be that most odious and miserable of human beings, an ancient crone at war with her whole kind, at war with her own children and grandchildren, great indeed and rich, but valuing greatness and riches chiefly because they enabled her to brave public opinion, and to indulge without restraint her hatred to the living and the dead. In the reign of James she was regarded as nothing worse than a fine, high-spirited young woman, who could now and then be cross and arbitrary, but whose flaws of temper might well be pardoned in consideration of her charms.

It is a common observation, that differences of taste, understanding, and disposition, are no impediments to friendship, and that the closest intimacies often exist between minds each of which supplies what is wanting to the other. Lady Churchill was loved and even worshipped by Anne. The princess could not live apart from the object of her romantic fondness. She married, and was a faithful and even an affectionate wife; but Prince George, a dull man, whose chief pleasures were derived from his dinner and his bottle acquired over her no influence comparable to that exercised by her female friend, and soon gave himself up with stupid patience to the dominion of that vehement and commanding spirit by which his wife was governed. Children were born to the royal pair, and Anne was by no means without the feelings of a mother; but the tenderness which she felt for her offspring was languid when compared with her devotion to the companion of her early years. At length the princess became impatient of the restraint which etiquette imposed on her. She could not bear to hear the words Madam and Royal Highness from the lips of one who was more to her than a sister. Such words were indeed necessary in the gal-

lery or the drawing-room, but they were disused in the closet. Anne was Mrs. Morley; Lady Churchill was Mrs. Freeman; and under these childish names was carried on, during twenty years, a correspondence on which at last the fate of administrations and dynasties depended. But as yet Anne had no political power and little patronage. Her friend attended her as first lady of the bed-chamber, with a salary of only four hundred pounds a year. There is reason, however, to believe that, even at this time, Churchill was able to gratify his ruling passion by means of his wife's influence. The princess, though her income was large and her tastes simple, contracted debts which her father, not without some murmurs, discharged; and it was rumored, that her embarrassments had been caused by her prodigal bounty to her favorite.*

At length the time had arrived when this singular friendship was to exercise a great influence on public affairs. What part Anne would take in the contest which distracted England was matter of deep anxiety. Filial duty was on one side. The interests of the religion to which she was sincerely attached were on the other. A less inert nature might well have remained long in suspense when drawn in opposite directions by motives so strong and so respectable. But the influence of the Churchills decided the question, and their patroness became an important member of that extensive league of which the Prince of Orange was the head.

AUBREY DE VERE, EARL OF OXFORD.

THE noblest subject in England, and, indeed, as Englishmen loved to say, the noblest subject in Europe, was Aubrey de Vere, twentieth and last of the old Earls of Oxford. He derived his title through an uninterrupted male descent from a time when the families of Howard and Seymour were still obscure, when the Nevilles and Percies enjoyed only a provincial celebrity, and when even the great name of Plantagenet had not yet been heard in Eng-

* It would be endless to recount all the books from which I have formed my estimate of the duchess's character. Her own letters, her own vindication, and the replies which it called forth, have been my chief materials.

land. One chief of the house of De Vere had held high command at Hastings; another had marched, with Godfrey and Tancred, over heaps of slaughtered Moslems, to the sepulchre of Christ. The first earl of Oxford had been minister of Henry Beauclerc. The third earl had been conspicuous among the lords who extorted the Great Charter from John. The seventh earl had fought bravely at Cressy and Poictiers. The thirteenth earl had, through many vicissitudes of fortune, been the chief of the party of the Red Rose, and had led the van on the decisive day of Bosworth. The seventeenth earl had shone at the court of Elizabeth, and had won for himself an honorable place among the early masters of English poetry. The nineteenth earl had fallen in arms for the Protestant religion and for the liberties of Europe under the walls of Maestricht. His son Aubrey, in whom closed the longest and most illustrious line of nobles that England had seen, a man of inoffensive temper and courtly manners, was lord lieutenant of Essex, and colonel of the Blues. His nature was not factious, and his interest inclined him to avoid a rupture with the court; for his estate was encumbered, and his military command lucrative. He was summoned to the royal closet, and an explicit declaration of his intentions was demanded from him. "Sir," answered Oxford, "I will stand by your majesty against all enemies to the last drop of my blood. But this is matter of conscience, and I cannot comply." He was instantly deprived of his lieutenancy and of his regiment.*

CHARLES TALBOT, EARL OF SHREWSBURY.

INFERIOR in rank and splendor to the house of De Vere, but to the house of De Vere alone, was the House of Talbot. Ever since the reign of Edward the Third, the Talbots had sat among the peers of the realm. The earldom of Shrewsbury had been bestowed, in the fifteenth century, on

* Halstead's Succinct Genealogy of the Family of Vere, 1685; Collins's Historical Collections. See in the Lords' Journals, and in Jones's reports, the proceedings respecting the earldom of Oxford, in March and April, 1625-6. The exordium of the speech of Lord Chief Justice Crewe is among the finest specimens of the ancient English eloquence. Citters, Feb. 7-17, 1688.

John Talbot, the antagonist of the Maid of Orleans. He had been long remembered by his countrymen with tenderness and reverence as one of the most illustrious of those warriors who had striven to erect a great English empire on the continent of Europe. The stubborn courage which he had shown in the midst of disasters had made him an object of interest greater than more fortunate captains had inspired, and his death had furnished a singularly touching scene to our early stage. His posterity had, during two centuries, flourished in great honor. The head of the family at the time of the Restoration was Francis, the eleventh earl, a Roman Catholic. His death had been attended by circumstances such as, even in those licentious times which immediately followed the downfall of the Puritan tyranny, had moved men to horror and pity. The Duke of Buckingham, in the course of his vagrant amours, was for a moment attracted by the Countess of Shrewsbury. She was easily won. Her lord challenged the gallant, and fell. Some said that the abandoned woman witnessed the combat in man's attire, and others that she clasped her victorious lover to her bosom while his shirt was still dripping with the blood of her husband. The honors of the murdered man descended to his infant son Charles. As the orphan grew up to man's estate, it was generally acknowledged that of the young nobility of England none had been so richly gifted by nature. His person was pleasing, his temper singularly sweet, his parts such as, if he had been born in an humble rank, might well have raised him to the height of civil greatness. All these advantages he had so improved, that, before he was of age, he was allowed to be one of the finest gentlemen and finest scholars of his time. His learning is proved by notes which are still extant in his handwriting on books in almost every department of literature. He spoke French like a gentleman of Louis' bed-chamber, and Italian like a citizen of Florence. It was impossible that a youth of such parts should not be anxious to understand the grounds on which his family had refused to conform to the religion of the state. He studied the disputed points closely, submitted his doubts to priests of his own faith, laid their answers before Tillotson, weighed the arguments on both sides long and attentively, and, after an investigation which occupied two years, declared himself a Protestant. The Church of England welcomed the illustrious convert with delight. His popularity was great, and became greater

when it was known that royal solicitations and promises had been vainly employed to seduce him back to the superstition which he had abjured. The character of the young earl did not, however, develop itself in a manner quite satisfactory to those who had borne the chief part in his conversion. His morals by no means escaped the contagion of fashionable libertinism. In truth, the shock which had overturned his early prejudices had at the same time unfixed all his opinions, and left him to the unchecked guidance of his feelings; but, though his principles were unsteady, his impulses were so generous, his temper so bland, his manners so gracious and easy, that it was impossible not to love him. He was early called the King of Hearts, and never, through a long, eventful, and checkered life, lost his right to that name.*

Shrewsbury was lord lieutenant of Staffordshire, and colonel of one of the regiments of horse which had been raised in consequence of the western insurrection. He now refused to act under the board of regulators, and was deprived of both his commissions.

CHARLES SACKVILLE, EARL OF DORSET.

None of the English nobles enjoyed a larger measure of public favor than Charles Sackville, earl of Dorset. He was, indeed, a remarkable man. In his youth he had been one of the most notorious libertines of the wild time which followed the Restoration. He had been the terror of the city watch, had passed many nights in the round house, and had at least once occupied a cell in Newgate. His passion for Betty Morrice and for Nell Gwynn, who always called him her Charles the First, had given no small amusement and scandal to the town. Yet, in the midst of follies and vices, his courageous spirit, his fine understanding, and his natural goodness of heart, had been conspicuous. Men said that the excesses in which he indulged were common between him and the whole race of gay young Cavaliers, but that his

* Coxe's Shrewsbury Correspondence; Mackay's Memoirs; Life of Charles, Duke of Shrewsbury, 1718; Burnet, i. 762; Birch's Life of Tillotson, where the reader will find a letter from Tillotson to Shrewsbury, which seems to me a model of serious, friendly, and gentlemanlike reproof.

sympathy with human suffering and the generosity with which he made reparation to those whom his freaks had injured, were all his own. His associates were astonished by the distinction which the public made between him and them. "He may do what he chooses," said Wilmot; "he is never in the wrong." The judgment of the world became still more favorable to Dorset when he had been sobered by time and marriage. His graceful manners, his brilliant conversation, his soft heart, his open hand, were universally praised. No day passed, it was said, in which some distressed family had not reason to bless his name. And yet, with all his good nature, such was the keenness of his wit, that scoffers whom all the town feared, stood in craven fear of the sarcasm of Dorset. All political parties esteemed and caressed him; but politics were not much to his taste. Had he been driven by necessity to exert himself, he would probably have risen to the highest posts in the state; but he was born to rank so high and wealth so ample, that many of the motives which impel men to engage in public affairs were wanting in him. He took just so much part in parliamentary and diplomatic business as sufficed to show that he wanted nothing but inclination to rival Danby and Sunderland, and turned away to pursuits which pleased him better. Like many other men who, with great natural abilities, are constitutionally and habitually indolent, he became an intellectual voluptuary, and a master of all those pleasing branches of knowledge which can be acquired without severe application. He was allowed to be the best judge of painting, of sculpture, of architecture, of acting, that the court could show. On questions of polite learning, his decisions were regarded at all the coffee-houses as without appeal. More than one clever play which had failed on the first representation was supported by his single authority against the whole clamor of the pit, and came forth successful from the second trial. The delicacy of his taste in French composition was extolled by Saint Evremond and La Fontaine. Such a patron of letters England had never seen. His bounty was bestowed with equal judgment and liberality, and was confined to no sect or faction. Men of genius, estranged from each other by literary jealousy or by difference of political opinion, joined in acknowledging his impartial kindness. Dryden owned that he had been saved from ruin by Dorset's princely generosity. Yet Montague and Prior, who had keenly

satirized Dryden, were introduced by Dorset into public life; and the best comedy of Dryden's mortal enemy, Shadwell, was written at Dorset's country seat. The munificent earl might, if such had been his wish, have been the rival of those of whom he was content to be the benefactor; for the verses which he occasionally composed, unstudied as they are, exhibit the traces of a genius which, assiduously cultivated, would have produced something great. In the small volume of his works may be found songs which have the easy vigor of Suckling, and little satires which sparkle with wit as splendid as that of Butler.*

WILLIAM WILLIAMS, SOLICITOR GENERAL.

No barrister living had opposed the court with more virulence than William Williams. He had distinguished himself in the late reign as a Whig and an Exclusionist. When faction was at the height, he had been chosen speaker of the House of Commons. After the prorogation of the Oxford Parliament, he had commonly been counsel for the most noisy demagogues who had been accused of sedition. He was allowed to possess considerable parts and knowledge. His chief faults were supposed to be rashness and party spirit. It was not yet suspected that he had faults compared with which rashness and party spirit might well pass for virtues. The government sought occasion against him, and easily found it. He had published, by order of the House of Commons, a narrative which Dangerfield had written. This narrative, if published by a private man, would undoubtedly have been a seditious libel. A criminal information was filed in the King's Bench against Williams: he pleaded the privileges of Parliament in vain; he was con-

* Pepys's Diary; Prior's dedication of his poem to the Duke of Dorset; Dryden's Essay on Satire, and Dedication of the Essay on Dramatic Poesy. The affection of Dorset for his wife, and his strict fidelity to her, are mentioned with great contempt by that profligate coxcomb Sir George Etherege, in his letters from Ratisbon, Dec. 9-19, 1687, and Jan. 16-26, 1688; Shadwell's Dedication of the Squire of Alsatia; Burnet, i. 264; Mackay's Characters. Some parts of Dorset's character are well touched in this epitaph, written by Pope:—

"Yet soft his nature, though severe his lay;"

and again:—

"Bless'd courtier, who could king and country please,
Yet sacred keep his friendships and his ease."

victed, and sentenced to a fine of ten thousand pounds. A large part of this sum he actually paid; for the rest, he gave a bond. The Earl of Peterborough, who had been injuriously mentioned in Dangerfield's narrative, was encouraged by the success of the criminal information, to bring a civil action, and to demand large damages. Williams was driven to extremity. At this juncture a way of escape presented itself. It was, indeed, a way which, to a man of strong principles or high spirit, would have been more dreadful than beggary, imprisonment, or death. He might sell himself to that government of which he had been the enemy and the victim. He might offer to go on the forlorn hope in every assault on those liberties and on that religion for which he had professed an inordinate zeal. He might expiate his Whiggism by performing services from which bigotted Tories, stained with the blood of Russell and Sidney, shrank in horror. The bargain was struck. The debt still due to the crown was remitted. Peterborough was induced, by royal mediation, to compromise his action. Sawyer was dismissed. Powis became attorney general. Williams was made solicitor, received the honor of knighthood, and was soon a favorite. Though in rank he was only the second law officer of the crown, his abilities, learning, and energy were such that he completely threw his superior into the shade.*

HENRY SIDNEY, BROTHER OF ALGERNON.

It is remarkable that both Edward Russell and Henry Sidney had been in the household of James, that both had, partly on public and partly on private grounds, become his enemies, and they both had, to avenge the blood of near kinsmen who had, in the same year, fallen victims to his implacable severity. Here the resemblance ends. Russell, with considerable abilities, was proud, acrimonious, restless, and violent. Sidney, with a sweet temper and winning

* London Gazette, Dec. 15, 1687. See the proceedings against Williams in the Collection of State Trials. "Ha hecho," says Ronquillo, "grande susto el haber nombrado el abogado Williams, que fue el orador y el mas arrabiado de toda la cassa des comunes en los ultimos terribles parlamentos del Rey difunto."—Nov. 27—Dec. 7, 1687.

manners, seemed to be deficient in capacity and knowledge, and to be sunk in voluptuousness and indolence. His face and form were eminently handsome. In his youth he had been the terror of husbands; and even now, at near fifty, he was the favorite of women and the envy of younger men. He had formerly resided at the Hague in a public character, and had then succeeded in obtaining a large share of William's confidence. Many wondered at this; for it seemed that between the most austere of statesmen and the most dissolute of idlers there could be nothing in common. Swift, many years later, could not be convinced that one whom he had known only as an illiterate and frivolous old rake could really have played a great part in a great revolution. Yet a less acute observer than Swift might have been aware that there is a certain tact, resembling an instinct, which is often wanting to great orators and philosophers, and which is often found in persons who, if judged by their conversation or by their writings, would be pronounced simpletons. Indeed, when a man possesses this tact, it is in some sense an advantage to him that he is destitute of those more showy talents which would make him an object of admiration, of envy, and of fear. Sidney was a remarkable instance of this truth. Incapable, ignorant, and dissipated as he seemed to be, he understood, or rather felt, with whom it was necessary to be reserved, and with whom he might safely venture to be communicative. The consequence was, that he did what Mordaunt, with all his vivacity and invention, or Burnet, with all his multifarious knowledge and fluid elocution, never could have done. *

SCHOMBERG.

The prince had already fixed upon a general well qualified to be second in command. This was indeed no light matter. A random shot or the dagger of an assassin might in a moment leave the expedition without a head. It was necessary that a successor should be ready to fill the vacant place; yet it was impossible to make choice of any English-

* Sidney's Diary and Correspondence, edited by Mr. Blencowe; Mackay's Memoirs with Swift's Note; Burnet, i. 763.

man without giving offence either to the Whigs or to the Tories; nor had any Englishman then living shown that he possessed the military skill necessary for the conduct of a campaign. On the other hand, it was not easy to assign pre-eminence to a foreigner without wounding the national sensibility of the haughty islanders. One man there was, and only one in Europe, to whom no objection could be found, Frederic, count of Schomberg, a German, sprung from a noble house of the Palatinate. He was generally esteemed the greatest living master of the art of war. His rectitude and piety, tried by strong temptations and never found wanting, commanded general respect and confidence. Though a Protestant, he had been, during many years, in the service of Louis, and had, in spite of the ill offices of the Jesuits, extorted from his employer, by a series of great actions, the staff of a marshal of France. When persecution began to rage, the brave veteran steadfastly refused to purchase the royal favor by apostasy, resigned, without one murmur, all his honors and commands, quitted his adopted country forever, and took refuge at the court of Berlin. He had passed his seventieth year; but both his mind and his body were still in full vigor. He had been in England, and was much loved and honored there. He had, indeed, a recommendation of which very few foreigners could then boast; for he spoke our language, not only intelligibly, but with grace and purity. He was, with the consent of the Elector of Brandenburg, and with the warm approbation of the chiefs of the English parties, appointed William's lieutenant.*

JOHN LORD LOVELACE.

Men of higher consequence had already set out from different parts of the country for Exeter. The first of these was John Lord Lovelace, distinguished by his taste, by his magnificence, and by the audacious and intemperate vehemence of his Whiggism. He had been five or six times arrested for political offences. The last crime laid to his charge was, that he had contemptuously denied the validity

* Abrégé de la Vie de Frédéric Duc de Schomberg, 1690; Sidney to William June 30, 1688; Burnet, i. 677.

of a warrant signed by a Roman Catholic justice of the peace. He had been brought before the Privy Council and strictly examined, but to little purpose. He resolutely refused to criminate himself; and the evidence against him was insufficient. He was dismissed; but, before he retired, James exclaimed, in great heat, "My lord, this is not the first trick that you have played me." "Sir," answered Lovelace, with undaunted spirit, "I never played a trick to your majesty, or to any other person. Whoever has accused me to your majesty of playing tricks, is a liar." Lovelace had subsequently been admitted into the confidence of those who planned the Revolution.* His mansion, built by his ancestors out of the spoils of Spanish galleons from the Indies, rose on the ruins of a house of Our Lady in that beautiful valley through which the Thames, not yet defiled by the precincts of a great capital, nor rising and failing with the flow and ebb of the sea, rolls under woods of beech round the gentle hills of Berkshire. Beneath the stately saloon, adorned by Italian pencils, was a subterraneous vault, in which the bones of ancient monks had sometimes been found. In this dark chamber some zealous and daring opponents of the government had held many midnight conferences during that anxious time when England was impatiently expecting the Protestant wind.† The season for action had now arrived. Lovelace, with seventy followers, well armed and mounted, quitted his dwelling, and directed his course westward. He reached Gloucestershire without difficulty. But Beaufort, who governed that county, was exerting all his great authority and influence in support of the crown. The militia had been called out. A strong party had been posted at Cirencester. When Lovelace arrived there, he was informed that he could not be suffered to pass. It was necessary for him either to relinquish his undertaking, or to fight his way through. He resolved to force a passage; and his friends and tenants stood gallantly by him. A sharp conflict took place. The militia lost an officer and six or seven men; but at length the followers of Lovelace were overpowered; he was made a prisoner, and sent to Gloucester Castle.‡

* Johnstone, Feb. 27, 1688; Citters of the same date.
† Lysons, Magna Britannia, Berkshire.
‡ London Gazette, Nov. 15, 1688; Luttrell's Diary.

ANTONINE, COUNT OF LAUZUN.

It was not very easy to find an Englishman of rank and honor who would undertake to place the heir apparent of the English crown in the hands of the king of France. In these circumstances, James bethought him of a French nobleman who then resided in London, Antonine, count of Lauzun. Of this man it has been said that his life was stranger than the dreams of other people. Early in life he had been the intimate associate of Louis, and had been encouraged to expect the highest employments under the French crown. Then his fortunes had undergone an eclipse. Louis had driven from him the friend of his youth with bitter reproaches, and had, it was said, scarcely refrained from adding blows. The fallen favorite had been sent prisoner to a fortress; but he had emerged from his confinement, had again enjoyed the smiles of his master, and had gained the heart of one of the greatest ladies in Europe, Anna Maria, daughter of Gaston, Duke of Orleans, granddaughter of King Henry the Fourth, and heiress of the immense domains of the house of Montpensier. The lovers were bent on marriage. The royal consent was obtained. During a few hours, Lauzun was regarded by the court as an adopted member of the house of Bourbon. The portion which the princess brought with her might well have been an object of competition to sovereigns: three great dukedoms, an independent principality, with its own mint and with its own tribunals, and an income greatly exceeding the whole revenue of the kingdom of Scotland. But this splendid prospect had been overcast. The match had been broken off. The aspiring suitor had been, during many years, shut up in an Alpine castle. At length Louis relented. Lauzun was forbidden to appear in the royal presence, but was allowed to enjoy liberty at a distance from the court. He visited England, and was well received at the palace of James and in the fashionable circles of London; for in that age the gentlemen of France were regarded throughout Europe as models of grace; and many chevaliers and viscounts, who had never been admitted to the interior circle at Versailles, found themselves objects of general curiosity and admiration at Whitehall. Lauzun was in every respect

the man for the present emergency. He had courage and a sense of honor, had been accustomed to eccentric adventures, and, with the keen observation and ironical pleasantry of a finished man of the world, had a strong propensity to knight errantry. All his national feelings and all his personal interests impelled him to undertake the adventure from which the most devoted subjects of the English crown seemed to shrink. As the guardian, at a perilous crisis, of the Queen of Great Britain and of the Prince of Wales, he might return with honor to his native land; he might once more be admitted to see Louis dress and dine, and might, after so many vicissitudes, recommence, in the decline of life, the strangely fascinating chase of royal favor.

THE FIRST MINISTRY OF WILLIAM III.

THE internal government of England could be carried on only by the advice and agency of English ministers. Those ministers William selected in such a manner as showed that he was determined not to proscribe any set of men who were willing to support his throne. On the day after the crown had been presented to him in the Banqueting House, the Privy Council was sworn in. Most of the Councillors were Whigs; but the names of several eminent Tories appeared in the list.* The four highest offices in the state were assigned to four noblemen, the representatives of four classes of politicians.

In practical ability and official experience Danby had no superior among his contemporaries. To the gratitude of the new Sovereigns he had a strong claim; for it was by his dexterity that their marriage had been brought about in spite of difficulties which had seemed insuperable. The enmity which he had always borne to France, was a scarcely less powerful recommendation. He had signed the invitation of the thirtieth of June, had excited and directed the northern insurrection, and had, in the Convention, exerted all his influence and eloquence in opposition to the scheme of Regency. Yet the Whigs regarded him

* London Gazette, Feb. 18, 1688-9.

with unconquerable distrust and aversion. They could not forget that he had, in evil days, been the first minister of the state, the head of the Cavaliers, the champion of the prerogative, the persecutor of dissenters. Even in becoming a rebel, he had not ceased to be a Tory. If he had drawn the sword against the Crown, he had drawn it only in defence of the Church. If he had, in the Convention, done good by opposing the scheme of Regency, he had done harm by obstinately maintaining that the throne was not vacant, and that the Estates had no right to determine who should fill it. The Whigs were therefore of opinion that he ought to think himself amply rewarded for his recent merits, by being suffered to escape the punishment of those offences for which he had been impeached ten years before. He, on the other hand, estimated his own abilities and services, which were doubtless considerable, at their full value, and thought himself entitled to the great place of Lord High Treasurer, which he had formerly held. But he was disappointed. William, on principle, thought it desirable to divide the power and patronage of the Treasury among several Commissioners. He was the first English King who never, from the beginning to the end of his reign, trusted the white staff in the hands of a single subject. Danby was offered his choice between the Presidency of the Council and a Secretaryship of State. He sullenly accepted the Presidency, and, while the Whigs murmured at seeing him placed so high, hardly attempted to conceal his anger at not having been placed higher.*

Halifax, the most illustrious man of that small party which boasted that it kept the balance even between Whigs and Tories, took charge of the Privy Seal, and continued to be Speaker of the House of Lords.† He had been foremost in strictly legal opposition to the late Government, and had spoken and written with great ability against the dispensing power; but he had refused to know anything about the design of invasion: he had labored, even when the Dutch were in full march towards London, to effect a reconciliation; and he had never deserted James till James had deserted the throne. But from the moment of that shameful flight, the sagacious Trimmer, convinced that compromise was thenceforth impossible, had taken a decided part. He had distinguished himself pre-eminently in the Conven-

* London Gazette, Feb. 18, 1688-9; Sir J. Reresby's Memoirs.
† London Gazette, Feb. 18, 1688-9; Lords' Journals.

tion; nor was it without a peculiar propriety that he had been appointed to the honorable office of tendering the crown, in the name of all the Estates of England, to the Prince and Princess of Orange; for our Revolution, as far as it can be said to bear the character of any single mind, assuredly bears the character of the large yet cautious mind of Halifax. The Whigs, however, were not in a temper to accept a recent service as an atonement for an old offence; and the offence of Halifax had been grave indeed. He had long before been conspicuous in their front rank during a hard fight for liberty. When they were at length victorious, when it seemed that Whitehall was at their mercy, when they had a near prospect of dominion and revenge, he had changed sides; and fortune had changed sides with him. In the great debate on the Exclusion Bill, his eloquence had struck them dumb, and had put new life into the inert and desponding party of the Court. It was true that, though he had left them in the day of their insolent prosperity, he had returned to them in the day of their distress. But, now that their distress was over, they forgot that he had returned to them, and remembered only that he had left them.*

The vexation with which they saw Danby presiding in the Council, and Halifax bearing the Privy Seal, was not diminished by the news that Nottingham was appointed Secretary of State. Some of those zealous churchmen who had never ceased to profess the doctrine of non-resistance, who thought the Revolution unjustifiable, who had voted for a Regency, and who had to the last maintained that the English throne could never be one moment vacant, yet conceived it to be their duty to submit to the decision of the Convention. They had not, they said, rebelled against James. They had not selected William. But, now that they saw on the throne a Sovereign whom they never would have placed there, they were of opinion that no law, divine or human, bound them to carry the contest further. They thought that they found, both in the Bible and in the Statute Book, directions which could not be misunderstood. The Bible enjoins obedience to the powers that be. The Statute Book contains an act providing that no subject shall be deemed a wrongdoer for adhering to the King in possession. On these grounds many, who had not concurred in setting up the new government, believed that they might

* Burnett, ii. 4.

give it their support without offence to God or man. One of the most eminent politicians of this school was Nottingham. At his instance the Convention had, before the throne was filled, made such changes in the oath of allegiance as enabled him and those who agreed with him, to take that oath without scruple. "My principles," he said, "do not permit me to bear any part in making a King. But when a King has been made, my principles bind me to pay him an obedience more strict than he can expect from those who have made him." He now, to the surprise of some of those who most esteemed him, consented to sit in the council, and to accept the seals of Secretary. William doubtless hoped that this appointment would be considered by the clergy and the Tory country gentlemen as a sufficient guarantee that no evil was meditated against the Church. Even Burnet, who at a later period felt a strong antipathy to Nottingham, owned, in some memoirs written soon after the Revolution, that the King had judged well; and that the influence of the Tory Secretary, honestly exerted in support of the new Sovereigns, had saved England from great calamities.*

The other Secretary was Shrewsbury.† No man so young had within living memory occupied so high a post in the government. He had but just completed his twenty-eighth year. Nobody, however, except the solemn formalists at the Spanish embassy, thought his youth an objection to his promotion.‡ He had already secured for himself a place in history by the conspicuous part which he had taken in the deliverance of his country. His talents, his accomplishments, his graceful manners, his bland temper, made him generally popular. By the Whigs especially he was almost adored. None suspected that, with many great and

* These Memoirs will be found in a manuscript volume, which is part of the Harleian Collection, and is numbered 6584. They are, in fact, the first outlines of a great part of Burnet's History of His Own Times. The dates at which the different portions of this most curious and interesting book were composed are marked. Almost the whole was written before the death of Mary. Burnet did not begin to prepare his History of William's reign for the press till ten years later. By that time his opinions, both of men and of things, had undergone great changes. The value of the rough draught is therefore very great: for it contains some facts which he afterwards thought it advisable to suppress, and some judgments which he afterwards saw cause to alter. I must own that I generally like his first thoughts best. Whenever his History is reprinted, it ought to be carefully collated with this volume.

When I refer to the Burnet MS., Harl. 6584, I wish the reader to understand that the MS. contains something which is not to be found in the History.

As to Nottingham's appointment, see Burnet, ii. 8; the London Gazette of March 7, 1688-9; and Clarendon's Diary of Feb. 15.

† London Gazette, Feb. 18, 1688-9.

‡ Don Pedro de Ronquillo makes this objection.

many amiable qualities, he had such faults both of head and of heart, as would make the rest of a life, which had opened under the fairest auspices, burdensome to himself and almost useless to his country.

UNPOPULARITY OF WILLIAM III.

UNHAPPILY, sarcasm and invective directed against William were but too likely to find favorable audience. Each of the two great parties had its own reasons for being dissatisfied with him; and there were some complaints in which both parties joined. His manners gave almost universal offence. He was, in truth, far better qualified to save a nation than to adorn a court. In the highest parts of statesmanship, he had no equal among his contemporaries. He had formed plans not inferior in grandeur and boldness to those of Richelieu, and had carried them into effect with a tact and wariness worthy of Mazarin. Two countries, the seats of civil liberty and of the Reformed Faith, had been preserved by his wisdom and courage from extreme perils. Holland he had delivered from foreign, and England from domestic foes. Obstacles apparently insurmountable had been interposed between him and the ends on which he was intent; and those obstacles his genius had turned into stepping-stones. Under his dexterous management the hereditary enemies of his house had helped him to mount a throne; and the persecutors of his religion had helped him to rescue his religion from persecution. Fleets and armies, collected to withstand him, had, without a struggle, submitted to his orders. Factions and sects, divided by mortal antipathies, had recognized him as their common head. Without carnage, without devastation, he had won a victory compared with which all the victories of Gustavus and Turenne were insignificant. In a few weeks he had changed the relative position of all the states in Europe, and had restored the equilibrium which the preponderance of one power had destroyed. Foreign nations did ample justice to his great qualities. In every Continental country where Protestant congregations met, fervent thanks were offered to God, who, from among the progeny of His servants, Maurice, the de-

liverer of Germany, and William, the deliverer of Holland, had raised up a third deliverer, the wisest and mightiest of all. At Vienna, at Madrid, nay, at Rome, the valiant and sagacious heretic was held in honor as the chief of the great confederacy against the house of Bourbon; and even at Versailles the hatred which he inspired was largely mingled with admiration.

Here he was less favorably judged. In truth, our ancestors saw him in the worst of all lights. By the French, the Germans, and the Italians, he was contemplated at such a distance that only what was great could be discerned, and that small blemishes were invisible. To the Dutch he was brought close: but he was himself a Dutchman. In his intercourse with them he was seen to the best advantage: he was perfectly at his ease with them; and from among them he had chosen his earliest and dearest friends. But to the English he appeared in a most unfortunate point of view. He was at once too near to them and too far from them. He lived among them, so that the smallest peculiarity of temper or manner could not escape their notice. Yet he lived apart from them, and was to the last a foreigner in speech, tastes, and habits.

One of the chief functions of our Sovereigns had long been to preside over the society of the capital. That function Charles the Second had performed with immense success. His easy bow, his good stories, his style of dancing and playing tennis, the sound of his cordial laugh, were familiar to all London. One day he was seen among the elms of Saint James's Park, chatting with Dryden about poetry.* Another day his arm was on Tom Durfey's shoulder; and his majesty was taking a second, while his companion sang "Phillida, Phillida," or "To horse, brave boys, to Newmarket, to horse." † James, with much less vivacity and good nature, was accessible, and, to people who did not cross him, civil. But of this sociableness William was entirely destitute. He seldom came forth from his closet; and, when he appeared in the public rooms, he stood among the crowd of courtiers and ladies, stern and abstracted, making no jest and smiling at none. His freezing look, his silence, the dry and concise answers which he uttered when he could keep silence no longer, disgusted noblemen and gentlemen who had been accustomed to be slapped on the back by their royal masters,

* See the account given in Spence's Anecdotes of the Origin of Dryden's Medal.

† Guardian No. 67.

called Jack or Harry, congratulated about race cups or rallied about actresses. The women missed the homage due to their sex. They observed that the king spoke in a somewhat imperious tone even to the wife to whom he owed so much, and whom he sincerely loved and esteemed.* They were amused and shocked to see him, when the Princess Anne dined with him, and when the first green peas of the year were put on the table, devour the whole dish without offering a spoonful to her Royal Highness; and they pronounced that this great soldier and politican was no better than a Low Dutch bear.†

One misfortune which was imputed to him as a crime, was his bad English. He spoke our language, but not well. His accent was foreign: his diction was inelegant; and his vocabulary seems to have been no larger than was necessary for the transaction of business. To the difficulty which he felt in expressing himself, and to his consciousness that his pronunciation was bad, must be partly ascribed the taciturnity and the short answers which gave so much offence. Our literature he was incapable of enjoying or of understanding. He never once, during his whole reign, showed himself at the theatre. ‡ The poets who wrote Pindaric verses in his praise complained that their flights of sublimity were beyond his comprehension.§ Those who are acquainted with the panegyrical odes of that age, will perhaps be of opinion that he did not lose much by his ignorance.

* There is abundant proof that William, though a very affectionate, was not always a polite husband. But no credit is due to the story contained in the letter which Dalrymple was foolish enough to publish as Nottingham's in 1773, and wise enough to omit in the edition of 1790. How any person who knew anything of the history of those times could be so strangely deceived, it is not easy to understand, particularly as the handwriting bears no resemblance to Nottingham's, with which Dalrymple was familiar. The letter is evidently a common newsletter, written by a scribbler, who had never seen the King and Queen except at some public place, and whose anecdotes of their private life rested on no better authority than coffee-house gossip.

† Ronquillo; Burnet, ii. 2; Duchess of Marlborough's Vindication. In a pastoral dialogue between Philander and Palæmon, published in 1691, the dislike with which women of fashion regarded William is mentioned. Philander says:

"But man methinks his reason should recall,
Nor let frail women work his second fall."

‡ Tutchin's Observator of November 16, 1706.

§ Prior, who was treated by William with much kindness, and who was very grateful for it, informs us that the king did not understand poetical eulogy. The passage is in a highly curious manuscript, the property of Lord Lansdowne.

POPULARITY OF MARY II.

It is true that his wife did her best to supply what was wanting, and that she was excellently qualified to be the head of the Court. She was English by birth, and English also in her tastes and feelings. Her face was handsome, her port majestic, her temper sweet and lively, her manners affable and graceful. Her understanding, though very imperfectly cultivated, was quick. There was no want of feminine wit and shrewdness in her conversation; and her letters were so well expressed, that they peserved to be well spelt. She took much pleasure in the lighter kinds of literature, and did something towards bringing books into fashion among ladies of quality. The stainless purity of her private life, and the strict attention which she paid to her religious duties, were the more respectable, because she was singularly free from consoriousness, and discouraged scandal as much as vice. In dislike of backbiting, indeed, she and her husband cordially agreed; but they showed their dislike in different and in very characteristic ways. William preserved profound silence, and gave the talebearer a look which, as was said by a person who had once encountered it, and who took good care never to encounter it again, made your story go back down your throat.* Mary had a way of interrupting tattle about elopements, duels, and play debts, by asking the tattlers very quietly yet significantly, whether they had ever read her favorite sermon, Doctor Tillotson's on Evil Speaking. Her charities were munificent and judicious; and, though she made no ostentatious display of them, it was known that she retrenched from her own state in order to relieve Protestants whom persecution had driven from

* Mémoires originaux sur le règne et la cour de Frédéric I., Roi de Prusse, écrits par Christophe Comte de Dohna. Berlin, 1833. It is strange that this interesting volume should be almost unknown in England. The only copy that I have ever seen of it was kindly given to me by Sir Robert Adair. "Le Roi," Dohna says, "avoit une autre qualité très estimable, qui est celle de n'aimer point qu'on rendît de mauvais offices à personne pardes railleries." The Marquis de la Forêt tried to entertain his Majesty at the expense of an English Nobleman. "Ce prince," says Dohna, "prit son air sévère, et, le regardant sans mot dire, lui fit rentrer les paroles dans le ventre. Le Marquis m'en fit ses plaintes quelques heures apres. 'J'ai mal pris ma bisque,' dit il; 'j'ai cru faire l'agréable sur le chapitre de milord * * * mais j'ai trouvé à qui parler, et j'ai attrapé un regard du roi qui m'a fait passer l'envie de rire.'" Dohna supposed that William might be less sensitive about the character of a Frenchman and tried the experiment. But, says he, "j'eus à peu pres le même sort que M. de la Forêt."

France and Ireland, and who were starving in the garrets of London. So amiable was her conduct that she was generally spoken of with esteem and tenderness by the most respectable of those who disapproved of the manner in which she had been raised to the throne, and even of those who refused to acknowledge her as Queen. In the Jacobite lampoons of that time, lampoons which, in virulence and malignity, far exceed anything that our age has produced, she was not often mentioned with severity. Indeed, she sometimes expressed her surprise in finding that libellers who respected nothing else, respected her name. God, she said, knew where her weakness lay. She was too sensitive to abuse and calumny; He had mercifully spared her a trial which was beyond her strength; and the best return which she could make to Him was to discountenance all malicious reflections on the characters of others. Assured that she possessed her husband's entire confidence and affection, she turned the edge of his sharp speeches sometimes by soft and sometimes by playful answers, and employed all the influence which she derived from her many pleasing qualities to gain the hearts of the people for him. *

If she had long continued to assemble round her the best society of London, it is probable that her kindness and courtesy would have done much to efface the unfavorable impression made by his stern and frigid demeanor.

* Compare the account of Mary by the Whig Burnet with the mention of her by the Tory Evelyn in his Diary, March 8, 1694–5, and with what is said of her by the Conjuror who wrote the Letter to Archbishop Tennison on her death in 1695. The impression which the bluntness and reserve of William and the grace and gentleness of Mary had made on the populace may be traced in the remains of the street poetry of that time. The following conjugal dialogue may still be seen on the original broadside:

"Then bespoke Mary, our most royal Queen,
'My gracious King William, where are you going?'
He answered her quickly, 'I count him no man
That telleth his secrets unto a woman.'
The Queen with a modest behavior replied,
'I wish that kind Providence may be thy guide,
To keep thee from danger, my sovereign Lord,
The which will the greatest of comfort afford.'"

These lines are in an excellent collection formed by Mr. Richard Heber, and now the property of Mr. Broderip, by whom it was kindly lent to me. In one of the most savage Jacobite pasquinades of 1689, William is described as

"A churle to his wife, which she makes but a jest."

BURNET, BISHOP OF SALISBURY.

SETH WARD, who had, during many years, had charge of the diocese of Salisbury, and who had been honorably distinguished as one of the founders of the Royal Society, having long survived his faculties, died while the country was agitated by the elections for the Convention, without knowing that great events of which not the least important had passed under his own roof, had saved his Church and his country from ruin. The choice of a successor was no light matter. That choice would inevitably be considered by the country as a prognostic of the highest import. The King too might well be perplexed by the number of divines whose erudition, eloquence, courage, and uprightness had been conspicuously displayed during the contentions of the last three years. The preference was given to Burnet. His claims were doubtless great. Yet William might have had a more tranquil reign if he had postponed for a time the well-earned promotion of his chaplain, and had bestowed the first great spiritual preferment, which, after the Revolution, fell to the disposal of the Crown, on some eminent theologian, attached to the new settlement, yet not generally hated by the clergy. Unhappily, the name of Burnet was odious to the great majority of the Anglican priesthood. Though, as respected doctrine, he by no means belonged to the extreme section of the Latitudinarian party, he was popularly regarded as the personification of the Latitudinarian spirit. This distinction he owed to the prominent place which he held in literature and politics, to the readiness of his tongue and of his pen, and above all to the frankness and boldness of his nature, frankness which could keep no secret, and boldness which flinched from no danger. He had formed but a low estimate of the character of his clerical brethren, considered as a body; and, with his usual indiscretion, he frequently suffered his opinion to escape him. They hated him in return with a hatred which has descended to their successors, and which, after the lapse of a century and a half, does not appear to languish.

As soon as the King's decision was known, the question was everywhere asked, What will the Archbishop do? Sancroft had absented himself from the Convention: he had

refused to sit in the Privy Council: he had ceased to confirm, to ordain, and to institute; and he was seldom seen out of the walls of his palace at Lambeth. He, on all occasions, professed to think himself still bound by his old oath of allegiance. Burnet he regarded as a scandal to the priesthood, a Presbyterian in a surplice. The prelate who should lay hands on that unworthy head, would commit more than one great sin. He would, in a sacred place, and before a great congregation of the faithful, at once acknowledge an usurper as a King, and confer on a schismatic the character of a Bishop. During some time Sancroft positively declared that he would not obey the precept of William. Lloyd, of Saint Asaph, who was the common friend of the Archbishop and of the Bishop elect, entreated and expostulated in vain. Nottingham, who, of all the laymen connected with the new government, stood best with the clergy, tried his influence, but to no better purpose. The Jacobites said everywhere that they were sure of the good old Primate: that he had the spirit of a martyr; that he was determined to brave, in the cause of the Monarchy and of the Church, the utmost rigor of those laws with which the obsequious parliaments of the sixteenth century had fenced the Royal Supremacy. He did in truth hold out long. But at the last moment his heart failed him, and he looked round him for some mode of escape. Fortunately, as childish scruples often disturbed his conscience, childish expedients often quieted it. A more childish expedient than that to which he now resorted is not to be found in all the tomes of the casuists. He would not himself bear a part of the service. He would not publicly pray for the Prince and Princess as King and Queen. He would not call for their mandate, order it to be read, and then proceed to obey it. But he issued a commission empowering any three of his suffragans to commit, in his name and as his delegate, the sins which he did not choose to commit in person. The reproaches of all parties soon made him ashamed of himself. He then tried to suppress the evidence of his fault by means more discreditable than the fault itself. He abstracted from among the public records of which he was the guardian the instrument by which he had authorized his brethren to act for him, and was with difficulty induced to give it up.*

* Burnet ii. 8; Birch's Life of Tillotson; Life of Kettlewell, part iii. section 62.

Burnet however had, under the authority of this instrument, been consecrated. When he next waited on Mary, she reminded him of the conversations which they had held at the Hague about the high duties and grave responsibility of Bishops. "I hope," she said, "that you will put your notions in practice." Her hope was not disappointed. Whatever may be thought of Burnet's opinions touching civil and ecclesiastical polity, or of the temper and judgment which he showed in defending those opinions, the utmost malevolence of faction could not venture to deny that he tended his flock with a zeal, diligence, and disinterestedness worthy of the purest ages of the Church. His jurisdiction extended over Wiltshire and Berkshire. These counties he divided into districts which he sedulously visited. About two months of every summer he passed in preaching, catechizing, and confirming daily from church to church. When he died there was no corner of his diocese in which the people had not had seven or eight opportunities of receiving his instructions, and of asking his advice. The worst weather, the worst roads, did not prevent him from discharging these duties. On one occasion, when the floods were out, he exposed his life to imminent risk rather than disappoint a rural congregation which was in expectation of a discourse from the Bishop. The poverty of the inferior clergy was a constant cause of uneasiness to his kind and generous heart. He was indefatigable and at length successful in his attempts to obtain for them from the Crown that grant which is known by the name of Queen Anne's Bounty.* He was especially careful, when he travelled through his diocese, to lay no burden on them. Instead of requiring them to entertain him, he entertained them. He always fixed his headquarters at a market town, kept a table there, and, by his decent hospitality and munificent charities, tried to conciliate those who were prejudiced against his doctrines. When he bestowed a poor benefice, and he had many such to bestow, his practice was to add out of his own purse twenty pounds a year to the income. Ten promising young men, to each of whom he allowed thirty pounds a year, studied divinity under his own eye in the close of Salisbury. He had several children, but he did not think himself justified in hoarding for them. Their

* Swift, writing under the name of Gregory Misosarum, most malignantly and dishonestly represents Burnet as grudging this grant to the Church. Swift cannot have been ignorant that the Church was indebted for the grant chiefly to Burnet's persevering exertions.

mother had brought him a good fortune. With that fortune, he always said they must be content. He would not, for their sakes, be guilty of the crime of raising an estate out of revenues sacred to piety and charity. Such merits as these will, in the judgment of wise and candid men, appear fully to atone for every offence which can be justly imputed to him.*

THE COUNT OF AVAUX.

THE Count of Avaux, whose sagacity had detected all the plans of William, and who had vainly recommended a policy which would probably have frustrated them, was the man on whom the choice of Louis fell. In abilities, Avaux had no superior among the numerous able diplomatists whom his country then possessed. His demeanor was singularly pleasing, his person handsome, his temper bland. His manners and conversation were those of a gentleman who had been bred in the most polite and magnificent of all Courts, who had represented that Court both in Roman Catholic and in Protestant countries, and who had acquired in his wanderings the art of catching the tone of any society into which chance might throw him. He was eminently vigilant and adroit, fertile in resources, and skilful in discovering the weak parts of a character. His own character, however, was not without its weak parts. The consciousness that he was of plebeian origin was the torment of his life. He pined for nobility with a pining at once pitiable and ludicrous. Able, experienced and accomplished as he was, he sometimes, under the influence of this mental disease, descended to the level of Molière's Jourdain, and entertained malicious observers with scenes almost as laughable as that in which the honest draper was made a Mamamouchi.† It would

* See the Life of Burnet, at the end of the second volume of his history, his manuscript memoirs, Harl. 6584, his memorials touching the First Fruits and Tenths, and Somers's letter to him on that subject. See also what Dr. King, Jacobite as he was, had the justice to say in his Anecdotes. A most honorable testimony to Burnet's virtues, given by another Jacobite who had attacked him fiercely, and whom he had treated generously, the learned and upright Thomas Baker, will be found in the Gentleman's Magazine for August and September, 1791.

† See Saint Simon's account of the trick by which Avaux tried to pass himself off at Stockholm as a Knight of the Order of the Holy Ghost.

have been well if this had been the worst. But it is not too much to say, that of the difference between right and wrong, Avaux had no more notion than a brute. One sentiment was to him in the place of religion and morality, a superstitious and intolerant devotion to the Crown which he served. This sentiment pervades all his despatches, and gives a color to all his thoughts and words. Nothing that tended to promote the interests of the French monarchy seemed to him a crime. Indeed, he appears to have taken it for granted, that not only Frenchmen, but all human beings, owed a natural allegiance to the House of Bourbon, and that whoever hesitated to sacrifice the happiness and freedom of his own native country to the glory of that House, was a traitor. While he resided at the Hague, he always designated those Dutchmen who had sold themselves to France, as the well-intentioned party. In the letters which he wrote from Ireland, the same feeling appears still more strongly. He would have been a more sagacious politician if he had sympathized more with those feelings of moral approbation and disapprobation which prevail among the vulgar. For his own indifference to all considerations of justice and mercy was such that, in his schemes, he made no allowance for the consciences and sensibilities of his neighbors. More than once he deliberately recommended wickedness so horrible that wicked men recoiled from it with indignation. But they could not succeed even in making their scruples intelligible to him. To every remonstrance he listened with a cynical sneer, wondering within himself whether those who lectured him were such fools as they professed to be, or were only shamming.

Such was the man whom Louis selected to be the companion and monitor of James.

CRUELTY OF ROSEN AT THE SIEGE OF LONDONDERRY.

It had been resolved that Rosen should take the chief command. He was now sent down with all speed.*

On the nineteenth of June he arrived at the headquarters

* Avaux June 16 (26), 1689.

of the besieging army. At first he attempted to undermine the walls; but his plan was discovered; and he was compelled to abandon it after a sharp fight, in which more than a hundred of his men were slain. Then his fury rose to a strange pitch. He, an old soldier, a Marshal of France in expectancy, trained in the school of the greatest generals, accustomed, during many years, to scientific war, to be baffled by a mob of country gentlemen, farmers, shopkeepers, who were protected only by a wall which any good engineer would at once have pronounced untenable! He raved, he blasphemed in a language of his own, made up of all the dialects spoken from the Baltic to the Atlantic. He would raze the city to the ground; he would spare no living thing; no, not the young girls; not the babies at the breast. As to the leaders, death was too light a punishment for them: he would rack them: he would roast them alive. In his rage he ordered a shell to be flung into the town with a letter containing a horrible menace. He would, he said, gather into one body all the Protestants who had remained at their homes between Charlemont and the sea, old men, women, children, many of them near in blood and affection to the defenders of Londonderry. No protection, whatever might be the authority by which it had been given, should be respected. The multitude thus brought together should be driven under the walls of Londonderry, and should there be starved to death in the sight of their countrymen, their friends, their kinsmen. This was no idle threat. Parties were instantly sent out in all directions to collect victims. At dawn, on the morning of the second of July, hundreds of Protestants, who were charged with no crime, who were incapable of bearing arms, and many of whom had protections granted by James, were dragged to the gates of the city. It was imagined that the piteous sight would quell the spirit of the colonists. But the only effect was to rouse that spirit to still greater energy. An order was immediately put forth that no man should utter the word Surrender on pain of death; and no man uttered that word. Several prisoners of high rank were in the town. Hitherto they had been well treated, and had received as good rations as were measured out to the garrison. They were now closely confined. A gallows was erected on one of the bastions; and a message was conveyed to Rosen, requesting him to send a confessor instantly to prepare his friends for death. The prisoners, in great dismay, wrote to the savage

Livonian, but received no answer. They then addressed themselves to their countryman, Richard Hamilton. They were willing, they said, to shed their blood for their King; but they thought it hard to die the ignominious death of thieves in consequence of the barbarity of their own companions in arms. Hamilton, though a man of lax principles, was not cruel. He had been disgusted by the inhumanity of Rosen, but, being only second in command, could not venture to express publicly all that he thought. He however remonstrated strongly. Some Irish officers felt on this occasion as it was natural that brave men should feel, and declared, weeping with pity and indignation, that they should never cease to have in their ears the cries of the poor women and children who had been driven at the point of the pike to die of famine between the camp and the city. Rosen persisted during forty-eight hours. In that time many unhappy creatures perished: but Londonderry held out as resolutely as ever; and he saw that his crime was likely to produce nothing but hatred and obloquy. He at length gave way, and suffered the survivors to withdraw. The garrison then took down the gallows which had been erected on the bastion.*

SIR JAMES DALRYMPLE.

THE person by whose advice William appears to have been at this time chiefly guided as to Scotch politics, was a Scotchman of great abilities and attainments, Sir James Dalrymple of Stair, the founder of a family eminently distinguished at the bar, on the bench, in the senate, in diplomacy, in arms and in letters, but distinguished also by misfortunes and misdeeds which have furnished poets and novelists with materials for the darkest and most heart-rending tales. Already Sir James had been in mourning for more than one strange and terrible death. One of his sons had died by poison. One of his daughters had poniarded her bridegroom on the wedding night. One of his grandsons had in boyish sport been slain by another.

* Walker; Mackenzie; Light to the Blind; King, iii. 13; Leslie's Answer to King; Life of James ii. 366. I ought to say that on this occasion King is unjust to James.

Savage libellers asserted, and some of the superstitious vulgar believed, that calamities so portentous were the consequences of some connection between the unhappy race and the powers of darkness. Sir James had a wry neck; and he was reproached with this misfortune as if it had been a crime, and was told that it marked him out as a man doomed to the gallows. His wife, a woman of great ability, art, and spirit, was popularly nicknamed the Witch of Endor. It was gravely said that she had cast fearful spells on those whom she hated, and that she had been seen in the likeness of a cat seated on the cloth of state by the side of the Lord High Commissioner. The man, however, over whose roof so many curses appeared to hang, did not, as far as we can now judge, fall short of that very low standard of morality which was generally attained by politicians of his age and nation. In force of mind and extent of knowledge he was superior to them all. In his youth he had borne arms: he had been a professor of philosophy: he had then studied law, and had become, by general acknowledgment, the greatest jurist that his country had produced. In the days of the Protectorate he had been a judge. After the Restoration, he had made his peace with the royal family, had sate in the Privy Council, and had presided with unrivalled ability in the Court of Session. He had doubtless borne a share in many unjustifiable acts; but there were limits which he never passed. He had a wonderful power of giving to any proposition which it suited him to maintain, a plausible aspect of legality and even of justice; and this power he frequently abused. But he was not, like many of those among whom he lived, impudently and unscrupulously servile. Shame or conscience generally restrained him from committing any bad action for which his rare ingenuity could not frame a specious defence; and he was seldom in his place at the council board when anything outrageously unjust or cruel was to be done. His moderation at length gave offence to the Court. He was deprived of his high office, and found himself in so disagreeable a situation that he retired to Holland. There he employed himself in correcting the great work on jurisprudence which has preserved his memory fresh down to our own time. In his banishment he tried to gain the favor of his fellow exiles, who naturally regarded him with suspicion. He protested, and perhaps with truth, that his hands were pure from the blood of the persecuted Covenanters. He made a high pro-

fession of religion, prayed much, and observed weekly days of fasting and humiliation. He even consented, after much hesitation, to assist with his advice and his credit the unfortunate enterprise of Argyle. When that enterprise had failed, a prosecution was instituted at Edinburgh against Dalrymple; and his estates would doubtless have been confiscated, had they not been saved by an artifice which subsequently became common among the politicians of Scotland. His eldest son and heir apparent, John, took the side of the government, supported the dispensing power, declared against the Test, and accepted the place of Lord Advocate, when Sir George Mackenzie, after holding out through ten years of foul drudgery, at length showed signs of flagging. The services of the younger Dalrymple were rewarded by a remission of the forfeiture which the offences of the elder had incurred. Those services indeed were not to be despised. For Sir John, though inferior to his father in depth and extent of legal learning, was no common man. His knowledge was great and various: his parts were quick; and his eloquence was singularly ready and graceful. To sanctity he made no pretensions. Indeed, Episcopalians and Presbyterians agreed in regarding him as little better than an atheist. During some months, Sir John at Edinburgh affected to condemn the disloyalty of his unhappy parent Sir James; and Sir James at Leyden told his Puritan friends how deeply he lamented the wicked compliances of his unhappy child, Sir John.

The Revolution came, and brought a large increase of wealth and honors to the house of Stair. The son promptly changed sides, and co-operated ably and zealously with the father. Sir James established himself in London, for the purpose of giving advice to William on Scotch affairs. Sir John's post was in the Parliament House at Edinburgh. He was not likely to find any equal among the debaters there, and was prepared to exert all his powers against the dynasty which he had lately served.*

* As to the Dalrymples, see the Lord President's own writings, and among them his Vindication of the Divine Perfections; Wodrow's Analecta; Douglas's Peerage; Lockhart's Memoirs; the Satyre on the Familie of Stairs; the Satyric Lines upon the long-wished-for and timely Death of the Right Honorable Lady Stairs; Law's Memorials; and the Hyndford Papers, written in 1704–5, and printed with the Letters of Carstairs. Lockhart, though a mortal enemy of John Dalrymple, says, "There was none in the parliament capable to take up the cudgels with him."

LORD MELVILLE.

By the large party which was zealous for the Calvinistic church government, John Dalrymple was regarded with inexpiable distrust and dislike. It was therefore necessary that another agent should be employed to manage that party. Such an agent was George Melville, Lord Melville, a nobleman connected by affinity with the unfortunate Monmouth, and with that Leslie who had unsuccessfully commanded the Scotch army against Cromwell at Dunbar. Melville had always been accounted a Whig and a Presbyterian. Those who speak of him most favorably have not ventured to ascribe to him eminent intellectual endowments or exalted public spirit. But he appears from his letters to have been by no means deficient in that homely prudence the want of which has often been fatal to men of brighter genius and of purer virtue. That prudence had restrained him from going very far in opposition to the tyranny of the Stuarts: but he had listened while his friends talked about resistance, and therefore, when the Rye House plot was discovered, thought it expedient to retire to the Continent. In his absence he was accused of treason, and was convicted on evidence which would not have satisfied any impartial tribunal. He was condemned to death: his honors and lands were declared forfeit: his arms were torn with contumely out of the Heralds' book; and his domains swelled the estate of the cruel and rapacious Perth. The fugitive meantime, with characteristic wariness, lived quietly on the Continent, and discountenanced the unhappy projects of his kinsman Monmouth, but cordially approved of the enterprise of the Prince of Orange.

Illness had prevented Melville from sailing with the Dutch expedition; but he arrived in London a few hours after the new Sovereigns had been proclaimed there. William instantly sent him down to Edinburgh, in the hope, as it should seem, that the Presbyterians would be disposed to listen to moderate counsels proceeding from a man who was attached to their cause, and who had suffered for it. Melville's second son, David, who had inherited, through his mother, the title of Earl of Leven, and who had acquired

some military experience in the service of the Elector of Brandenburg, had the honor of being the bearer of a letter from the new King of England to the Scottish Convention.*

CARSTAIRS.

WILLIAM had, however, one Scottish adviser who deserved and possessed more influence than any of the ostensible ministers. This was Carstairs, one of the most remarkable men of that age. He united great scholastic attainments with great aptitude for civil business, and the firm faith and ardent zeal of a martyr with the shrewdness and suppleness of a consummate politician. In courage and fidelity he resembled Burnet; but he had, what Burnet wanted, judgment, self-command, and a singular power of keeping secrets. There was no post to which he might not have aspired if he had been a layman, or a priest of the Church of England. But a Presbyterian clergyman could not hope to attain any high dignity either in the north or in the south of the island. Carstairs was forced to content himself with the substance of power, and to leave the semblance to others. He was named Chaplain to their Majesties for Scotland; but wherever the King was, in England, in Ireland, in the Netherlands, there was this most trusty and most prudent of courtiers. He obtained from the royal bounty a modest competence; and he desired no more. But it was well known that he could be as useful a friend and as formidable an enemy as any member of the cabinet; and he was designated at the public offices and in the antechambers of the palace by the significant nickname of the Cardinal.†

* As to Melville, see the Leven and Melville Papers, passim, and the preface; the Act Parl. Scot. June 16, 1685; and the Appendix, June 13; Burnet, ii. 24; and the Burnet MS. Harl. 6584.

† See the Life and Correspondence of Carstairs, and the interesting memorials of him in the Caldwell Papers, printed 1854. See also Mackay's character of him, and Swift's note. Swift's word is not to be taken against a Scotchman and a Presbyterian. I believe, however, that Carstairs, though an honest and pious man in essentials, had his full share of the wisdom of the serpent.

THE MARQUESS OF RUVIGNY.

FOUR regiments, one of cavalry and three of infantry, had been formed out of the French refugees, many of whom had borne arms with credit. No person did more to promote the raising of these regiments than the Marquess of Ruvigny. He had been during many years an eminently faithful and useful servant of the French government. So highly was his merit appreciated at Versailles, that he had been solicited to accept indulgences which scarcely any other heretic could by any solicitation obtain. Had he chosen to remain in his native country, he and his household would have been permitted to worship God privately according to their own forms. But Ruvigny rejected all offers, cast in his lot with his brethren, and, at upwards of eighty years of age, quitted Versailles, where he might still have been a favorite, for a modest dwelling at Greenwich. That dwelling was, during the last months of his life, the resort of all that was most distinguished among his fellow exiles. His abilities, his experience, and his munificent kindness, made him the undisputed chief of the refugees. He was at the same time half an Englishman; for his sister had been Countess of Southampton, and he was uncle of Lady Russell. He was long past the time of action. But his two sons, both men of eminent courage, devoted their swords to the service of William. The younger son, who bore the name of Caillemote, was appointed colonel of one of the Huguenot regiments of foot.

THE DUKE OF SCHOMBERG.

THE general to whom the direction of the expedition against Ireland was confided, had wonderfully succeeded in obtaing the affection and esteem of the English nation. He had been made a Duke, a Knight of the Garter, and Master of the Ordnance; he was now placed at the head of an army: and yet his elevation excited none of that jealousy

which showed itself as often as any mark of royal favor was bestowed on Bentinck, on Zulestein, or on Auverquerque. Schomberg's military skill was universally acknowledged. He was regarded by all Protestants as a confessor who had endured everything short of martyrdom for the truth. For his religion he had resigned a splendid income, had laid down the truncheon of a Marshal of France, and had at near eighty years of age, begun the world again as a needy soldier of fortune. As he had no connection with the United Provinces, and had never belonged to the little Court of the Hague, the preference given to him over English captains was justly ascribed, not to national or personal partiality, but to his virtues and his abilities. His deportment differed widely from that of the other foreigners who had just been created English peers. They, with many respectable qualities, were, in tastes, manners, and predilections, Dutchmen, and could not catch the tone of the society to which they had been transferred. He was a citizen of the world, had travelled over all Europe, had commanded armies on the Meuse, on the Ebro, and on the Tagus, had shone in the splendid circle of Versailles, and had been in high favor at the court of Berlin. He had often been taken by French noblemen for a French nobleman. He had passed some time in England, spoke English remarkably well, accommodated himself easily to English manners, and was often seen walking in the park with English companions. In youth his habits had been temperate; and his temperance had its proper reward, a singularly green and vigorous old age. At fourscore he retained a strong relish for innocent pleasures: he conversed with great courtesy and sprightliness: nothing could be in better taste than his equipages and his table; and every cornet of cavalry envied the grace and dignity with which the veteran appeared in Hyde Park on his charger at the head of his regiment.*

The House of Commons had, with general approbation, compensated his losses and rewarded his services by a grant of a hundred thousand pounds. Before he set out for Ireland, he requested permission to express his gratitude for this magnificent present. A chair was set for him within the bar. He took his seat there with the mace at his right hand, rose, and in a few graceful words returned his thanks and

*See the Abrégé de la Vie de Frederic duc de Schomberg by Luzancy, 1690 the Memoires of Count Dohna, and the note of Saint Simon on Dangeau's Journal July 30, 1690.

took his leave. The Speaker replied that the Commons could never forget the obligation under which they already lay to His Grace, and they saw him with pleasure at the head of an English army, that they felt entire confidence in his zeal and ability, and that, at whatever distance he might be, he would always be in a peculiar manner an object of their care. The precedent set on this interesting occasion was followed with the utmost minuteness, a hundred and twenty-five years later, on an occasion more interesting still. Exactly on the same spot on which, in July, 1689, Schomberg had acknowledged the liberality of the nation, a chair was set, in July, 1814, for a still more illustrious warrior, who came to return thanks for a still more splendid mark of public gratitude. Few things illustrate more strikingly the peculiar character of the English government and people than the circumstance that the House of Commons, a popular assembly, should, even in a moment of joyous enthusiasm, have adhered to ancient forms with the punctilious accuracy of a College of Heralds; that the sitting and rising, the covering and the uncovering, should have been regulated by exactly the same etiquette in the nineteenth century as in the seventeenth; and that the same mace which had been held at the right hand of Schomberg, should have been held in the same position at the right hand of Wellington.*

ADMIRAL TORRINGTON.

We cannot justly blame William for having a high opinion of Torrington. For Torrington was generally regarded as one of the bravest and most skilful officers in the navy. He had been promoted to the rank of Rear Admiral of England by James, who, if he understood anything, understood maritime affairs. That place and other lucrative places Torrington had relinquished when he found that he could retain them only by submitting to be a tool of the Jesuitical cabal. No man had taken a more active, a more hazardous, or a more useful part in effecting the Revolution. It seemed, therefore, that no man had fairer pretensions to be

* See the Commons' Journals of July 16, 1689, and of July 1, 1814.

put at the head of the naval administration. Yet no man could be more unfit for such a post. His morals had always been loose, so loose, indeed, that the firmness with which in the late reign he had adhered to his religion had excited much surprise. His glorious disgrace indeed seemed to have produced a salutary effect on his character. In poverty and exile he rose from a voluptuary into a hero. But, as soon as prosperity returned, the hero sank again into a voluptuary; and the lapse was deep and hopeless. The nerves of his mind, which had been during a short time braced to a firm tone, were now so much relaxed by vice, that he was utterly incapable of self-denial or of strenuous exertion. The vulgar courage of a foremast man he still retained. But both as Admiral and as First Lord of the Admiralty, he was utterly inefficient. Month after month the fleet which should have been the terror of the seas, lay in harbor while he was diverting himself in London. The sailors, punning upon his new title, gave him the name of Lord Tarry-in-town. When he came on shipboard he was accompanied by a bevy of courtezans. There was scarcely an hour of the day or of the night when he was not under the influence of claret. Being insatiable of pleasure, he necessarily became insatiable of wealth. Yet he loved flattery almost as much as either wealth or pleasure. He had long been in the habit of exacting the most abject homage from those who were under his command. His flagship was a little Versailles. He expected his captains to attend him to his cabin when he went to bed, and to assemble every morning at his levee. He even suffered them to dress him. One of them combed his flowing wig; another stood ready with the embroidered coat. Under such a chief there could be no discipline. His tars passed their time in rioting among the rabble of Portsmouth. Those officers who won his favor by servility and adulation, easily obtained leave of absence, and spent weeks in London, revelling in taverns, scouring the streets, or making love to the masked ladies in the pit of the theatre. The victuallers soon found out with whom they had to deal, and sent down to the fleet casks of meat which dogs would not touch, and barrels of beer which smelt worse than bilge water. Meanwhile the British Channel seemed to be abandoned to French rovers. Our merchantmen were boarded in sight of the ramparts of Plymouth. The sugar fleet from the West Indies lost seven ships The whole value of the prizes taken by the cruisers

of the enemy in the immediate neighborhood of our island, while Torrington was engaged with his bottle and his harem, was estimated at six hundred thousand pounds. So difficult was it to obtain the convoy of a man of war, except by giving immense bribes, that our traders were forced to hire the services of Dutch privateers, and found these foreign mercenaries much more useful and much less greedy than the officers of our own royal navy.*

AVARICE OF MARLBOROUGH.

THE Jacobites, however, discovered in the events of the campaign abundant matter for invective. Marlborough was, not without reason, the object of their bitterest hatred. In his behavior on a field of battle, malice itself could find little to censure: but there were other parts of his conduct which presented a fair mark for obloquy. Avarice is rarely the vice of a young man: it is rarely the vice of a great man: but Marlborough was one of the few who have, in the bloom of youth, loved lucre more than wine or women, and who have, at the height of greatness, loved lucre more than power or fame. All the precious gifts which nature had lavished on him he valued chiefly for what they would fetch. At twenty he made money of his beauty and his vigor. At sixty he made money of his genius and his glory. The applauses which were justly due to his conduct at Walcourt, could not altogether drown the voices of those who muttered that, wherever a broad piece was to be saved or got, this hero was a mere Euclio, a mere Harpagon; that, though he drew a large allowance under pretence of keeping a public table, he never asked an officer to dinner; that his muster rolls were fraudulently made up; that he pocketed pay in the names of men who had long been dead, of men who had been killed in his own sight four years before at Sedgmoor; that there were twenty such names in one troop; that there were thirty-six in another. Nothing but the union of dauntless courage and commanding powers of

* Commons' Jour., Nov. 1,—23, 1689; Grey's Debates, Nov. 13, 14, 18, 23, 1689. See, among numerous pasquinades, the Parable of the Bearbaiting, Reformation of Manners, a Satire, the Mock Mourners, a Satire. See also Pepys's Diary kept at Tangier, Oct. 15. 1683.

mind, with a bland temper and winning manners, could have enabled him to gain and keep, in spite of faults eminently unsoldierlike, the good-will of his soldiers.*

KEN, BISHOP OF BATH AND WELLS.

KEN, who, both in intellectual and in moral qualities, ranked highest among the non-juring prelates, hesitated long. There were few clergymen who could have submitted to the new government with a better grace. For, in the times when non-resistance and passive obedience were the favorite themes of his brethren, he had scarcely ever alluded to politics in the pulpit. He owned that the arguments in favor of swearing were very strong. He went, indeed, so far as to say, that his scruples would be completely removed if he could be convinced that James had entered into engagements for ceding Ireland to the French King. It is evident, therefore, that the difference between Ken and the Whigs was not a difference of principle. He thought, with them, that misgovernment carried to a certain point, justified a transfer of allegiance, and doubted only whether the misgovernment of James had been carried quite to that point. Nay, the good Bishop actually began to prepare a pastoral letter explaining his reasons for taking the oaths. But, before it was finished, he received information which convinced him that Ireland had not been made over to France: doubts came thick upon him: he threw his unfinished letter into the fire, and implored his less scrupulous friends not to urge him further. He was sure, he said, that they had acted uprightly: he was glad that they could do with a clear conscience what he shrank from doing: he felt the force of their reasoning: he was all but persuaded; and he was afraid to listen longer lest he should be quite persuaded: for, if he should comply, and his misgivings should afterwards return, he should be the most miserable of men. Not for wealth, not for a palace, not for a peerage, would he run the smallest risk of ever feeling the torments of remorse. It is a curious fact that, of the seven non-juring prelates, the only one whose name carries with it much weight was on

*See the Dear Bargain, a Jacobite pamphlet clandestinely printed in 1690. "I have not patience," says the writer, "after this wretch (Marlborough) to mention any other. All are innocent comparatively, even Kirke himself."

the point of swearing, and was prevented from doing so, as he himself acknowledged, not by the force of reason, but by a morbid scrupulosity which he did not advise others to imitate.*

Among the priests who refused the oaths, were some men eminent in the learned world, as grammarians, chronologists, canonists, and antiquaries, and a very few who were distinguished by wit and eloquence: but scarcely one can be named who was qualified to discuss any large question of morals or politics, scarcely one whose writings do not indicate either extreme feebleness or extreme flightiness of mind. Those who distrust the judgment of a Whig on this point, will probably allow some weight to the opinion which was expressed, many years after the Revolution, by a philosopher of whom the Tories are justly proud. Johnson, after passing in review the celebrated divines who had thought it sinful to swear allegiance to William the Third and George the First, pronounced that, in the whole body of nonjurors, there was one, and one only, who could reason.†

* See Turner's Letter to Sancroft, dated on Ascension Day, 1689. The original is among the Tanner MSS. in the Bodleian Library. But the letter will be found, with much other curious matter, in the Life of Ken, by a Layman, lately published. See also the Life of Kettlewell, iii. 95; and Ken's letter to Burnet, dated Oct. 5, 1689, in Hawkins's Life of Ken. "I am sure," Lady Russell wrote to Dr. Fitzwilliam, "the Bishop of Bath and Wells excited others to comply, when he could not bring himself to do so, but rejoiced when others did." Ken declared that he had advised nobody to take the oaths, and that his practice had been to remit those who asked his advice to their own studies and prayers. Lady Russell's assertion and Ken's denial will be found to come nearly to the same thing, when we make those allowances which ought to be made for situation and feeling, even in weighing the testimony of the most veracious witnesses. Ken, having at last determined to cast in his lot with the non-jurors, naturally tried to vindicate his consistency as far as he honestly could. Lady Russell, wishing to induce her friend to take the oaths, naturally made as much of Ken's disposition to compliance as she honestly could. She went too far in using the word "excited." On the other hand, it is clear that Ken, by remitting those who consulted him to their own studies and prayers, gave them to understand that, in his opinion, the oath was lawful to those who, after a serious inquiry, thought it lawful. If people had asked him whether they might lawfully commit perjury or adultery, he would assuredly have told them, not to consider the point maturely, and to implore the divine direction, but to abstain on peril of their souls.

† See the conversation of June 9, 1784, in Boswell's Life of Johnson, and the note. Boswell, with his usual absurdity, is sure that Johnson could not have recollected "that the seven bishops, so justly celebrated for their magnanimous resistance to arbitrary power, were yet non-jurors; only five of the seven were nonjurors; and anybody but Boswell would have known that a man may resist arbitrary power, and yet not be a good reasoner. Nay, the resistance which Sancroft and the other nonjuring bishops offered to arbitrary power, while they continued to hold the doctrine of non-resistance, is the most decisive proof that they were incapable of reason. It must be remembered that they were prepared to take the whole kingly power from James and to bestow it on William, with the title of Regent. Their scruple was merely about the word King.

I am surprised that Johnson should have pronounced William Law no reasoner. Law did indeed fall into great errors; but they were errors against which logic affords no security. In mere dialectical skill he had very few superiors. That he was more than once victorious over Hoadley no candid Whig will deny. But Law did not belong to the generation with which I have now to do.

CHARLES LESLIE.

THE nonjuror in whose favor Johnson made this exception, was Charles Leslie. Leslie had, before the Revolution, been Chancellor of the Diocese of Connor in Ireland. He had been forward in opposition to Tyrconnel; had, as a justice of the peace for Monaghan, refused to acknowledge a papist as Sheriff of that county; and had been so courageous as to send some officers of the Irish army to prison for marauding. But the doctrine of non-resistance, such as it had been taught by Anglican divines in the days of the Rye House plot, was immovably fixed in his mind. When the state of Ulster became such that a Protestant who remained there could hardly avoid being either a rebel or a martyr, Leslie fled to London. His abilities and his connections were such that he might easily have obtained high preferment in the Church of England. But he took his place in the front rank of the Jacobite body, and remained there steadfastly, through all the dangers and vicissitudes of three and thirty troubled years. Though constantly engaged in theological controversy with Deists, Jews, Socinians, Presbyterians, Papists, and Quakers, he found time to be one of the most voluminous political writers of his age. Of all the nonjuring clergy, he was the best qualified to discuss constitutional questions. For, before he had taken orders, he had resided long in the Temple, and had been studying English History and law, while most of the other chiefs of the schism had been poring over the Acts of Chalcedon, or seeking for wisdom in the Targum of Onkelos.*

In 1689, however, Leslie was almost unknown in England.

DR. WILLIAM SHERLOCK.

AMONG the divines who incurred suspension on the first of August in that year, the highest in popular estimation was without dispute Doctor William Sherlock. Perhaps no

* Ware's History of the Writers of Ireland, continued by Harris.

single presbyter of the Church of England has ever possessed a greater authority over his brethren than belonged to Sherlock at the time of the Revolution. He was not of the first rank among his contemporaries as a scholar, as a preacher, as a writer on theology, or as a writer on politics; but in all the four characters he had distinguished himself. The perspicuity and liveliness of his style have been praised by Prior and Addison. The facility and assiduity with which he wrote are sufficiently proved by the bulk and the dates of his works. There were indeed among the clergy men of brighter genius and men of wider attainments: but during a long period there was none who more completely represented the order, none who, on all subjects, spoke more precisely the sense of the Anglican priesthood, without any taint of Latitudinarianism, of Puritanism, or of Popery. He had, in the days of the Exclusion Bill, when the power of the dissenters was very great in Parliament and in the country, written strongly against the sin of nonconformity. When the Rye House Plot was detected, he had zealously defended, by tongue and pen, the doctrine of non-resistance. His services to the cause of episcopacy and monarchy were so highly valued, that he was made master of the Temple. A pension was also bestowed on him by Charles: but that pension James soon took away; for Sherlock, though he held himself bound to pay passive obedience to the civil power, held himself equally bound to combat religious errors, and was the keenest and most laborious of that host of controversialists who, in the day of peril, manfully defended the Protestant faith. In little more than two years he published sixteen treatises, some of them large books, against the high pretensions of Rome. Not content with the easy victories which he gained over such feeble antagonists as those who were quartered at Clerkenwell and the Savoy, he had the courage to measure his strength with no less a champion than Bossuet, and came out of the conflict without discredit. Nevertheless, Sherlock still continued to maintain that no oppression could justify Christians in resisting the kingly authority. When the Convention was about to meet, he strongly recommended, in a tract which was considered as the manifesto of a large part of the clergy, that James should be invited to return on such conditions as might secure the laws and religion of the nation.* The vote which placed William and Mary on the throne filled

* Letter to a member of the Convention, 1689.

Sherlock with sorrow and anger. He is said to have exclaimed, that if the Convention was determined on a Revolution, the clergy would find forty thousand good Churchmen to effect a restoration.* Against the new oaths he gave his opinion plainly and warmly. He declared himself at a loss to understand how any honest man could doubt that, by the powers that be, St. Paul meant legitimate powers and no others. No name was in 1689 cited by the Jacobites so proudly and fondly as that of Sherlock. Before the end of 1690, that name excited very different feelings.

Sherlock took the oaths, and speedily published, in justification of his conduct, a pamphlet entitled, The Case of Allegiance to Sovereign Powers Stated. The sensation produced by this work was immense. Dryden's Hind and Panther had not raised so great an uproar. Halifax's Letter to a Dissenter had not called forth so many answers. The replies to the Doctor, the vindications of the Doctor, the pasquinades on the Doctor, would fill a library. The clamor redoubled when it was known that the convert had not only been reappointed Master of the Temple, but had accepted the Deanery of St. Paul's which had become vacant in consequence of the deprivation of Sancroft and the promotion of Tillotson. The rage of the nonjurors amounted almost to frenzy. Was it not enough, they asked, to desert the true and pure Church, in this her hour of sorrow and peril, without also slandering her? It was easy to understand why a greedy, cowardly hypocrite, should refuse to take the oaths to the usurper as long as it seemed probable that the rightful King would be restored, and should make haste to swear after the battle of the Boyne. Such tergiversation in times of civil discord was nothing new. What was new was that the turn-coat should try to throw his own guilt and shame on the Church of England, and should proclaim that she had taught him to turn against the weak who were in the right, and to cringe to the powerful who were in the wrong. Had such indeed been her doctrine or her practice in evil days? Had she abandoned her Royal Martyr in the prison or on the scaffold? Had she enjoined her children to pay obedience to the Rump or to the Protector? Yet was the government of the Rump or of the Protector less entitled to be called a settled government than the government of William and Mary? Had not the battle of Worcester been as great a blow to the hopes of

* Johnson's Notes on the Phœnix Edition of Burnet's Pastoral Letter. 1692.

the House of Stuart as the battle of the Boyne? Had not the chances of a Restoration seemed as small in 1657 as they could seem to any judicious man in 1691? In spite of invectives and sarcasms, however, there was Overall's treatise; there were the approving votes of the two Convocations; and it was much easier to rail at Sherlock, than to explain away either the treatise or the votes. One writer maintained that by a thoroughly settled government must have been meant a government of which the title was uncontested. Thus, he said, the government of the United Provinces became a settled government when it was recognized by Spain, and, but for that recognition, would never have been a settled government to the end of time. Another causist, somewhat less austere, pronounced that a government, wrongful in its origin, might become a settled government after the lapse of a century. On the thirteenth of February, 1789, therefore, and not a day earlier, Englishmen would be at liberty to swear allegiance to a government sprung from the Revolution. The history of the chosen people was ransacked for precedents. Was Eglon's a settled government when Ehud stabbed him? Was Joram's a settled government when Jehu shot him? But the leading case was that of Athaliah. It was indeed a case which furnished the malcontents with many happy and pungent allusions; a kingdom treacherously seized by an usurper near in blood to the throne; the rightful prince long dispossessed; a part of the sacerdotal order true, through many disastrous years, to the Royal House; a counter revolution at length effected by the High Priest at the head of the Levites. Who, it was asked would dare to blame the heroic pontiff who had restored the heir of David? Yet was not the government of Athaliah as firmly settled as that of the Prince of Orange? Hundreds of pages written at this time about the rights of Joash and the bold enterprise of Jehoiada are mouldering in the ancient book-cases of Oxford and Cambridge. While Sherlock was thus fiercely attacked by his old friends, he was not left unmolested by his old enemies. Some vehement Whigs, among whom Julian Johnson was conspicious, declared that Jacobitism itself was respectable when compared with the vile doctrine which had been discovered in the Convocation Book. That passive obedience was due to Kings, was doubtless an absurd and pernicious notion. Yet it was impossible not to respect the consistency and fortitude of men who thought themselves

bound to bear true allegiance, at all hazards, to an unfortunate, a deposed, an exiled oppressor. But the theory which Sherlock had learned from Overall was unmixed baseness and wickedness. A cause was to be abandoned, not because it was unjust, but because it was unprosperous. Whether James had been a tyrant, or had been the father of his people, was quite immaterial. If he had won the battle of the Boyne we should have been bound as Christians to be his slaves. He had lost it; and we were bound as Christians to be his foes. Other Whigs congratulated the proselyte on having come, by whatever road, to a right practical conclusion, but could not refrain from sneering at the history which he gave of his conversion. He was, they said, a man of eminent learning and abilities. He had studied the question of allegiance long and deeply. He had written much about it. Several months had been allowed him for reading, prayer and reflection before he incurred suspension, several months more before he incurred deprivation. He had formed an opinion for which he had declared himself ready to suffer martyrdom; he had taught that opinion to others; and he had then changed that opinion solely because he had discovered that it had been, not refuted, but dogmatically pronounced erroneous by the two Convocations more than eighty years before. Surely, this was to renounce all liberty of private judgment, and to ascribe to the synods of Canterbury and York an infallibility which the Church of England had declared that even Œcumenical Councils could not justly claim. If, it was sarcastically said, all our notions of right and wrong, in matters of vital importance to the well-being of society, are to be suddenly altered by a few lines of manuscript found in a corner of the library at Lambeth, it is surely much to be wished, for the peace of mind of humble Christians, that all the documents to which this sort of authority belongs should be rummaged out and sent to the press as soon as possible; for, unless this be done, we may all, like the Doctor when he refused the oaths last year, be committing sins in the full persuasion that we are discharging duties. In truth, it is not easy to believe that the Convocation Book furnished Sherlock with anything more than a pretext for doing what he had made up his mind to do. The united force of reason and interest had doubtless convinced him that his passions and prejudices had led him into a great error. That error he determined to recant; and it cost him less to say that his opinion had been changed by

newly discovered evidence, than that he had formed a wrong judgment with all the materials for the forming of a right judgment before him. The popular belief was that his retractation was the effect of the tears, expostulations and reproaches of his wife. The lady's spirit was high: her authority in the family was great; and she cared much more about her house and her carriage, the plenty of her table, and the prospects of her children, than about the patriarchal origin of government, or the meaning of the word Abdication. She had, it was asserted, given her husband no peace by day or by night till he had got over his scruples. In letters, fables, songs, dialogues without number, her powers of seduction and intimidation were malignantly extolled. She was Xanthippe pouring water on the head of Socrates. She was Delilah shearing Samson. She was Eve forcing the forbidden fruit into Adam's mouth. She was Job's wife, imploring her ruined lord, who sate scraping himself among the ashes, not to curse and die, but to swear and live. While the ballad makers celebrated the victory of Mrs. Sherlock, another class of assailants fell on the theological reputation of her spouse. Till he took the oaths, he had always been considered as the most orthodox of divines. But the captious and malignant criticism to which his writings were now subjected, would have found heresy in the Sermon on the Mount; and he, unfortunately, was rash enough to publish, at the very moment when the outcry against his political tergiversation was loudest, his thoughts on the mystery of the Trinity. It is probable that, at another time, his work would have been hailed by good Churchmen as a triumphant answer to the Socinians and Sabellians. But, unhappily, in his zeal against Socinians and Sabellians, he used expressions which might be construed into Tritheism. Candid judges would have remembered that the true path was closely pressed on the right and on the left by error, and that it was scarcely possible to keep far enough from danger on one side, without going very close to danger on the other. But candid judges Sherlock was not likely to find among the Jacobites. His old allies affirmed that he had incurred all the fearful penalties denounced in the Athanasian Creed against those who divide the substance. Bulky quartos were written to prove that he held the existence of three distinct Deities; and some facetious malcontents who troubled themselves very little about the Catholic verity, amused the town by lampoons in English and Latin

on his heterodoxy. "We," said one of these jesters, "plight our faith to one King, and call on God to attest our promise. We cannot think it strange that there should be more than one King to whom the Doctor has sworn allegiance, when we consider that the Doctor has more Gods than one to swear by." *

GEORGE HICKES.

A FEW other non-jurors ought to be particularly noticed. High among them in rank was George Hickes, dean of Worcester. Of all the Englishmen of his time, he was the most versed in the old Teutonic languages; and his knowledge of

* A list of all the pieces which I have read relating to Sherlock's apostacy would fatigue the reader. I will mention a few of different kinds. Parkinson's Examination of Dr. Sherlock's Case of Allegiance, 1691; Answer to Dr. Sherlock's Case of Allegiance, by a Lendon Apprentice, 1691; The reasons of the new Convert's taking the Oaths to the present Government, 1691; Utrum borum? or God's ways of disposing of kingdoms, and some Clergymen's ways of disposing of them, 1691; Sherlock and Xanthippe, 1691; St. Paul's Triumph in his Sufferings for Christ, by Matthew Bryan, LL.D., dedicated Ecclesiæ sub cruce gementi; A Word to a wavering Levite; The Trimming Court Divine; Proteus Ecclesiasticus, or observations on Dr. Sh——'s late Case of Allegiance; The Weasil Uncased; A Whip for the Weasil; The Anti-Weasils. Numerous allusions to Sherlock and his wife will be found in the ribald writings of Tom Brown, Tom Durfey, and Ned Ward. See Life of James, ii. 318. Several curious letters about Sherlock's apostacy are among the Tanner MSS. I will give two or three specimens of the rhymes which the Case of Allegiance called forth:—

"When Eve the fruit had tasted,
She to her husband hastened,
And chucked him on the chin-a.

Dear Bud, quoth she, come taste this fruit;
'Twill finely with your palate suit,
To eat it is no sin-a."

"As moody Job, in shirtless case,
With collyflowers all o'er his face,
Did on the dunghill languish,
His spouse thus whispers in his ear,
Swear, husband, as you love me, swear,
'Twill ease you of your anguish."

"At first he had doubt, and therefore did pray
That heaven would instruct him in the right way,
Whether Jemmy or William he ought to obey,
Which nobody can deny.

"The pass at the Boyne determin'd that case,
And precept to Providence then did give place;
To change his opinion he thought no disgrace;
Which nobody can deny.

"But this with the Scripture can never agree,
As by Hosea the eighth and the fourth you may see;
They have set up kings, but yet not by me,
Which nobody can deny."

the early Christian literature was extensive. As to his capacity for political discussions, it may be sufficient to say, that his favorite argument for passive obedience was drawn from the story of the Theban legion. He was the younger brother of that unfortunate John Hickes who had been found hidden in the malthouse of Alice Lisle. James had, in spite of all solicitations, put both John Hickes and Alice Lisle to death. Persons who did not know the strength of the Dean's principles, thought that he might possibly feel some resentment on this account: for he was of no gentle or forgiving temper, and could retain during many years a bitter remembrance of small injuries. But he was strong in his religious and political faith: he reflected that the sufferers were dissenters; and he submitted to the will of the Lord's Anointed not only with patience but with complacency. He became, indeed, a more loving subject than ever from the time when his brother was hanged, and his brother's benefactress beheaded. While almost all other clergymen, appalled by the Declaration of Indulgence and by the proceedings of the High Commission, were beginning to think that they had pushed the doctrine of non-resistance too far, he was writing a vindication of his darling legend, and trying to convince the troops at Hounslow that, if James should be pleased to massacre them all, as Maximian had massacred the Theban legion, for refusing to commit idolatry, it would be their duty to pile their arms, and meekly to receive the crown of martyrdom. To do Hickes justice, his whole conduct after the Revolution proved that his servility had sprung neither from fear nor from cupidity, but from mere bigotry *

JEREMY COLLIER.

JEREMY COLLIER, who was turned out of the preachership of the Rolls, was a man of a much higher order. He is well entitled to grateful and respectful mention: for to his eloquence and courage is to be chiefly ascribed the purification of our lighter literature from that foul taint

* The best notion of Hickes' character will be formed from his numerous controversial writings, particularly his Jovian, written in 1684, his Thebæan Legion no Fable, written in 1687, though not published till 1714, and his discourses upon Dr. Burnet and Dr. Tillotson, 1695. His literary fame rests on works of a very different kind.

which had been contracted during the Anti-puritan reaction. He was, in the full force of the words, a good man. He was also a man of eminent abilities, a great master of sarcasm, a great master of rhetoric.* His reading, too, though undigested, was of immense extent. But his mind was narrow: his reasoning, even when he was so fortunate as to have a good cause to defend, was singularly futile and inclusive; and his brain was almost turned by pride, not personal, but professional. In his view, a priest was the highest of human beings except a bishop. Reverence and submission were due from the best and greatest of the laity to the least respectable of the clergy. However ridiculous a man in holy orders might make himself, it was impiety to laugh at him. So nervously sensitive, indeed, was Collier on this point, that he thought it profane to throw any reflection even on the ministers of false religions. He laid it down as a rule that Muftis and Augurs ought always to be mentioned with respect. He blamed Dryden for sneering at the Hierophants of Apis. He praised Racine for giving dignity to the character of a priest of Baal. He praised Corneille for not bringing that learned and reverend divine Tiresias on the stage in the tragedy of Œdipus. The omission, Collier owned, spoiled the dramatic effect of the piece: but the holy function was much too solemn to be played with. Nay, incredible as it may seem, he thought it improper in the laity to sneer at Presbyterian preachers. Indeed, his Jacobitism was little more than one of the forms in which his zeal for the dignity of his profession manifested itself. He abhorred the revolution less as a rising up of subjects against their King, than as a rising up of the laity against the sacerdotal caste. The doctrines which had been proclaimed from the pulpit during thirty years, had been treated with contempt by the Convention. A new government had been set up in opposition to the wishes of the spiritual peers in the House of Lords and of the priesthood throughout the country. A secular assembly had taken upon itself to pass a law requiring archbishops and bishops, rectors and vicars, to abjure, on pain of deprivation, what they had been teaching all their lives. Whatever meaner spirits might do, Collier was determined not to be led in triumph by the victorious enemies of his order. To the

* Collier's Tracts on the Stage are, on the whole, his best pieces. But there is much that is striking in his political pamphlets. His "Persuasive to Consideration, tendered to the Royalists, particularly those of the Church of England," seems to me one of the best productions of the Jacobite press.

last he would confront, with the authoritative port of an ambassador of heaven, the anger of the powers and principalities of the earth.

HENRY DODWELL.

In parts, Collier was the first man among the non-jurors. In erudition, the first place must be assigned to Henry Dodwell, who, for the unpardonable crime of having a small estate in Mayo, had been attainted by the Popish Parliament at Dublin. He was Camdenian Professor of Ancient History in the University of Oxford, and had already acquired considerable celebrity by chronological and geographical researches; but, though he never could be persuaded to take orders, theology was his favorite study. He was doubtless a pious and sincere man. He had perused innumerable volumes in various languages, and had indeed acquired more learning than his slender faculties were able to bear. The small intellectual spark which he possessed was put out by the fuel. Some of his books seem to have been written in a mad-house, and, though filled with proofs of his immense reading, degraded him to the level of James Naylor and Ludowick Muggleton. He began a dissertation intended to prove that the law of nations was a divine revelation made to the family which was preserved in the ark. He published a treatise in which he maintained that a marriage between a member of the Church of England and a dissenter was a nullity, and that the couple were, in the sight of heaven, guilty of adultery. He defended the use of instrumental music in public worship on the ground that the notes of the organ had a power to counteract the influence of devils on the spinal marrow of human beings. In his treatise on this subject, he remarked that there was high authority for the opinion that the spinal marrow, when decomposed, became a serpent. Whether this opinion were or were not correct, he thought it unnecessary to decide. Perhaps, he said, the eminent men in whose works it was found had meant only to express figuratively the great truth, that the Old Serpent operates on us chiefly through the spinal marrow.* Dodwell's

* See Brokesby's Life of Dodwell. The discourse against Marriages in different Communions is known to me, I ought to say, only from Brokesby's copious

speculations on the state of human beings after death are, if possible, more extraordinary still. He tells us that our souls are naturally mortal. Annihilation is the fate of the greater part of mankind, of heathens, of Mahometans, of unchristian babes. The gift of immortality is conveyed in the sacrament of baptism: but to the efficacy of the sacrament it is absolutely necessary that the water be poured, and the words pronounced by a priest who has been ordained by a Bishop. In the natural course of things, therefore, all Presbyterians, Independents, Baptists, and Quakers would, like the inferior animals, cease to exist. But Dodwell was far too good a churchman to let off dissenters so easily. He informs them that, as they have had an opportunity of hearing the gospel preached, and might, but for their own perverseness, have received episcopalian baptism, God will, by an extraordinary act of power, bestow immortality on them in order that they may be tormented forever and ever.

No man abhorred the growing latitudinarianism of those times more than Dodwell. Yet no man had more reason to rejoice in it. For, in the earlier part of the seventeenth century, a speculator who had dared to affirm that the human soul is by its nature mortal, and does, in the great majority of cases, actually die with the body, would have been burned alive in Smithfield. Even in days which Dodwell could well remember, such heretics as himself would have been thought fortunate if they escaped with life, their backs flayed, their ears clipped, their noses slit, their tongues bored through with red-hot iron, and their eyes knocked out with brickbats. With the non-jurors, however, the author of this theory was still the great Mr. Dodwell; and some, who thought it culpable lenity to tolerate a Presbyterian meeting, thought it at the same time gross illiberality to blame a learned and pious Jacobite for denying a doctrine so utterly unimportant in a religious point of view, as that of the immortality of the soul.*

abstract. That discourse is very rare. It was originally printed as a preface to a sermon preached by Leslie. When Leslie collected his works he omitted the discourse, probably because he was ashamed of it. The Treatise on the Lawfulness of Instrumental Music I have read; and incredibly absurb it is.

"Dodwell tells us that the title of the work in which he first promulgated this theory was framed with great care and precision. I will, therefore, transcribe the title-page. "An Epistolary Discourse, proving from Scripture and the First Fathers, that the Soul is naturally Mortal, but Immortalized actually by the Pleasure of God to Punishment or to Reward, by its Union with the Divine Baptismal Spirit, wherein is proved that none have the Power of giving this Divine Immortalizing Spirit since the Apostles, but only the Bishops. By H. Dodwell." Dr. Clarke, in a Letter to Dodwell (1706), says that this Epistolary Discourse is "a book at which all good men are sorry, and all profane men rejoice."

* See Leslie's Rehearsals, No. 286, 287.

KETTLEWELL AND FITZWILLIAM.

Two other non-jurors deserve special mention, less on account of their abilities and learning, than on account of their rare integrity, and of their not less rare candor. These were John Kettlewell, Rector of Coleshill, and John Fitzwilliam, Canon of Windsor. It is remarkable that both these men had seen much of Lord Russell, and that both, though differing from him in political opinions, and strongly disapproving the part which he had taken in the Whig plot, had thought highly of his character, and had been sincere mourners for his death. He had sent to Kettlewell an affectionate message from the scaffold in Lincoln's Inn Fields. Lady Russell, to her latest day, loved, trusted, and revered Fitzwilliam, who, when she was a girl, had been the friend of her father, the virtuous Southampton. The two clergymen agreed in refusing to swear; but they, from that moment, took different paths. Kettlewell was one of the most active members of his party: he declined no drudgery in the common cause, provided only that it were such drudgery as did not misbecome an honest man; and he defended his opinions in several tracts, which give a much higher notion of his sincerity than of his judgment or acuteness.* Fitzwilliam thought that he had done enough in quitting his pleasant dwelling and garden under the shadow of Saint George's Chapel, and in betaking himself with his books to a small lodging in an attic. He could not with a safe conscience acknowledge William and Mary: but he did not conceive that he was bound to be always stirring up sedition against them, and he passed the last years of his life, under the powerful protection of the House of Bedford, in innocent and studious repose.†

* See his works, and the highly curious life of him which was compiled from the papers of his friends Hickes and Nelson.

† See Fitzwilliam's correspondence with Lady Russell, and his evidence on the trial of Ashton, in the State Trials. The only work which Fitzwilliam, as far as I have been able to discover, ever published, was a sermon on the Rye House Plot, preached a few weeks after Russell's execution. There are some sentences in this Sermon which I a little wonder that the widow and the family forgave.

TILLOTSON, ARCHBISHOP OF CANTERBURY.

Of all the members of the Low Church party, Tillotson stood highest in general estimation. As a preacher, he was thought by his contemporaries to have surpassed all rivals living or dead. Posterity has reversed this judgment. Yet Tillotson still keeps his place as a legitimate English classic. His highest flights were indeed far below those of Taylor, of Barrow, and of South; but his oratory was more correct and equable than theirs. No quaint conceits, no pedantic quotations from Talmudists and scholiasts, no mean images, buffoon stories, scurrilous invectives, ever marred the effect of his grave and temperate discourses. His reasoning was just sufficiently profound and sufficiently refined to be followed by a popular audience with that slight degree of intellectual exertion which is a pleasure. His style is not brilliant; but it is pure, transparently clear, and equally free from the levity and from the stiffness which disfigure the sermons of some eminent divines of the seventeenth century. He is always serious: yet there is about his manner a certain graceful ease which marks him as a man who knows the world, who has lived in populous cities and in splendid courts, and who has conversed, not only with books, but with lawyers and merchants, wits and beauties, statesmen and princes. The greatest charm of his compositions, however, is derived from the benignity and candor which appear in every line, and which shone forth not less conspicuously in his life than in his writings.

As a theologian, Tillotson was certainly not less latitudinarian than Burnet. Yet many of those clergymen to whom Burnet was an object of implacable aversion, spoke of Tillotson with tenderness and respect. It is therefore not strange that the two friends should have formed different estimates of the temper of the priesthood, and should have expected different results from the meeting of the Convocation. Tillotson was not displeased with the vote of the Commons. He conceived that changes made in religious institutions by mere secular authority might disgust many churchmen, who would yet be perfectly willing to vote, in an ecclesiastical synod, for changes more extensive still; and

his opinion had great weight with the King.* It was resolved that the Convocation should meet at the beginning of the next session of Parliament, and that in the meantime a commission should issue, empowering some eminent divines to examine the Liturgy, the canons, and the whole system of jurisprudence administered by the Courts Christian, and to report on the alterations which it might be desirable to make.†

Most of the bishops who had taken the oaths were in this commission; and with them were joined twenty priests of great note. Of the twenty, Tillotson was the most important: for he was known to speak the sense both of the King and of the Queen. Among those Commissioners who looked up to Tillotson as their chief, was Stillingfleet, Dean of St. Paul's, Sharp, Dean of Norwich, Patrick, Dean of Peterborough, Tenison, Rector of St. Martin's, and Fowler, to whose judicious firmness was chiefly to be ascribed the determination of the London clergy not to read the Declaration of Indulgence.

Tillotson was nominated to the Archbishopric, and was consecrated on Whitsunday, in the church of St. Mary Le Bow. Compton, cruelly mortified, refused to bear any part in the ceremony. His place was supplied by Mew, Bishop of Winchester, who was assisted by Burnet, Stillingfleet and Hough. The congregation was the most splendid that had been seen in any place of worship since the coronation. The Queen's drawing-room was, on that day, deserted. Most of the peers who were in town met in the morning at Bedford House, and went thence in procession to Cheapside. Norfolk, Caermarthen and Dorset were conspicuous in the throng. Devonshire, who was impatient to see his woods at Chatsworth in their summer beauty, had deferred his departure in order to mark his respect for Tillotson. The crowd which lined the streets greeted the new Primate warmly. For he had, during many years, preached in the city; and his eloquence, his probity, and the singular gentleness of his temper and manners, had made him the favorite of the Londoners.‡ But the congratulations and applauses of his friends could not drown the roar of execration which the Jacobites set up.

* Birch's Life of Tillotson.

† See the Discourse concerning the Ecclesiastical Commission, 1689.

‡ London Gazette, June 1, 1691; Birch's Life of Tillotson: Congratulatory Poem to the Reverend Dr. Tillotson on his Promotion, 1691; Vernon to Wharton, May 28 and 30, 1691. These letters to Wharton are in the Bodleian Library, and form part of a highly curious collection, which was kindly pointed out to me by Dr Bandinel.

According to them, he was a thief who had not entered by the door, but had climbed over the fences. He was a hireling whose own the sheep were not, who had usurped the crook of the good shepherd, and who might well be expected to leave the flock at the mercy of every wolf. He was an Arian, a Socinian, a Deist, an Atheist. He had cozened the world by fine phrases, and by a show of moral goodness: but he was in truth a far more dangerous enemy of the Church than he could have been if he had openly declared himself a disciple of Hobbes, and had lived as loosely as Wilmot. He had taught the fine gentlemen and ladies who admired his style, and who were constantly seen round his pulpit, that they might be very good Christians, and yet might believe the account of the Fall in the book of Genesis to be allegorical. Indeed, they might easily be as good Christians as he: for he had never been christened: his parents were Anabaptists: he had lost their religion when he was a boy; and he had never found another. In ribald lampoons he was nicknamed Undipped John. The parish register of his baptism was produced in vain. His enemies still continued to complain that they had lived to see fathers of the Church who never were her children. They made up a story that the Queen had felt bitter remorse for the great crime by which she had obtained a throne, that in her agony she had applied to Tillotson, and that he had comforted her by assuring her that the punishment of the wicked in a future state would not be eternal.* The Archbishop's mind was naturally of almost feminine delicacy, and had been rather softened than braced by the habits of a long life, during which contending sects and factions had agreed in speaking of his abilities with admiration, and of his character with esteem. The storm of obloquy which he had to face for the first time at more than sixty years of age was too much for him. His spirits declined: his health gave way: yet he neither flinched from his duty nor attempted to revenge himself on his persecutors. A few days after his consecration, some persons were seized while dispersing libels in which he was reviled. The law officers of the Crown proposed to institute prosecutions; but he insisted that nobody should be punished on his account.†

* Birch's Life of Tillotson; Leslie's Charge of Socinianism against Dr. Tillotson considered, by a True Son of the Church, 1695; Hickes's Discourses upon Dr. Burnet and Dr. Tillotson, 1695; Catalogue of Books of the Newest Fashion to be Sold by Auction at the Whig's Coffee House, evidently printed in 1693. More than sixty years later Johnson described a sturdy Jacobite as firmly convinced that Tillotson died an Atheist; Idler, No. 10.

† Tillotson to Lady Russell, June 23, 1691.

Once, when he had company with him, a sealed packet was put into his hands: he opened it; and out fell a mask. His friends were shocked and incensed by this cowardly insult; but the Archbishop, trying to conceal his anguish by a smile, pointed to the pamphlets which covered his table, and said that the reproach which the emblem of the mask was intended to convey, might be called gentle when compared with other reproaches which he daily had to endure. After his death, a bundle of the savage lampoons which the nonjurors had circulated against him was found among his papers, with this indorsement: "I pray God forgive them: I do." *

ALDRICH AND JANE.

With such men as those who have been named, were mingled some divines who belonged to the High Church party. Conspicuous among these were two of the rulers of Oxford, Aldrich and Jane. Aldrich had recently been appointed Dean of Christchurch, in the room of the Papist Massey, whom James had, in direct violation of the laws, placed at the head of that great college. The new Dean was a polite, though not a profound, scholar, and a jovial, hospitable gentleman. He was the author of some theological tracts which have long been forgotten, and of a compendium of logic which is still used: but the best works which he has bequeathed to posterity are his catches. Jane, the King's Professor of Divinity, was a graver but a less estimable man. He had borne the chief part in framing that decree by which his University ordered the works of Milton and Buchanan to be publicly burned in the schools. A few years later, irritated and alarmed by the persecution of the Bishops and by the confiscation of the revenues of Magdalen College, he had renounced the doctrine of non-resistance, had repaired to the head-quarters of the Prince of Orange, and had assured His Highness that Oxford would willingly coin her plate for the support of the war against her oppressor. During a short time Jane was generally considered a Whig, and was

* Birch's Life of Tillotson; Memorials of Tillotson by his pupil John Beardmore; Sherlock's sermon preached in the Temple Church on the death of Queen Mary, 1694-5.

sharply lampooned by some of his old allies. He was so unfortunate as to have a name which was an excellent mark for the learned punsters of his university. Several epigrams were written on the double-faced Janus, who, having got a professorship by looking one way, now hoped to get a bishopric by looking another. That he hoped to get a bishopric was perfectly true. He demanded the see of Exeter as a reward due to his services. He was refused. The refusal convinced him that the Church had as much to apprehend from Latitudinarianism as from Popery; and he speedily became a Tory again.*

EDMUND LUDLOW.

THE names of Cromwell, of Ireton, and of the other chiefs of the conquering army, were in many mouths. One of those chiefs, Edmund Ludlow, was still living. At twenty-two he had served as a volunteer in the parliamentary army; at thirty he had risen to the rank of Lieutenant General. He was now old; but the vigor of his mind was unimpaired. His courage was of the truest temper; his understanding strong, but narrow. What he saw he saw clearly: but he saw not much at a glance. In an age of perfidy and levity, he had, amidst manifold temptations and dangers, adhered firmly to the principles of his youth. His enemies could not deny that his life had been consistent, and that, with the same spirit which he had stood up against the Stuarts, he had stood up against the Cromwells. There was but a single blemish on his fame; but that blemish, in the opinion of the great majority of his countrymen, was one for which no merit could compensate, and which no time could efface. His name and seal was on the death warrant of Charles the First.

After the Restoration, Ludlow found a refuge on the shores of the Lake of Geneva. He was accompanied thither by another member of the High Court of Justice, John Lisle, the husband of that Alice Lisle whose death has left a lasting stain on the memory of James the Second. But even in

* Birch's Life of Tillotson; Life of Prideaux; Gentleman's Magazine for June and July, 1745.

Switzerland the regicides were not safe. A large price was set on their heads; and a succession of Irish adventurers, inflamed by national and religious animosity, attempted to earn the bribe. Lisle fell by the hand of one of these assassins. But Ludlow escaped unhurt from all the machinations of his enemies. A small lot of vehement and determined Whigs regarded him with a veneration, which increased as years rolled away, and left him almost the only survivor, certainly the most illustrious survivor, of a mighty race of men, the conquerors in a terrible civil war, the judges of a king, the founders of a republic. More than once he had been invited by the enemies of the House of Stuart to leave his asylum, to become their captain, and to give the signal for rebellion: but he had wisely refused to take any part in the desperate enterprises which the Wildmans and Fergusons were never weary of planning.*

The Revolution opened a new prospect to him. The right of the people to resist oppression, a right which, during many years, no man could assert without exposing himself to ecclesiastical anathemas and to civil penalties, had been solemnly recognized by the Estates of the realm, and had been proclaimed by Garter King at Arms on the very spot where the memorable scaffold had been set up forty years before. James had not, indeed, like Charles, died the death of a traitor. Yet the punishment of the son might seem to differ from the punishment of the father rather in degree than in principle. Those who had recently waged war on a tyrant, who had turned him out of his palace, who had frightened him out of his country, who had deprived him of his crown, might perhaps think that the crime of going one step further had been sufficiently expiated by thirty years of banishment. Ludlow's admirers, some of whom appear to have been in high public situations, assured him that he might safely venture over, nay, that he might expect to be sent in high command to Ireland, where his name was still cherished by his old soldiers and by their children.† He came; and early in September it was known that he was in London.‡ But it soon appeared that he and his friends had misunderstood the temper of the English people. By all, except a small extreme section of the Whig party, the act,

* Wade's Confession, Harl. MS. 6845.

† See the Preface to the first Edition of his Memoires, Vevay, 1698.

‡ "Colonel Ludlow, an old Oliverian, and one of King Charles the First his Judges, is arrived lately in this kingdom from Switzerland."—Narcissus Luttrel's Diary, September, 1689.

in which he had borne a part never to be forgotten, was regarded, not merely with the disapprobation due to a great violation of law and justice, but with horror such as even the Gunpowder Plot had not excited. The absurd and almost impious service which is still read in our churches on the thirtieth of January, had produced in the minds of the vulgar a strange association of ideas. The sufferings of Charles were confounded with the sufferings of the Redeemer of mankind; and every regicide was a Judas, a Caiaphas, or a Herod. It was true that, when Ludlow sate on the tribunal in Westminster Hall, he was an ardent enthusiast of twenty-eight, and that he now returned from exile a grayheaded and wrinkled man in his seventieth year. Perhaps, therefore, if he had been content to live in close retirement, and to shun places of public resort, even zealous Royalists might not have grudged the old Republican a grave in his native soil. But he had no thought of hiding himself. It was soon rumored that one of those murderers who had brought on England guilt, for which she annually, in sackcloth and ashes, implored God not to enter into judgment with her, was strutting about the streets of her capital, and boasting that he should ere long command her armies. His lodgings, it was said, were the head-quarters of the most noted enemies of monarchy and episcopacy.* The subject was brought before the House of Commons. The Tory members called loudly for justice on the traitor. None of the Whigs ventured to say a word in his defence. One or two faintly expressed a doubt whether the fact of his return had been proved by evidence such as would warrant a parliamentary proceeding. The objection was disregarded. It was resolved, without a division, that the King should be requested to issue a proclamation for the apprehending of Ludlow. Seymour presented the address; and the King promised to do what was asked. Some days, however, elapsed before the proclamation appeared.† Ludlow had time to make his escape, and again hid himself in his Alpine retreat, never again to emerge. English travellers are still taken to see his house close to the lake, and his tomb in a church among the vineyards which overlook the little town of Vevay. On the house was formerly legible an inscription purporting that to him to whom God is a father, every

* Third Cavant against the Whigs, 1712.
† Commons' Journals, November 6 and 8, 1689; Grey's Debates; London Gazette, November 18.

land is a fatherland;* and the epitaph on the tomb still attests the feelings with which the stern old Puritan to the last regarded the people of Ireland and the House of Stuart.

SIR ROBERT SAWYER.

FEW persons stood higher in the estimation of the Tory party than Sir Robert Sawyer. He was a man of ample fortune and aristocratical connections, of orthodox opinions and regular life, an able and experienced lawyer, a well-read scholar, and, in spite of a little pomposity, a good speaker. He had been Attorney-General at the time of the detection of the Rye House Plot; he had been employed for the Crown, in the prosecutions which followed; and he had conducted those prosecutions with an eagerness, which would, in our time, be called cruelty by all parties, but which, in his own time, and to his own party, seemed to be merely laudable zeal. His friends indeed asserted that he was conscientious even to scrupulosity in matters of life and death;† but this is an eulogy which persons who bring the feelings of a nineteenth century to the study of the State Trials of the seventeenth century, will have some difficulty in understanding. The best excuse which can be made for this part of his life, is that the stain of innocent blood was common to him with almost all the eminent public men of those evil days. When we blame him for prosecuting Russell, we must not forget that Russell had prosecuted Stafford.

Great as Sawyer's offences were, he had made great atonement for them, he had stood up manfully against Popery and despotism: he had, in the very presence chamber, positively refused to draw warrants in contravention of acts of Parliament: he had resigned his lucrative office rather than appear in Westminster Hall as the champion of the dispensing power: he had been the leading counsel for the seven Bishops; and he had, on the day of their trial, done his duty ably, honestly, and fearlessly. He was therefore a

* "Omne solum forti patria, quia patris." See Addison's Travels. It is a remarkable circumstance that Addison, though a Whig, speaks of Ludlow in language which would better have become a Tory, and sneers at the inscription as cant.

† Roger North's Life of Guildford.

favorite with High Churchmen, and might be thought to have fairly earned his pardon from the Whigs. But the Whigs were not in a pardoning mood; and Sawyer was now called to account for his conduct in the case of Sir Thomas Armstrong.

If Armstrong was not belied, he was deep in the worst secrets of the Rye House Plot, and was one of those who undertook to slay the two royal brothers. When the conspiracy was discovered, he fled to the continent and was outlawed. The magistrates of Leyden were induced by a bribe to deliver him up. He was hurried on board of an English ship, carried to London, and brought before the King's bench. Sawyer moved the court to award execution on the outlawry. Armstrong represented that a year had not yet elapsed since he had been outlawed, and that, by an Act passed in the reign of Edward the Sixth, an outlaw who yielded himself within the year was entitled to plead not guilty, and to put himself on his country. To this it was answered that Armstrong had not yielded himself, that he had been dragged to the bar a prisoner, and that he had no right to claim a privilege which was evidently meant to be given only to persons who voluntarily rendered themselves up to public justice. Jeffreys and the other judges unanimously overruled Armstrong's objection, and granted the award of execution. Then followed one of the most terrible of the many terrible scenes which, in those times, disgraced our Courts. The daughter of the unhappy man was at his side. "My Lord," she cried out, "you will not murder my father. This is murdering a man." "How now?" roared the chief justice. "Who is this woman? Take her, Marshal. Take her away." She was forced out, crying as she went, "God Almighty's judgment light on you." "God Almighty's judgment," said Jeffreys, "will light on traitors. Thank God, I am clamor proof." When she was gone, her father again insisted on what he conceived to be his right. "I ask," he said, "only the benefit of the law." "And by the grace of God, you shall have it," said the judge. "Mr. Sheriff, see that execution be done on Friday next. There is the benefit of the law for you." On the following Friday, Armstrong was hanged, drawn and quartered; and his head was placed over Westminster Hall.*

The insolence and cruelty of Jeffreys excite, even at the distance of so many years, an indignation which makes it

* See the account of the proceedings in the collection of State Trials.

difficult to be just to him. Yet a perfectly dispassionate inquirer may think it by no means clear that the award of execution was illegal. There was no precedent; and the words of the Act of Edward the Sixth may, without any straining, be construed as the court construed them. Indeed, had the penalty been only fine or imprisonment, nobody would have seen any thing reprehensible in the proceeding. But to send a man to the gallows as a traitor, without confronting him with his accusers, without hearing his defence, solely because a timidity which is perfectly compatible with innocence has impelled him to hide himself, is surely a violation, if not of any written law, yet of those great principles to which all laws ought to conform. The case was brought before the House of Commons. The orphan daughter of Armstrong came to the bar to demand vengeance; and a warm debate followed. Sawyer was fiercely attacked and strenuously defended. The Tories declared that he appeared to them to have done only what, as counsel for the crown, he was bound to do, and to have discharged his duty to God, to the King, and to the prisoner. If the award was legal nobody was to blame, and if the award was illegal, the blame lay, not with the Attorney General, but with the judges. There would be an end of all liberty of speech at the bar, if an advocate was to be punished for making a strictly regular application to a Court, and for arguing that certain words in a statute were to be understood in a certain sense. The Whigs called Sawyer murderer, bloodhound, hangman. If the liberty of speech claimed by advocates meant the liberty of haranguing men to death, it was high time that the nation should rise up and exterminate the whole race of lawyers. "Things will never be well done," said one orator, "till some of that profession be made examples." "No crime to demand execution!" exclaimed John Hampden. "We shall be told next that it was no crime in the Jews to cry out 'Crucify him.'" A wise and just man would probably have been of opinion that this was not a case of severity. Sawyer's conduct might have been, to a certain extent, culpable: but, if an act of Indemnity was to be passed at all, it was to be passed for the benefit of persons whose conduct had been culpable. The question was not whether he was guiltless, but whether his guilt was of so peculiarly black a dye that he ought, notwithstanding all his sacrifices and services, to be excluded by name from the mercy which was to be granted to many

thousands of offenders. This question calm and impartial judges would probably have decided in his favor. It was, however, resolved that he should be excepted from the indemnity, and expelled from the house.*

CAERMARTHEN.

CAERMARTHEN was the chief adviser of the Crown on all matters relating to the internal administration and to the management of the two Houses of Parliament. The white staff, and the immense power which accompanied the white staff, William was still determined never to entrust to any subject. Caermarthen therefore continued to be lord president; but he took possession of a suite of apartments in St. James's palace which was considered as peculiarly belonging to the Prime Minister.† He had, during the preceding year, pleaded ill health as an excuse for seldom appearing at the Council Board; and the plea was not without foundation: for his digestive organs had some morbid peculiarities which puzzled the whole College of Physicians: his complexion was livid: his frame was meagre; and his face, handsome and intellectual as it was, had a haggard look which indicated the restlessness of pain as well as the restlessness of ambition.‡ As soon, however, as he was once more minister, he applied himself strenuously to business, and toiled, every day, and all day long, with an energy which amazed everybody who saw his ghastly countenance and tottering gait.

SIR JOHN LOWTHER.

SIR JOHN LOWTHER became First Lord of the Treasury, and was the person on whom Caermarthen chiefly relied for the conduct of the ostensible business of the House of Com-

* Commons' Journals, Jan. 20, 1689-90; Grey's Debates, Jan. 18 and 20.

† Van Citters to the States General, Feb. 11 (21), 1690.

‡ A strange peculiarity of his constitution is mentioned in an account of him which was published a few months after his death. See the volume entitled "Lives and Characters of the most Illustrious Persons, British and Foreign, who died in the year 1712."

mons. Lowther was a man of ancient descent, ample estate, and great parliamentary interest. Though not an old man, he was an old senator: for he had, before he was of age, succeeded his father as knight of the shire for Westmoreland. In truth the representation of Westmoreland was almost as much one of the hereditaments of the Lowther family as Lowther Hall. Sir John's abilities were respectable; his manners, though sarcastically noticed in contemporary lampoons as too formal, were eminently courteous: his personal courage he was but too ready to prove: his morals were irreproachable: his time was divided between respectable labors and respectable pleasures: his chief business was to attend the House of Commons and to preside on the Bench of Justice: his favorite amusements were reading and gardening. In opinions he was a very moderate Tory. He was attached to hereditary monarchy and to the Established Church; but he had concurred in the Revolution: he had no misgivings touching the title of William and Mary: he had sworn allegiance to them without any mental reservation; and he appears to have strictly kept his oath. Between him and Caermarthen there was a close connection. They had acted together cordially in the Northern insurrection; and they agreed in their political views, as nearly as a very cunning statesman and a very honest country gentleman could be expected to agree.* By Caermarthen's influence, Lowther was now raised to one of the most important places in the kingdom. Unfortunately it was a place requiring qualities very different from those which suffice to make a valuable county member and chairman of quarter sessions. The tongue of the new First Lord of the Treasury was not sufficiently ready, nor was his temper sufficiently callous for his post. He had neither adroitness to parry, nor fortitude to endure, the gibes and reproaches to which, in his new character of courtier and placeman, he was exposed. There was also something to be done which he was too scrupulous to do; something which had never been done by Wolsey or Burleigh; something which has never been done by any English statesman of

* My notion of Lowther's character has been chiefly formed from two papers written by himself, one of which has been printed, though I believe not published. A copy of the other is among the Mackintosh MSS. Something I have taken from contemporary satires. That Lowther was too ready to expose his life in private encounters is sufficiently proved by the fact that, when he was First Lord of the Treasury, he accepted a challenge from a custom house officer whom he had dismissed. There was a duel; and Lowther was severely wounded. This event is mentioned in Luttrell's Diary, April, 1690.

our generation; but which, from the time of Charles the Second to the time of George the Third, was one of the most important parts of the business of a minister.

The history of the rise, progress, and decline of parliamentary corruption in England still remains to be written.

SIR JOHN TREVOR.

It was necessary for the Lord President to have in the House of Commons an agent for the purchase of members; and Lowther was both too awkward and too scrupulous to be such an agent. But a man in whom craft and profligacy were united in a high degree was without difficulty found. This was the Master of the Rolls, Sir John Trevor, who had been Speaker in the single Parliament held by James. High as Trevor had risen in the world, there were people who could still remember him a strange looking lawyer's clerk in the Inner Temple. Indeed, nobody who had ever seen him was likely to forget him. For his grotesque features and his hideous squint were far beyond the reach of caricature. His parts, which were quick and vigorous, had enabled him early to master the science of chicane. Gambling and betting were his amusements; and out of these amusements he contrived to extract much business in the way of his profession. For his opinion on a question arising out of a wager or a game at chance had as much authority as a judgment of any court in Westminster Hall. He soon rose to be one of the boon companions whom Jeffreys hugged in fits of maudlin friendship over the bottle at night, and cursed and reviled in court on the morrow. Under such a teacher, Trevor rapidly became a proficient in that peculiar kind of rhetoric which had enlivened the trials of Baxter and of Alice Lisle. Report indeed spoke of some scolding matches between the Chancellor and his friend, in which the disciple had been not less voluble and scurrilous than the master. These contests, however, did not take place till the younger adventurer had attained riches and dignities such that he no longer stood in need of the patronage which had raised him.* Among High Churchmen,

* Roger North's Life of Guildford.

Trevor, in spite of his notorious want of principle, had at this time a certain popularity, which he seems to have owed chiefly to their conviction that, however insincere he might be in general, his hatred of the dissenters was genuine and hearty. There was little doubt that, in a House of Commons in which the Tories had a majority, he might easily, with the support of the Court, be chosen Speaker. He was impatient to be again in his old post, which he well knew how to make one of the most lucrative in the kingdom; and he willingly undertook that secret and shameful office for which Lowther was altogether unqualified.

THE PRINCESS OF DENMARK (QUEEN ANNE) AND HER FAVORITES.

THE Civil List was charged with an annuity of twenty thousand pounds to the Princess of Denmark, in addition to an annuity of thirty thousand pounds which had been settled on her at the time of her marriage. This arrangement was the result of a compromise which had been effected with much difficulty and after many irritating disputes. The King and Queen had never, since the commencement of their reign, been on very good terms with their sister. That William should have been disliked by a woman who had just sense enough to perceive that his temper was sour and his manners repulsive, and who was utterly incapable of appreciating his higher qualities, is not extraordinary. But Mary was made to be loved. So lively and intelligent a woman could not indeed derive much pleasure from the society of Anne, who, when in good humor, was meekly stupid, and, when in bad humor, was sulkily stupid. Yet the Queen, whose kindness had endeared her to her humblest attendants, would hardly have made an enemy of one whom it was her duty and her interest to make a friend, had not an influence strangely potent and strangely malignant been incessantly at work to divide the Royal House against itself. The fondness of the Princess for Lady Marlborough was such as, in a superstitious age, would have been ascribed to some talisman or potion. Not only had

the friends, in their confidential intercourse with each other, dropped all ceremony and all titles, and become plain Mrs. Morley and plain Mrs. Freeman; but even Prince George, who cared as much for the dignity of his birth as he was capable of caring for any thing but claret and calvered salmon, submitted to be Mr. Morley. The Countess boasted that she had selected the name of Freeman because it was peculiarly suited to the frankness and boldness of her character; and, to do her justice, it was not by the ordinary arts of courtiers that she established and long maintained her despotic empire over the feeblest of minds. She had little of that tact which is the characteristic talent of her sex: she was far too violent to flatter or to dissemble: but, by a rare chance, she had fallen in with a nature on which dictation and contradiction acted as philtres. In this grotesque friendship all the loyalty, the patience, the self-devotion, was on the side of the mistress. The whims, the haughty airs, the fits of ill temper, were on the side of the waiting woman.

Nothing is more curious than the relation in which the two ladies stood to Mr. Freeman, as they called Marlborough. In foreign countries people knew in general that Anne was governed by the Churchills. They knew also that the man who appeared to enjoy so large a share of her favor was not only a great soldier and politician, but also one of the finest gentlemen of his time, that his face and figure were eminently handsome, his temper at once bland and resolute, his manners at once engaging and noble. Nothing could be more natural than that graces and accomplishments like his should win a female heart. On the Continent, therefore, many persons imagined that he was Anne's favored lover; and he was so described in contemporary French libels which have long been forgotten. In England this calumny never found credit even with the vulgar, and is nowhere to be found even in the most ribald doggrel that was sung about our streets. In truth, the Princess seems never to have been guilty of a thought inconsistent with her conjugal vows. To her, Marlborough, with all his genius and his valor, his beauty and his grace, was nothing but the husband of her friend. Direct power over Her Royal Highness he had none. He could influence her only by the instrumentality of his wife; and his wife was no passive instrument. Though it is impossible to discover, in any thing that she ever did, said or wrote, any indication of superior understanding, her fierce passions and strong will

enabled her often to rule a husband who was born to rule grave senates and mighty armies. His courage, that courage which the most perilous emergencies of war only made cooler and more steady, failed him when he had to encounter his Sarah's ready tears and voluble reproaches, the poutings of her lip and the tossings of her head. History exhibits to us few spectacles more remarkable than that of a great and wise man who, when he had combined vast and profound schemes of policy, could carry them into effect only by inducing one foolish woman, who was often unmanageable, to manage another woman who was more foolish still.

In one point the Earl and the Countess were perfectly agreed. They were equally bent on getting money; though, when it was got, he loved to hoard it, and she was not unwilling to spend it.* The favor of the Princess they both regarded as a valuable estate. In her father's reign they had begun to grow rich by means of her bounty. She was naturally inclined to parsimony; and, even when she was on the throne, her equipages and tables were by no means sumptuous.† It might have been thought, therefore, that, while she was a subject, thirty thousand a year, with a residence in the palace, would have been more than sufficient for all her wants. There were probably not in the kingdom two noblemen possessed of such an income. But no income would satisfy the greediness of those who governed her. She repeatedly contracted debts which James repeatedly discharged, not without expressing much surprise and displeasure.

The Revolution opened to the Churchills a new and boundless prospect of gain. The whole conduct of their mistress at the great crisis had proved that she had no will, no judgment, no conscience, but theirs. To them she had sacrificed affections, prejudices, habits, interests. In obedience to them she had joined in the conspiracy against her father: she had fled from Whitehall in the depth of winter, through ice and mire, to a hackney coach: she had taken refuge in the rebel camp: she had consented to yield her place in the order of succession to the Prince of Orange.

* In a contemporary lampoon are these lines:

"Oh, happy couple! In their life
There does appear no sign of strife,
They do agree so in the main,
To sacrifice their souls for gain."

† Swift mentions the deficiency of hospitality and magnificence in her household. Journal to Stella, August 8, 1711.

They saw with pleasure that she, over whom they possessed such boundless influence, possessed no common influence over others. Scarcely had the Revolution been accomplished, when many Tories, disliking both the King who had been driven out and the King who had come in, and doubting whether their religion had more to fear from Jesuits or from Latitudinarians, showed a strong disposition to rally round Anne. Nature had made her a bigot. Such was the constitution of her mind, that to the religion of her nursery she could not but adhere, without examination and without doubt, till she was laid in her coffin. In the court of her father she had been deaf to all that could be urged in favor of transubstantiation and auricular confession. In the court of her brother-in-law she was equally deaf to all that could be urged in favor of a general union among Protestants. This slowness and obstinacy made her important. It was a great thing to be the only member of a Royal Family who regarded Papists and Presbyterians with an impartial aversion. While a large party was disposed to make her an idol, she was regarded by her two artful servants merely as a puppet. They knew that she had it in her power to give serious annoyance to the government; and they determined to use this power in order to extort money, nominally for her, but really for themselves. While Marlborough was commanding the English forces in the Low Countries, the execution of the plan was necessarily left to his wife; and she acted, not as he would doubtless have acted, with prudence and temper, but, as is plain even from her own narrative, with odious violence and insolence. Indeed, she had passions to gratify from which he was altogether free. He, though one of the most covetous, was one of the least acrimonious of mankind; but malignity was in her a stronger passion than avarice. She hated easily; she hated heartily; and she hated implacably. Among the objects of her hatred were all who were related to her mistress either on the paternal or on the maternal side. No person who had a natural interest in the Princess could observe without uneasiness the strange infatuation which made her the slave of an imperious and reckless termagant. This the Countess well knew. In her view the Royal Family and the family of Hyde, however they might differ as to other matters, were leagued against her; and she detested them all, James, William, and Mary, Clarendon and Rochester. Now was the time to wreak the accumulated spite of years. It was

not enough to obtain a great, a regal revenue for Anne. That revenue must be obtained by means which would wound and humble those whom the favorite abhorred. It must not be asked, it must not be accepted, as a mark of fraternal kindness, but demanded in hostile tones, and wrung by force from reluctant hands. No application was made to the King and Queen. But they learned with astonishment that Lady Marlborough was indefatigable in canvassing the Tory members of Parliament, that a Princess's party was forming, that the House of Commons would be moved to settle on her Royal Highness a vast income independent of the Crown. Mary asked her sister what these proceedings meant. "I hear," said Anne, "that my friends have a mind to make me some settlement." It is said that the Queen, greatly hurt by an expression which seemed to imply that she and her husband were not among her sister's friends, replied with unwonted sharpness, "Of what friends do you speak? What friends have you except the King and me?"* The subject was never again mentioned between the sisters. Mary was probably sensible that she had made a mistake in addressing herself to one who was merely a passive instrument in the hands of others. An attempt was made to open a negotiation with the Countess. After some inferior agents had expostulated with her in vain, Shrewsbury waited on her. It might have been expected that his intervention would have been successful: for, if the scandalous chronicle of those times could be trusted, he had stood high, too high, in her favor.† He was authorized by the King to promise that, if the Princess would desist from soliciting the members of the House of Commons to support her cause, the income of Her Royal Highness should be increased from thirty thousand pounds to fifty thousand. The Countess flatly rejected this offer. The King's word, she had the insolence to hint, was not a sufficient security. "I am confident," said Shrewsbury, "that His Majesty will strictly fulfil his engagements. If he breaks them, I will not serve him an hour longer." "That may be very honorable in you," answered the pertinacious vixen, "but it will be very poor comfort to the Princess." Shrewsbury, after vainly attempting to move the servant, was at length admitted to an audience of the mistress. Anne, in language doubtless dictated by her

* Duchess of Marlborough's Vindication. But the Duchess was so abandoned a liar, that it is impossible to believe a word that she says, except when she accuses herself.

† See the Female Nine.

friend Sarah, told him that the business had gone too far to be stopped, and must be left to the decision of the Commons.*

The truth was, that the Princess's prompters hoped to obtain from Parliament a much larger sum than was offered by the King. Nothing less than seventy thousand a year would content them. But their cupidity over-reached itself. The House of Commons showed a great disposition to gratify Her Royal Highness. But, when at length her too eager adherents ventured to name the sum which they wished to grant, the murmurs were loud. Seventy thousand a year at a time when the necessary expenses of the State were daily increasing, when the receipt of the customs was daily diminishing, when trade was low, when every gentleman, every farmer, was retrenching something from the charge of his table and his cellar! The general opinion was that the sum which the King was understood to be willing to give would be amply sufficient.† At last something was conceded on both sides. The Princess was forced to content herself with fifty thousand a year; and William agreed that this sum should be settled on her by Act of Parliament. She rewarded the services of Lady Marlborough with a pension of a thousand a year;‡ but this was in all probability a very small part of what the Churchills gained by the arrangement.

After these transactions the two royal sisters continued during many months to live on terms of civility and even of apparent friendship. But Mary, though she seems to have borne no malice to Anne, undoubtedly felt against Lady Marlborough as much resentment as a very gentle heart is capable of feeling. Marlborough had been out of England during a great part of the time which his wife had spent in canvassing among the Tories, and, though he had undoubtedly acted in concert with her, had acted, as usual, with temper and decorum. He therefore continued to receive from William many marks of favor which were unaccompanied by any indication of displeasure.

* The Duchess of Marlborough's Vindication. With that habitual inaccuracy, which, even when she has no motive for lying, makes it necessary to read every word written by her with suspicion, she creates Shrewsbury a Duke and represents herself as calling him "Your Grace." He was not made a Duke till 1694.

† Commons' Journals, December 17 and 18, 1689.

‡ Vindication of the Duchess of Marlborough.

GEORGE FOX.

While London was agitated by the news that a plot had been discovered, George Fox, the founder of the sect of Quakers, died.

More than forty years had elapsed since Fox had begun to see visions and to cast out devils.* He was then a youth of pure morals and grave deportment, with a perverse temper, with the education of a laboring man, and with an intellect in the most unhappy of all states, that is to say, too much disordered for liberty, and not sufficiently disordered for Bedlam. The circumstances in which he was placed were such as could scarcely fail to bring out in the strongest form the constitutional diseases of his mind. At the time when his faculties were ripening, Episcopalians, Presbyterians, Independents, Baptists, were striving for mastery, and were, in every corner of the realm, refuting and reviling each other. He wandered from congregation to congregation: he heard priests harangue against Puritans: he heard Puritans harangue against priests; and he in vain applied for spiritual direction and consolation to doctors of both parties. One jolly old clergyman of the Anglican communion told him to smoke tobacco and sign psalms; another advised him to go and lose some blood.† The young inquirer turned in disgust from these advisers to the Dissenters, and found them also blind guides.‡ After some time he came to the conclusion that no human being was competent to instruct him in divine things, and that the truth had been communicated to him by direct inspiration from heaven. He argued that, as the division of languages began at Babel, and as the persecutors of Christ put on the cross an inscription in Latin, Greek and Hebrew, the knowledge of languages, and more especially of Latin, Greek and Hebrew, must be useless to a Christian minister.§ Indeed, he was

* For a specimen of his visions, see his Journal, page 13; for his casting out of devils, page 26. I quote the folio edition of 1765.

† Journal, page 4. ‡ Journal, page 7.

§ "What they know, they know naturally, who turn from the command and err from the spirit, whose fruit withers, who saith that Hebrew, Greek, and Latine is the original: before Babell was, the earth was of one language; and Nimrod the cunning hunter, before the Lord, which came out of cursed Ham's stock, the original and builder of Babell, whom God confounded with many languages, and this they say is the original who erred from the spirit and command; and Pilate had his original Hebrew, Greek, and Latine, which crucified Christ

so far from knowing many languages, that he knew none; nor can the most corrupt passage in Hebrew be more unintelligible to the unlearned, than his English often is to the most acute and attentive reader.* One of the precious truths which were divinely revealed to this new apostle was, that it was falsehood and adulation to use the second person plural instead of the second person singular. Another was, that to talk of the month of March was to worship the bloodthirsty god Mars, and that to talk of Monday was to pay idolatrous homage to the moon. To say Good-morning or Good-evening was highly reprehensible, for those phrases evidently imported that God had made bad days and bad nights.† A Christian was bound to face death itself rather than touch his hat to the greatest of mankind. When Fox was challenged to produce any Scriptural authority for this dogma, he cited the passage in which it is written that Shadrach, Meshech and Abednego were thrown into the fiery furnace with their hats on; and, if his own narrative may be trusted, the Chief Justice of England was altogether unable to answer this argument except by crying out, "Take him away, jailer."‡ Fox insisted much on the not less weighty argument that the Turks never show their bare heads to their superiors; and he asked, with great animation, whether those who bore the noble name of Christians ought not to

and set over him."—A message from the Lord to the Parliament of England, by G. Fox, 1654. The same argument will be found in the Journals, but has been put by the editor into a little better English. "Dost thou think to make ministers of Christ by these natural confused languages which sprung from Babell, are admired in Babylon, and set up atop of Christ, the Life, by a persecutor?"—page 64.

* His Journal, before it was published, was revised by men of more sense and knowledge than himself, and therefore, absurd as it is, gives us no notion of his genuine style. The following is a fair specimen. It is the exordium of one of his manifestoes. "Them which the world who are without the fear of God calls Quakers in scorn do deny all opinions, and they do deny all conceivings, and they do deny all sects, and they do deny all imaginations, and notions, and judgments which riseth out of the will and the thoughts, and do deny witchcraft and all oaths, and the world, and the works of it, and their worships and their customs with the light, and do deny false ways and false worships, seducers and deceivers, which are now seen to be in the world with the light, and with it they are condemned, which light leadeth to peace and life from death, which now thousands do witness the new teacher Christ, him by whom the world was made, who reigns among the children of light, and with the spirit and power of the living God, doth let them see and know the chaff from the wheat, and doth see that which must be shaken with that which cannot be shaken nor moved, what gives to see that which is shaken and moved, such as live in the notions, opinions, conceivings, and thoughts and fancies, these be all shaken and comes to be on heaps, which they who witness those things before mentioned shaken and removed walks in peace not seen and discerned by them who walks in those things unremoved and not shaken."—A Warning to the World that are Groping in the Dark, by G. Fox, 1655.

† See the piece entitled, Concerning Good morrow and Good even, the World's Customs, but by the Light which into the World is come by it made manifest to all who be in the Darkness, by G. Fox, 1657.

‡ Journal, page 166.

surpass Turks in virtue.* Bowing he strictly prohibited, and, indeed, seemed to consider it as the effect of Satanical influence; for, as he observed, the woman in the gospel, while she had the spirit of infirmity, was bowed together, and ceased to bow as soon as Divine power had liberated her from the tyranny of the Evil One.† His expositions of the sacred writings were of a very peculiar kind. Passages, which had been, in the apprehension of all the readers of the Gospels during sixteen centuries, figurative, he construed literary. Passages, which no human being before him had ever understood in any other than a literal sense, he construed figuratively. Thus, from those rhetorical expressions in which the duty of patience under injuries is enjoined, he deduced the doctrine that self-defence against pirates and assassins is unlawful. On the other hand, the plain commands to baptize with water, and to partake of bread and wine in commemoration of the redemption of mankind, he pronounced to be allegorical. He long wandered from place to place, teaching this strange theology, shaking like an aspen leaf in his paroxysms of fanatical excitement, forcing his way into churches, which he nicknamed steeple houses, interrupting prayers and sermons with clamor and scurrility, ‡ and pestering rectors and justices with epistles much resembling burlesques of those sublime odes in which the Hebrew prophets foretold the calamities of Babylon and Tyre.§ He soon acquired great notoriety by these feats. His strange face, his strange chant, his immovable hat and his leather breeches, were known all over the country; and he boasts that, as soon as the rumor was heard, "The Man in Leather Breeches is coming," terror seized hypocritical professors, and hireling priests made haste to get out of his way.‖ He was repeatedly imprisoned and set in the stocks, sometimes justly, for disturbing the public worship of congregations, and sometimes unjustly, for merely talking nonsense. He soon gathered round him a body of disciples, some of whom went beyond himself in absurdity. He has told us that one of his friends walked naked through Skipton declaring the truth,¶ and that another was divinely

* Epistle from Harlingen, 11th of 6th month, 1677.
† Of Bowings, by G. Fox, 1567.
‡ See, for example, the Journal, pages 24, 26, and 51.
§ See, for example, the Epistle to Sawkey, a justice of the peace, in the Journal, page 86; the Epistle to William Lampitt, a clergyman, which begins, "The word of the Lord to thee, oh Lampitt," page 80; and the Epistle to another clergyman whom he calls Priest Tatham, page 92.
‖ Journal, page 55. ¶ Ibid, page 300.

moved to go naked during several years to market places, and to the houses of gentlemen and clergymen * Fox complains bitterly that these pious acts, prompted by the Holy Spirit, were requited by an untoward generation with hooting, pelting, coach-whipping, and horse-whipping. But, though he applauded the zeal of the sufferers, he did not go quite to their lengths. He sometimes, indeed, was impelled to strip himself partially. Thus he pulled off his shoes and walked barefoot through Lichfield, crying, "Woe to the bloody city."† But it does not appear that he ever thought it his duty to appear before the public without that decent garment from which his appellation was derived.

If we form our judgment of George Fox simply by looking at his own actions and writings, we shall see no reason for placing him, morally or intellectually, above Ludowick Muggleton or Joanna Southcote. But it would be most unjust to rank the sect which regards him as its founder with the Muggletonians or the Southcotians. It chanced that among the thousands whom his enthusiasm infected were a few persons whose abilities and attainments were of a very different order from his own. Robert Barclay was a man of considerable parts and learning. William Penn, though inferior to Barclay in both natural and acquired abilities, was a gentleman and a scholar. That such men should have become the followers of George Fox, ought not to astonish any person who remembers what quick, vigorous and highly cultivated intellects were in our own time duped by the unknown tongues. The truth is, that no powers of mind constitute a security against errors of this description. Touching God and His ways with man, the highest human faculties can discover little more than the meanest. In theology, the interval is small indeed between Aristotle and a child, between Archimedes and a naked savage. It is not strange, therefore, that wise men, weary of investigation, tormented by uncertainty, longing to believe something, and yet seeing objections to everything, should submit themselves absolutely to teachers who, with firm and undoubting faith, lay claim to a supernatural commission. Thus we frequently see inquisitive and restless spirits take refuge from their own skepticism in the bosom of a church which pretends to infallibility, and, after questioning the existence of a Deity, bring themselves to worship a wafer. And thus it was that Fox made some converts to whom he was im-

* Journal, page 323. † Ibid, page 48.

measurably inferior in every thing except the energy of his convictions. By these converts his rude doctrines were polished into a form somewhat less shocking to good sense and good taste. No proposition which he had laid down was retracted. No indecent or ridiculous act which he had done or approved was condemned: but what was most grossly absurd in his theories and practices was softened down, or at least not obtruded on the public: whatever could be made to appear specious was set in the fairest light: his gibberish was translated into English: meanings which he would have been quite unable to comprehend were put on his phrases; and his system, so much improved that he would not have known it again, was defended by numerous citations from Pagan philosophers and Christian fathers whose names he had never heard.* Still, however, those who remodelled his theology continued to profess, and doubtless to feel, profound reverence for him; and his crazy epistles were to the last received and read with respect in Quaker meetings all over the country. His death produced a sensation which was not confined to his own disciples. On the morning of the funeral a great multitude assembled round the meeting-house in Gracechurch street. Thence the corpse was borne to the burial ground of the sect near Bunhill Fields. Several orators addressed the crowd which filled the cemetery. Penn was conspicuous among those disciples who committed the venerable corpse to the earth.

* "Especially of late," says Leslie, the keenest of all the enemies of the sect, "some of them have made nearer advances towards Christianity than ever before; and among them the ingenious Mr. Penn has of late refined some of their gross notions, and brought them into some form, and has made them speak sense and English, of both which George Fox, their first and great apostle, was totally ignorant. * * They endeavor all they can to make it appear that their doctrine was uniform from the beginning, and that there has been no alteration; and therefore they take upon them to defend all the writings of George Fox, and others of the first Quakers, and turn and wind them to make them (but it is impossible) agree with what they teach now at this day." (The Snake in the Grass, 3d ed., 1698. Introduction.) Leslie was always more civil to his brother Jacobite Penn than to any other Quaker. Penn himself says of his master, "As abruptly and brokenly as sometimes his sentences would fall from him about divine things, it is well known they were often as texts to many fairer declarations." That is to say, George Fox talked nonsense, and some of his friends paraphrased t into sense.

WILLIAM FULLER.

In 1689, and in the beginning of 1690, William Fuller had rendered to the government services such as the best governments sometimes require, and such as none but the worst men ever perform. His useful treachery had been rewarded by his employers, as was meet, with money and with contempt. Their liberality enabled him to live during some months like a fine gentleman. He called himself a Colonel, hired servants, clothed them in gorgeous liveries, bought fine horses, lodged in Pall Mall, and showed his brazen forehead, overtopped by a wig worth fifty guineas, in the ante-chambers of the palace and in the stage box at the theatre. He even gave himself the airs of a favorite of royalty, and, as if he thought that William could not live without him, followed his Majesty first to Ireland, and then to the Congress of Princes at the Hague. Fuller afterwards boasted that at the Hague, he appeared with a retinue fit for an ambassador, that he gave ten guineas a week for an apartment, and that the worst waistcoat which he condescended to wear was of silver stuff at forty shillings the yard. Such profusion, of course, brought him to poverty. Soon after his return to England he took refuge from the bailiffs in Axe Yard, a place lying within the verge of Whitehall. His fortunes were desperate; he owed great sums; on the government he had no claim; his past services had been overpaid: no future service was to be expected from him: having appeared in the witness-box as evidence for the Crown, he could no longer be of any use as a spy on the Jacobites; and by all men of virtue and honor, to whatever party they might belong, he was abhorred and shunned.

Just at this time, when he was in the frame of mind in which men are open to the worst temptations, he fell in with the worst of tempters, in truth, with the devil in human shape. Oates had obtained his liberty, his pardon, and a pension which made him a much richer man than nineteen twentieths of the members of that profession of which he was the disgrace. But he was still unsatisfied. He complained that he had now less than three hundred a year. In the golden days of the plot he had been allowed three times as much, had been sumptuously lodged in the palace, had dined on plate and had been clothed in silk.

He clamored for an increase of his stipend. Nay, he was even imprudent enough to aspire to ecclesiastical preferment, and thought it hard that, while so many mitres were distributed, he could not get a deanery, a prebend, or even a living. He missed no opportunity of urging his pretensions. He haunted the public offices and the lobbies of the Houses of Parliament. He might be seen and heard every day, hurrying, as fast as his uneven legs would carry him between Charing Cross and Westminster Hall, puffing with haste and self-importance, chattering about what he had done for the good cause, and reviling, in the style of the boatmen on the river, all the statesmen and divines whom he suspected of doing him ill offices at Court, and keeping him back from a bishopric. When he found that there was no hope for him in the Established Church, he turned to the Baptists. They, at first, received him very coldly; but he gave such touching accounts of the wonderful work of grace which had been wrought in his soul, and vowed so solemnly, before Jehovah and the holy angels, to be thenceforth a burning and shining light, that it was difficult for simple and well-meaning people to think him altogether insincere. He mourned, he said, like a turtle. On one Lord's day he thought he should have died of grief at being shut out from fellowship with the saints. He was at length admitted to communion: but before he had been a year among his new friends, they discovered his true character, and solemnly cast him out as a hypocrite. Thenceforth he became the mortal enemy of the leading Baptists, and persecuted them with the same treachery, the same mendacity, the same effrontery, the same black malice which had many years before wrought the destruction of more celebrated victims. Those who had lately been edified by his account of his blessed experiences, stood aghast to hear him crying out that he would be revenged, that revenge was God's own sweet morsel, that the wretches who had excommunicated him should be ruined, that they should be forced to fly their country, that they should be stripped to the last shilling. His designs were at length frustrated by a righteous decree of the Court of Chancery, a decree which would have left a deep stain on the character of an ordinary man, but which makes no perceptible addition to the infamy of Titus Oates.* Through all changes, however, he was sur

* North's Examen; Ward's London Spy; Crosby's English Baptists, vol. iii chap. 2.

rounded by a small knot of hot-headed and foul-mouthed agitators, who, abhorred and despised by every respectable Whig, yet called themselves Whigs, and thought themselves injured because they were not rewarded for scurrility and slander with the best places under the Crown.

In 1691, Titus, in order to be near the focal point of political intrigue and faction, had taken a house within the precinct of Whitehall. To this house Fuller, who lived hard by, found admission. The evil work which had been begun in him, when he was still a child, by the memoirs of Dangerfield, was now completed by the conversation of Oates. The Salamanca Doctor was, as a witness, no longer formidable; but he was impelled, partly by the savage malignity which he felt towards all whom he considered as his enemies, and partly by mere monkey-like restlessness and love of mischief, to do, through the instrumentality of others, what he could no longer do in person. In Fuller he had found the corrupt heart, the ready tongue, and the unabashed front, which are the first qualifications for the office of a false accuser. A friendship, if that word may be so used, sprang up between the pair. Oates opened his house and even his purse to Fuller. The veteran sinner, both directly and through the agency of his dependents, intimated to the novice that nothing made a man so important as the discovering of a plot, and that these were times when a young fellow who would stick at nothing and fear nobody might do wonders. The Revolution,—such was the language constantly held by Titus, and his parasites,—had produced little good. The brisk boys of Shaftesbury had not been recompensed according to their merits. Even the Doctor, such was the ingratitude of men, was looked on coldly at the new Court. Tory rogues sate at the council board, and were admitted to the royal closet. It would be a noble feat to bring their necks to the block. Above all, it would be delightful to see Nottingham's long solemn face on Tower Hill. For the hatred with which these bad men regarded Nottingham had no bounds, and was probably excited less by his political opinions, in which there was doubtless much to condemn, than by his moral character, in which the closest scrutiny will detect little that is not deserving of approbation. Oates, with the authority which experience and success entitle a preceptor to assume, read his pupil a lecture on the art of bearing false witness. "You ought," he said, with many oaths and curses, "to have made more, much

more, out of what you heard and saw at Saint Germains. Never was there a finer foundation for a plot. But you are a fool: you are a coxcomb: I could beat you: I would not have done so. I used to go to Charles and tell him his own. I called Lauderdale rogue to his face. I made King, Ministers, Lords, Commons, afraid of me. But you young men have no spirit." Fuller was greatly edified by these exhortations. It was, however, hinted to him by some of his associates that, if he meant to take up the trade of swearing away lives, he would do well not to show himself so often at coffee-houses in the company of Titus. "The Doctor," said one of the gang, "is an excellent person, and has done great things in his time: but many people are prejudiced against him; and, if you are really going to discover a plot, the less you are seen with him the better." Fuller accordingly ceased to frequent Oates's house, but still continued to receive his great master's instructions in private.

To do Fuller justice, he seems not to have taken up the trade of a false witness till he could no longer support himself by begging or swindling. He lived for a time on the charity of the Queen. He then levied contributions by pretending to be one of the noble family of Sidney. He wheedled Tillotson out of some money, and requited the good Archbishop's kindness by passing himself off as His Grace's favorite nephew. But in the autumn of 1691 all these shifts were exhausted. After lying in several spunging houses, Fuller was at length lodged in the King's Bench prison, and he now thought it time to announce that he had discovered a plot.*

He addressed himself first to Tillotson and Portland: but both Tillotson and Portland soon perceived that he was lying. What he said was, however, reported to the King, who, as might have been expected, treated the information and the informant with cold contempt. All that remained was to try whether a flame could be raised in the Parliament.

Soon after the Houses met, Fuller petitioned the Commons to hear what he had to say, and promised to make wonderful disclosures. He was brought from his prison to the bar of the House; and he there repeated a long romance. James, he said, had delegated the regal authority to six commissioners, of whom Halifax was first. More than fifty lords and gentlemen had signed an address to the French

* The history of this part of Fuller's Life I have taken from his own narrative.

King, imploring him to make a great effort for the restoration of the House of Stuart. Fuller declared that he had seen this address, and recounted many of the names appended to it. Some members made severe remarks on the improbability of the story, and on the character of the witness. He was, they said, one of the greatest rogues on the face of the earth; and he told such things as could scarcely be credited if he were an angel from heaven. Fuller audaciously pledged himself to bring proofs which would satisfy the most incredulous. He was, he averred, in communication with some agents of James. Those persons were ready to make reparation to their country. Their testimony would be decisive; for they were in possession of documentary evidence which would confound the guilty. They held back only because they saw some of the traitors high in office and near the royal person, and were afraid of incurring the enmity of men so powerful and so wicked. Fuller ended by asking for a sum of money, and by assuring the Commons that he would lay it out to good account.* Had his impudent request been granted, he would probably have paid his debts, obtained his liberty, and absconded: but the House very wisely insisted on seeing his witnesses first. He then began to shuffle. The gentlemen were on the Continent, and could not come over without passports. Passports were delivered to him: but he complained that they were insufficient. At length the Commons, fully determined to get at the truth, presented an address requesting the King to send Fuller a blank safe conduct in the largest terms.† The safe conduct was sent. Six weeks passed, and nothing was heard of the witnesses. The friends of the lords and gentlemen who had been accused represented strongly that the House ought not to separate for the summer without coming to some decision on charges so grave. Fuller was ordered to attend. He pleaded sickness, and asserted, not for the first time, that the Jacobites had poisoned him. But all his plans were confounded by the laudable promptitude and vigor with which the Commons acted. A Committee was sent to his bedside, with orders to ascertain whether he really had any witnesses, and where those witnesses resided. The members who were deputed for this purpose went to the King's Bench prison, and found him suffering under a disorder, produced, in all probability,

* Commons' Journals, Dec. 2 and 9, 1691; Grey's Debates.
† Commons' Journals, Jan. 4, 1691-2; Grey's Debates.

by some emetic which he had swallowed for the purpose of deceiving them. In answer to their questions, he said that two of his witnesses, Delaval and Hayes, were in England, and were lodged in the house of a Roman Catholic apothecary in Holborn. The Commons, as soon as the Committee had reported, sent some members to the house which he had indicated. That house and all the neighboring houses were searched. Delaval and Hayes were not to be found, nor had anybody in the vicinity ever seen such men or heard of them. The House, therefore, on the last day of the session, just before the Black Rod knocked at the door, unanimously resolved that William Fuller was a cheat and a false accuser; that he had insulted the Government and the Parliament; that he had calumniated honorable men, and that an address should be carried up to the throne, requesting that he might be prosecuted for his villany.* He was consequently tried, convicted, sentenced to fine, imprisonment and the pillory. The exposure, more terrible than death to a mind not lost to all sense of shame, he underwent with a hardihood worthy of his two favorite models, Dangerfield and Oates. He had the impudence to persist, year after year, in affirming that he had fallen a victim to the machinations of the late King, who had spent six thousand pounds in order to ruin him. Delaval and Hayes—so this fable ran—had been instructed by James in person. They had, in obedience to his orders, induced Fuller to pledge his word for their appearance, and had then absented themselves, and left him exposed to the resentment of the House of Commons.† The story had the reception which it deserved, and Fuller sank into an obscurity from which he twice or thrice, at long intervals, again emerged for a moment into infamy.

JOHN, EARL OF BREADALBANE.

JOHN, Earl of Breadalbane, the head of a younger branch of the great house of Campbell, ranked high among the petty princes of the mountains. He could bring seventeen

* Commons' Journals, Feb. 22, 23 and 24, 1691-2.
† Fuller's Original Letters of the late King James and others to his greatest Friends in England.

hundred claymores into the field; and ten years before the Revolution, he had actually marched into the Lowlands with this great force, for the purpose of supporting the prelatical tyranny.* In those days he had affected zeal for monarchy and episcopacy; but in truth he cared for no government and no religion. He seems to have united two different sets of vices, the growth of two different regions, and of two different stages in the progress of society. In his castle among the hills he had learned the barbarian pride and ferocity of a Highland chief. In the Council Chamber at Edinburgh he had contracted the deep taint of treachery and corruption. After the Revolution he had, like too many of his fellow nobles, joined and betrayed every party in turn, had sworn fealty to William and Mary, and had plotted against them. To trace all the turns and doublings of his course, during the year 1689 and the earlier part of 1690, would be wearisome.† That course became somewhat less tortuous when the battle of the Boyne had cowed the spirit of the Jacobites. It now seemed probable that the Earl would be a loyal subject of their Majesties, till some great disaster should befall them. Nobody who knew him could trust him: but few Scottish statesmen could then be trusted; and yet Scottish statesmen must be employed. His position and connections marked him out as a man who might, if he would, do much towards the work of quieting the Highlands; and his interest seemed to be a guarantee for his zeal. He had, as he declared with every appearance of truth, strong personal reasons for wishing to see tranquillity restored. His domains were so situated that, while the civil war lasted, his vassals could not tend their herds or sow their oats in peace. His lands were daily ravaged: his cattle were daily driven away: one of his houses had been burned down. It was probable, therefore, that he would do his best to put an end to hostilities.‡

He was accordingly commissioned to treat with the Jacobite chiefs, and was entrusted with the money which was to be distributed among them. He invited them to a conference at his residence in Glenorchy. They came: but the treaty went on very slowly. Every head of a tribe asked for a larger share of the English gold than was to be obtained. Breadalbane was suspected of intending to cheat

* Burnet, i. 418.

† Crawford to Melville, July 23, 1689; The Master of Stair to Melville, Aug. 16, 1689; Cardross to Melville, Sept. 9, 1689; Balcarras's Memoirs; Annandale's Confession, Aug. 14, 1690.

‡ Breadalbane to Melville, Sept. 17, 1690.

both the clans and the King. The dispute between the rebels and the government was complicated with another dispute still more embarrassing. The Camerons and Macdonalds were really at war, not with William, but with Mac Callum More; and no arrangement to which Mac Callum More was not a party could really produce tranquillity. A grave question therefore arose whether the money entrusted to Breadalbane should be paid directly to the discontented chiefs, or should be employed to satisfy the claims which Argyle had upon them. The shrewdness of Lochiel and the arrogant pretensions of Glengarry contributed to protract the discussions. But no Celtic potentate was so impracticable as Macdonald of Glencoe, known among the mountains by the hereditary appellation of Mac Ian.*

ROBERT YOUNG.

The exposure of Fuller, in February, had, as it seemed, put an end to the practices of that vile tribe of which Oates was the patriarch. During some weeks, indeed, the world was disposed to be unreasonably incredulous about plots. But in April there was a reaction. The French and Irish were coming. There was but too much reason to believe that there were traitors in the island. Whoever pretended that he could point out those traitors, was sure to be heard with attention; and there was not wanting a false witness to avail himself of the golden opportunity.

This false witness was named Robert Young. His history was in his own lifetime so fully investigated, and so much of his correspondence has been preserved, that the whole of him is before us. His character is indeed a curious study. His birthplace was a subject of dispute among three nations. The English pronounced him Irish. The Irish, not being ambitious of the honor of having him for a countryman, confirmed that he was born in Scotland. Wherever he may have been born, it is impossible to doubt where he was bred; for his phraseology is precisely that of the Teagues who were, in his time, favorite characters on our stage. He called

* The Master of Stair to Hamilton, Aug. 17-27, 1691; Hill to Melville, June 21; The Master of Stair to Breadalbane, Aug 24, 1691.

himself a priest of the Established Church: but he was in truth only a deacon; and his deacon's orders he had obtained by producing forged certificates of his learning and moral character. Long before the Revolution he held curacies in various parts in Ireland; but he did not remain many days in any spot. He was driven from one place by the scandal which was the effect of his lawless amours. He rode away from another place on a borrowed horse, which he never returned. He settled in a third parish, and was taken up for bigamy. Some letters which he wrote on this occasion from the jail of Cavan have been preserved. He assured each of his wives, with the most frightful imprecations, that she alone was the object of his love; and he thus succeeded in inducing one of them to support him in prison, and the other to save his life by forswearing herself at the assizes. The only specimens which remain to us of his method of imparting religious instruction, are to be found in these epistles. He compares himself to David, the man after God's own heart, who had been guilty both of adultery and murder. He declares that he repents; he prays for the forgiveness of the Almighty, and then entreats his dear honey, for Christ's sake, to perjure herself. Having narrowly escaped the gallows, he wandered during several years about Ireland and England, begging, stealing, cheating, sonating, forging, and lay in many prisons under many names. In 1684 he was convicted at Bury of having fraudulently counterfeited Sancroft's signature, and was sentenced to the pillory and to imprisonment. From his dungeon he wrote to implore the Primate's mercy. The letter may still be read with all the original bad grammar and bad spelling.* That the writer acknowledged his guilt, wished that his eyes were a fountain of water, declared that he should never know peace till he had received episcopal absolution, and professed a mortal hatred of Dissenters. As all this contrition and all this orthodoxy produced no effect, the penitent, after swearing bitterly to be revenged on Sancroft, betook himself to another device. The Western Insurrection had just broken out. The magistrates all over the country were but too ready to listen to any accusation that might be brought against Whigs and Non-conformists. Young declared on oath that, to his knowledge, a design had been formed in Suffolk against the life of King James, and named a peer, several gentlemen,

* I give one short sentence as a specimen: "O fie that ever it should be said that a clergyman have committed such durty actions."

and ten Presbyterian ministers, as parties to the plot. Some of the accused were brought to trial; and Young appeared in the witness box: but the story which he told was proved by overwhelming evidence to be false. Soon after the Revolution he was again convicted of forgery, pilloried for the fourth or fifth time, and sent to Newgate. While he lay there, he determined to try whether he should be more fortunate as an accuser of Jacobites than he had been as an accuser of Puritans. He first addressed himself to Tillotson. There was a horrible plot against their Majesties, a plot as deep as hell; and some of the first men in England were concerned in it. Tillotson, though he placed little confidence in information coming from such a source, thought that the oath which he had taken as a Privy Councillor made it his duty to mention the subject to William. William, after his fashion, treated the matter very lightly. "I am confident," he said, "that this is a villany; and I will have nobody disturbed on such grounds." After this rebuff, Young remained some time quiet. But when William was on the Continent, and when the nation was agitated by the apprehension of a French invasion and of a Jacobite insurrection, a false accuser might hope to obtain a favorable audience. The mere oath of a man who was well known to the turnkeys of twenty jails was not likely to injure anybody. But Young was master of a weapon which is, of all weapons, the most formidable to innocence. He had lived during some years by counterfeiting hands, and had at length attained such consummate skill in that bad art, that even experienced clerks who were conversant with manuscript, could scarcely, after the most minute comparison, discover any difference between his imitations and the originals. He had succeeded in making a collection of papers written by men of note who were suspected of disaffection. Some autographs he had stolen; and some he had obtained by writing in feigned names to ask after the characters of servants or cousins. He now drew up a paper purporting to be an Association for the Restoration of the banished King. This document set forth that the subscribers bound themselves in the presence of God to take arms for His Majesty, and to seize the Prince of Orange, dead or alive. To the Association, Young appended the names of Marlborough, of Cornbury, Salisbury, of Sancroft, and of Sprat, Bishop of Rochester and Dean of Westminster.

The next thing to be done was to put the paper in some

hiding-place into the house of one of the persons whose signatures had been counterfeited. As Young could not quit Newgate, he was forced to employ a subordinate agent for this purpose. He selected a wretch named Blackhead, who had formerly been convicted of perjury, and sentenced to have his ears clipped. The selection was not happy; for Blackhead had none of the qualities which the trade of a false witness requires except wickedness. There was nothing plausible about him. His voice was harsh. Treachery was written in all the lines of his yellow face. He had no invention, no presence of mind, and could do little more than repeat by rote the lies taught him by others.

This man, instructed by his accomplice, repaired to Sprat's palace at Bromley, introduced himself there as the confidential servant of an imaginary Doctor of Divinity, delivered to the Bishop, on bended knee, a letter ingeniously manufactured by Young, and received, with the semblance of profound reverence, the episcopal benediction. The servants made the stranger welcome. He was taken to the cellar, drank their master's health, and entreated them to let him see the house. They could not venture to show any of the private apartments. Blackhead, therefore, after begging importunately, but in vain, to be suffered to have one look at the study, was forced to content himself with dropping the Association into a flowerpot which stood in a parlor near the kitchen.

Everything having been thus prepared, Young informed the ministers that he could tell them something of the highest importance to the welfare of the State, and earnestly begged to be heard. His request reached them on perhaps the most anxious day of an anxious month. Tourville had just stood out to sea. The army of James was embarking. London was agitated by reports about the disaffection of the naval officers. The Queen was deliberating whether she should cashier those who were suspected, or try the effect of an appeal to their honor and patriotism. At such a moment the ministers could not refuse to listen to any person who professed himself able to give them valuable information. Young and his accomplice were brought before the Privy Council. They there accused Marlborough, Cornbury, Salisbury, Sancroft and Sprat of high treason. These great men, Young said, had invited James to invade England, and had promised to join him. The eloquent and ingenious Bishop of Rochester had undertaken to draw up a Declara-

tion which would inflame the nation against the government of King William. The conspirators were bound together by a written instrument. That instrument, signed by their own hands, would be found at Bromley if careful search was made. Young particularly requested that the messengers might be ordered to examine the Bishop's flowerpots.

The ministers were seriously alarmed. The story was circumstantial; and part of it was probable. Marlborough's dealings with St. Germains were well known to Caermar then, to Nottingham and to Sidney. Cornbury was a tool of Marlborough, and was the son of a non-juror and of a notorious plotter. Salisbury was a Papist. Sancroft had, not many months before, been, with too much show of reason, suspected of inviting the French to invade England. Of all the accused persons, Sprat was the most unlikely to be concerned in any hazardous design. He had neither enthusiasm nor constancy. Both his ambition and his party spirit had always been effectually kept in order by his love of ease and his anxiety for his own safety. He had been guilty of some criminal compliances in the hope of gaining the favor of James, had sate in the High Commission, had concurred in several iniquitous decrees pronounced by that court, and had, with trembling hands and faltering voice, read the Declaration of Indulgence in the choir of the Abbey. But there he had stopped. As soon as it began to be whispered that the civil and religious constitution of England could speedily be vindicated by extraordinary means, he had resigned the powers which he had during two years exersed in defiance of law, and had hastened to make his peace ith his clerical brethren. He had in the Convention voted r a Regency: but he had taken the oaths without hesitan; he had borne a conspicuous part in the coronation of e new Sovereigns; and by his skilful hand had been added the Form of Prayer used on the Fifth of November those tences in which the Church expresses her gratitude for second great deliverance wrought on that day.* Such nan, possessed of a plentiful income, of a seat in the use of Lords, of one agreeable house among the elms of mley, and of another in the cloisters of Westminster, very unlikely to run the risk of martyrdom. He was indeed, on perfectly good terms with the government. the feeling which, next to solicitude for his own comfort repose, seems to have had the greatest influence on his

* Gutch, Collectanea Curiosa.

public conduct, was his dislike of the Puritans; a dislike which sprang, not from bigotry, but from Epicureanism. Their austerity was a reproach to his slothful and luxurious life: their phraseology shocked his fastidious taste; and, where they were concerned, his ordinary good nature forsook him. Loathing the Non-conformists as he did, he was not likely to be very zealous for a prince whom the Non-conformists regarded as their protector. But Sprat's faults afforded ample security that he would never, from spleen against William, engage in any plot to bring back James. Why Young should have assigned the most perilous part in an enterprise full of peril to a man singularly pliant, cautious and self-indulgent, it is difficult to say.

The first step which the ministers took was to send Marlborough to the Tower. He was by far the most formidable of all the accused persons; and that he had held a traitorous correspondence with Saint Germains, was a fact which, whether Young were perjured or not, the Queen and her chief advisers knew to be true. One of the Clerks of the Council and several messengers were sent down to Bromley with a warrant from Nottingham. Sprat was taken into custody. All the apartments in which it could reasonably be supposed that he would have hidden an important document, were searched, the library, the dining-room, the drawing-room, the bed-chamber, and the adjacent closets. His papers were strictly examined. Much good prose was found, and probably some bad verse, but no treason. The messengers pried into every flower-pot that they could find, but to no purpose. It never occurred to them to look into the room in which Blackhead had hidden the Association: for that room was near the offices occupied by the servants, and was little used by the Bishop and his family. The officers returned to London with their prisoner, but without the document which, if it had been found, might have been fatal to him.

Late at night he was brought to Westminster, and was suffered to sleep at his deanery. All his bookcases and drawers were examined; and sentinels were posted at the door of his bed-chamber, but with strict orders to behave civilly, and not to disturb the family.

On the following day he was brought before the Council. The examination was conducted by Nottingham with great humanity and courtesy. The Bishop, conscious of entire innocence, behaved with temper and firmness. He

made no complaints. "I submit," he said, "to the necessities of State in such a time of jealousy and danger as this." He was asked whether he had drawn up a Declaration for King James, whether he had held any correspondence with France, whether he had signed any treasonable association, and whether he knew of any such association. To all these questions he, with perfect truth, answered in the negative, on the word of a Christian and a Bishop. He was taken back to his deanery. He remained there in easy confinement during ten days, and then, as nothing tending to criminate him had been discovered, was suffered to return to Bromley.

Meanwhile the false accusers had been devising a new scheme. Blackhead paid another visit to Bromley, and contrived to take the forged Association out of the place in which he had hid it, and to bring it back to Young. One of Young's two wives then carried it to the Secretary's Office, and told a lie, invented by her husband, to explain how a paper of such importance had come into her hands. But it was not now so easy to frighten the ministers as it had been a few days before. The battle of La Hogue had put an end to all apprehensions of invasion. Nottingham, therefore, instead of sending down a warrant to Bromley, merely wrote to beg that Sprat would call on him at Whitehall. The summons was promptly obeyed, and the accused prelate was brought face to face with Blackhead before the Council. Then the truth came out fast. The Bishop remembered the villainous look and voice of the man who had knelt to ask the episcopal blessing. The Bishop's Secretary confirmed his master's assertions. The false witness soon lost his presence of mind. His cheeks, always sallow, grew frightfully livid. His voice, generally loud and coarse, sank into a whisper. The Privy Councillors saw his confusion, and cross-examined him sharply. For a time he answered their questions by repeatedly stammering out his original lie in the original words. At last he found that he had no way of extricating himself but by owning his guilt. He acknowledged that he had given an untrue account of his visit to Bromley; and, after much prevarication, he related how he had hidden the Association, and how he had removed it from its hiding-place, and confessed that he had been set on by Young.

The two accomplices were then confronted. Young with unabashed forehead, denied everything. He knew nothing about the flower-pots. "If so," cried Nottingham

and Sidney together, "why did you give such particular directions that the flower-pots at Bromley should be searched?" "I never gave any directions about the flower-pots," said Young. Then the whole board broke forth: "How dare you say so? We all remember it." Still the knave stood up erect, and exclaimed, with an impudence which Oates might have envied, "This hiding is all a trick got up between the Bishop and Blackhead. The Bishop has taken Blackhead off; and they are both trying to stifle the plot." This was too much. There was a smile and a lifting up of hands all round the board. "Man," cried Caermarthen, "wouldst thou have us believe that the Bishop contrived to have this paper put where it was ten to one that our messengers had found it, and where, if they had found it, it might have hanged him?"

The false accusers were removed in custody. The Bishop, after warmly thanking the ministers for their fair and honorable conduct, took his leave of them. In the antechamber he found a crowd of people staring at Young, while Young sate, enduring the stare with the serene fortitude of a man who had looked down on far greater multitudes from half the pillories in England. "Young," said Sprat, "your conscience must tell you that you have cruelly wronged me. For your own sake I am sorry that you persist in denying what your associate has confessed." "Confessed?" cried Young; "no, all is not confessed yet; and that you shall find to your sorrow. There is such a thing as impeachment my Lord. When Parliament sits you shall hear more of me." "God give you repentance," answered the Bishop. "For, depend upon it, you are in much more danger of being damned, than I of being impeached."*

Forty-eight hours after the detection of this execrable fraud, Marlborough was admitted to bail. Young and Blackhead had done him an inestimable service. That he was concerned in a plot quite as criminal as that which they had falsely imputed to him, and that the government was in possession of moral proofs of his guilt, is now certain. But his contemporaries had not, as we have, the evidence of his perfidy before them. They knew that he had been accused of an offence of which he was innocent, that perjury and forgery had been employed to ruin him, and that,

* My account of this plot is chiefly taken from Sprat's Revelation of the late Wicked Contrivance of Stephen Blackhead and Robert Young, 1692. There are very few better narratives in the language.

in consequence of these machinations, he had passed some weeks in the Tower. There was in the public mind a very natural confusion between his disgrace and his imprisonment. He had been imprisoned without sufficient cause. Might it not, in the absence of all information, be reasonably presumed that he had been disgraced without sufficient cause? It was certain that a vile calumny, destitute of all foundation, had caused him to be treated as a criminal in May. Was it not probable, then, that calumny might have deprived him of his master's favor in January?

Young's resources were not yet exhausted. As soon as he had been carried back from Whitehall to Newgate, he set himself to construct a new plot, and to find a new accomplice. He addressed himself to a man named Holland, who was in the lowest state of poverty. Never, said Young, was there such a golden opportunity. A bold, shrewd fellow, might easily earn five hundred pounds. To Holland five hundred pounds seemed fabulous wealth. What, he asked, was he to do for it? Nothing, he was told, but to speak the truth, that was to say, substantial truth, a little disguised and colored. There really was a plot; and this would have been proved if Blackhead had not been bought off. His desertion had made it necessary to call in the help of fiction. "You must swear that you and I were in a back room up stairs at the Lobster in Southwark. Some men came to meet us there. They gave a password before they were admitted. They were all in white camlet cloaks. They signed the Association in our presence. Then they paid each his shilling, and went away. And you must be ready to identify my Lord Marlborough and the Bishop of Rochester as two of these men." "How can I identify them?" said Holland, "I never saw them." "You must contrive to see them," answered the tempter, "as soon as you can. The Bishop will be at the Abbey. Anybody about the court will point out my Lord Marlborough." Holland immediately went to Whitehall, and repeated this conversation to Nottingham. The unlucky imitator of Oates was prosecuted, by order of the government, for perjury, subornation of perjury, and forgery. He was convicted and imprisoned, was again set in the pillory, and underwent, in addition to the exposure, about which he cared little, such a pelting as had seldom been known.* After his punishment, he was, during some years, lost in the crowd

* Baden to the States General, Feb. 14-24, 1693.

of pilferers, ring-droppers and sharpers who infested the capital. At length, in the year 1700, he emerged from his obscurity, and excited a momentary interest. The newspapers announced that Robert Young, Clerk, once so famous, had been taken up for coining, then that he had been found guilty, then that the dead warrant had come down, and finally that the reverend gentleman had been hanged at Tyburn, and had greatly edified a large assembly of spectators by his penitence.*

GRANDVAL.

A PLOT against the life of William had been, during some months, maturing in the French War Office. It should seem that Louvois had originally sketched the design, and had bequeathed it, still rude, to his son and successor Barbesieux. By Barbesieux the plan was perfected. The execution was entrusted to an officer named Grandval. Grandval was undoubtedly brave, and full of zeal for his country and his religion. He was indeed flighty and half-witted, but not on that account the less dangerous. Indeed, a flighty and half-witted man is the very instrument generally preferred by cunning politicians when very hazardous work is to be done. No shrewd calculator would, for any bribe, however enormous, have exposed himself to the fate of Chatel, of Ravallac, or of Gerarts.†

Grandval secured, as he conceived, the assistance of two adventurers, Dumont and Walloon, and Leefdale, a Dutchman. In April, soon after William had arrived in the Low Countries, the murderers were directed to repair to their post. Dumont was then in Westphalia. Grandval and Leefdale were at Paris. Uden in North Brabant was fixed as the place where the three were to meet, and whence they were to proceed together to the head-quarters of the allies. Before Grandval left Paris, he paid a visit to St. Germains, and was presented to James and to Mary of Modena. "I have been informed," said James, "of the business. If you

* Postman, April 13 and 20, 1700; Postboy, April 18; Flying Post, April 20.

† Langhorne, the chief lay agent of the Jesuits in England, always, as he owned to Tillotson, selected tools on this principle. Burnet, i. 230.

and your companions do me this service, you shall never want."

After this audience Grandval set out on his journey. He had not the faintest suspicion that he had been betrayed both by the accomplice who accompanied him and by the accomplice whom he was going to meet. Dumont and Leefdale were not enthusiasts. They cared nothing for the restoration of James, the grandeur of Louis, or the ascendency of the Church of Rome. It was plain to every man of common sense that, whether the design succeeded or failed, the reward of the assassins would probably be to be disowned, with affected abhorrence, by the Courts of Versailles and St. Germains, and to be torn with red-hot pincers, smeared with melted lead, and dismembered by four horses. To vulgar natures the prospect of such martyrdom was not alluring. Both these men, therefore, had, almost at the same time, though, as far as appears, without any concert, conveyed to William, through different channels, warnings that his life was in danger. Dumont had acknowledged everything to the Duke of Zell, one of the confederate princes. Leefdale had transmitted full intelligence through his relations who resided in Holland. Meanwhile Morell, a Swiss Protestant of great learning who was then in France, wrote to inform Burnet that the weak and hot-headed Grandval had been heard to talk boastfully of the event which would soon astonish the world, and had confidently predicted that the Prince of Orange would not live to the end of the next month.

These cautions were not neglected. From the moment at which Grandval entered the Netherlands, his steps were among snares. His movements were watched: his words were noted: he was arrested, examined, confronted with his accomplices, and sent to the camp of the allies. About a week after the battle of Steinkirk he was brought before a Court Martial. Ginkell, who had been rewarded for his great services in Ireland with the title of Earl of Athlone, presided; and Talmash was among the judges. Mackay and Lanier had been named members of the board; but they were no more; and their places were filled by younger officers.

The duty of the Court Martial was very simple: for the prisoner attempted no defence. His conscience had, it should seem, been suddenly awakened. He admitted, with expressions of remorse, the truth of all the charges, made a

a minute, and apparently an ingenuous confession, and owned that he had deserved death. He was sentenced to be hanged, drawn and quartered, and underwent his punishment with great fortitude and with a show of piety. He left behind him a few lines, in which he declared that he was about to lose his life for having too faithfully obeyed the injunctions of Barbesieux.

His confession was immediately published in several languages, and was read with very various and very strong emotions: that it was genuine could not be doubted, for it was warranted by the signatures of some of the most distinguished military men living. That it was prompted by the hope of pardon, could hardly be supposed: for William had taken pains to discourage that hope. Still less could it be supposed that the prisoner had uttered untruths in order to avoid the torture. For, though it was the universal practice in the Netherlands to put convicted assassins to the rack in order to wring out from them the names of their employers and associates, William had given orders that, on this occasion, the rack should not be used or even named. It should be added, that the Court did not interrogate the prisoner closely, but suffered him to tell his story in his own way. It is therefore reasonable to believe that his narrative is substantially true; and no part of it has a stronger air of truth than his account of the audience with which James had honored him at St. Germains.

In our island the sensation produced by the news was great. The Whigs loudly called both James and Louis assassins. How, it was asked, was it possible, without outraging common sense, to put an innocent meaning on the words which Grandval declared that he had heard from the lips of the banished King of England? And who that knew the Court of Versailles would believe that Barbesieux, a youth, a mere novice in politics, and rather a clerk than a minister, would have dared to do what he had done without taking his master's pleasure. Very charitable and very ignorant persons might perhaps indulge a hope that Louis had not been an accessory before the fact. But that he was an accessory after the fact, no human being could doubt. He must have seen the proceedings of the Court Martial, the evidence, the confession. If he really abhorred assassination as honest men abhor it, would not Barbesieux have been driven with ignominy from the royal presence, and flung into the Bastile? Yet Barbesieux was still at the War

Office and it was not pretended that he had been punished even by a word or a frown. It was plain, then, that both Kings were partakers in the guilt of Grandval. And if it were asked how two princes who made a high profession of religion could have fallen into such wickedness, the answer was that they had learned their religion from the Jesuits. In reply to these reproaches, the English Jacobites said very little; and the French government said nothing at all.*

JOHN BART.

THE privateers of Dunkirk had long been celebrated; and among them John Bart, humbly born, and scarcely able to sign his name, but eminently brave and active, had attained an undisputed pre-eminence. In the country of Anson and Hawke, of Howe and Rodney, of Duncan, Saint Vincent and Nelson, the name of the most daring and skillful corsair would have little chance of being remembered. But France, among whose many unquestioned titles to glory very few are derived from naval war, still ranks Bart among her great men. In the autumn of 1692 this enterprising freebooter was the terror of all the English and Dutch merchants who traded with the Baltic. He took and destroyed vessels close to the eastern coast of our island. He even ventured to land in Northumberland, and burned many houses before the trainbands could be collected to oppose him. The prizes which he carried back into his native port were estimated at about a hundred thousand pounds sterling.† About the same time a younger adventurer, destined to equal or surpass Bart, Du Guay Trouin, was entrusted with the command of a small armed vessel. The intrepid

* I have taken the history of Grandval's plot chiefly from Grandval's own confession. I have not mentioned Madame de Maintenon, because Grandval, in his confession, did not mention her. The accusation brought against her rests solely on the authority of Dumont. See also a True account of the horrid Conspiracy against the Life of His most Sacred Majesty William III., 1692; Reflections upon the late horrid Conspiracy contrived by some of the French Court to murder His Majesty in Flanders, 1692; Burnet, ii. 92; Vernon's letters from the camp to Colt, published by Tindal; the London Gazette, Aug. 11. The Paris Gazette contains not one word on the subject,—a most significant silence.

† See Bart's Letters of Nobility, and the Paris Gazettes of the autumn of 1692.

boy,—for he was not yet twenty years old,—entered the estuary of the Shannon, sacked a mansion in the county of Clare, and did not re-embark till a detachment from the garrison of Limerick marched against him.*

JAMES WHITNEY.

Among those who suffered was James Whitney, the most celebrated captain of banditti in the kingdom. He had been, during some months, the terror of all who travelled from London either northward or westward, and was at length with difficulty secured after a desperate conflict, in which one soldier was killed and several wounded.† The London Gazette announced that the famous highwayman had been taken, and invited all persons who had been robbed by him to repair to Newgate, and to see whether they could identify him. To identify him should have been easy: for he had a wound in the face, and had lost a thumb.‡ He, however, in the hope of perplexing the witnesses for the Crown, expended a hundred pounds in procuring a sumptuous embroidered suit against the day of trial. This ingenious device was frustrated by his hard-hearted keepers. He was put to the bar in his ordinary clothes, convicted, and sentenced to death.§ He had previously tried to ransom himself by offering to raise a fine troop of cavalry, all highwaymen, for service in Flanders: but his offer had been rejected.‖ He had one resource still left. He declared that he was privy to a treasonable plot. Some Jacobite lords had promised him immense rewards if he would, at the head of his gang, fall upon the King at a stag hunt in Windsor Forest. There was nothing intrinsically improbable in Whitney's story. Indeed, a design very similar to that which he imputed to the malcontents was, only three years later, actually formed by some of them, and was all but carried into execution. But it was far better that a few bad

* Mémoires de Du Guay Trouin.

† Ibid. Dec. 1692; Hop, Jan. 3-13. Hop calls Whitney, "deu befaamsten roover in Engelant."

‡ London Gazette, January 2, 1692-3.

§ Narcissus Luttrell's Diary, Jan. 1692-3. ‖ Id., Dec. 1692.

men should go unpunished, than that all honest men should live in fear of being falsely accused by felons sentenced to the gallows. . Chief Justice Holt advised the King to let the law take its course. William, never much inclined to give credit to stories about conspiracies, assented. The Captain, as he was called, was hanged in Smithfield, and made a most penitent end.*

ANNE BRACEGIRDLE AND LORD MOHUN.

THE most popular actress of the time was Anne Bracegirdle. There were on the stage many women of more faultless beauty, but none whose features and deportment had such power to fascinate the senses and the hearts of men. The sight of her bright black eyes and of her rich brown cheek, sufficed to put the most turbulent audience into good humor. It was said of her, that in the crowded theatre she had as many lovers as she had male spectators. Yet no lover, however rich, however high in rank, had prevailed on her to be his mistress. Those who are acquainted with the parts which she was in the habit of playing, and with the epilogues which it was her especial business to recite, will not easily give her credit for any extraordinary measure of virtue or of delicacy. She seems to have been a cold, vain and interested coquette, who perfectly understood how much the influence of her charms was increased by the fame of a severity which cost her nothing, and who could venture to flirt with a succession of admirers in the just confidence that no flame which she might kindle in them would thaw her own ice.† Among those who pursued her with an insane desire, was a profligate captain in the army named Hill. With Hill was closely bound in a league of debauchery and violence Charles Lord Mohun, a young nobleman whose life was one long revel and brawl. Hill, finding that the beautiful brunette was invincible, took it into his head that he was rejected for a more favored rival, and that this

* Narcissus Luttrell's Diary, January and February; Hop, Jan. 31-Feb. 10, and Feb. 3-13, 1693; Letter to Secretary Trenchard, 1694; New Court Contrivances or more Sham Plots still, 1693.

† See Cibber's Apology, Tom Brown's Works, and indeed the works of every man of wit and pleasure about town.

rival was the brilliant Mountford. The jealous lover swore over his wine at a tavern that he would stab the villain. "And I," said Mohun, "will stand by my friend." From the tavern the pair went, with some soldiers whose services Hill had secured, to Drury Lane, where the lady resided. They lay some time in wait for her. As soon as she appeared in the street, she was seized and hurried to a coach. She screamed for help: her mother clung round her: the whole neighborhood rose; and she was rescued. Hill and Mohun went away vowing vengeance. They swaggered sword in hand during two hours about the streets near Mountford's dwelling. The watch requested them to put up their weapons. But when the young lord announced that he was a peer, and bade the constables touch him if they durst, they let him pass. So strong was privilege then; and so weak was law. Messengers were sent to warn Mountford of his danger: but unhappily they missed him. He came. A short altercation took place between him and Mohun; and, while they were wrangling, Hill ran the unfortunate actor through the body, and fled.

The grand jury of Middlesex, consisting of gentlemen of note, found a bill of murder against Hill and Mohun. Hill escaped. Mohun was taken. His mother threw herself at William's feet, but in vain. "It was a cruel act," said the King: "I shall leave it to the law." The trial came on in the Court of the Lord High Steward; and, as Parliament happened to be sitting, the culprit had the advantage of being judged by the whole body of the peerage. There was then no lawyer in the Upper House. It therefore became necessary, for the first time since Buckhurst had pronounced sentence on Essex and Southampton, that a peer who had never made jurisprudence his special study, should preside over that grave tribunal. Caermarthen, who, as Lord President, took precedence of all the nobility, was appointed Lord High Steward A full report of the proceedings has come down to us. No person, who carefully examines that report, and attends to the opinion unanimously given by the Judges in answer to a question which Nottingham drew up, and in which the facts brought out by the evidence are stated with perfect fairness, can doubt that the crime of murder was fully brought home to the prisoner. Such was the opinion of the King, who was present during the trial; and such was the almost unanimous opinion of the public. Had the issue been tried by Holt and twelve plain men at

the Old Bailey, there can be no doubt that a verdict of Guilty would have been returned. The Peers, however, by sixty-nine votes to fourteen, acquitted their accused brother. One great nobleman was so brutal and stupid as to say, "After all, the fellow was but a player; and players are rogues." All the newsletters, all the coffee-house orators, complained that the blood of the poor was shed with impunity by the great. Wits remarked that the only fair thing about the trial was the show of ladies in the galleries. Letters and journals are still extant in which men of all shades of opinion, Whigs, Tories, Non-jurors, condemn the partiality of the tribunal. It was not to be expected that, while the memory of this scandal was fresh in the public mind, the Commons would be induced to give any new advantage to accused peers.*

CHARLES BLOUNT.

THERE was then about town a man of good family, of some reading, and of some small literary talent, named Charles Blount.† In politics he belonged to the extreme section of the Whig party. In the days of the Exclusion Bill he had been one of Shaftesbury's brisk boys, and had, under the signature of Junius Brutus, magnified the virtues and public services of Titus Oates, and exhorted the Protestants to take signal vengeance on the Papists for the fire of London and for the murder of Godfrey.‡ As to the theological questions which were in issue between Protestants and Papists, Blount was perfectly impartial. He was an infidel, and the head of a small school of infidels, who were troubled with a morbid desire to make converts. He translated from the Latin translation part of the Life of Apollonius of Tyana, and appended to it notes of which the flippant profaneness called forth the severe censure of an

* The chief source of information about this case is the report of the trial, which will be found in Howell's Collection. See Evelyn's Diary, February 4, 1692-3. I have taken some circumstances from Narcissus Luttrell's Diary, from a letter to Sancroft which is among the Tanner MSS. in the Bodleian Library, and from two letters addressed by Brewer to Wharton, which are also in the Bodleian Library.

† Dryden, in his Life of Lucian, speaks in too high terms of Blount's abilities. But Dryden's judgment was biased; for Blount's first work was a pamphlet in defence of the Conquest of Granada.

‡ See his Appeal from the Country to the City for the Preservation of His Majesty's Person, Liberty, Property, and the Protestant Religion.

unbeliever of a very different order, the illustrious Bayle.* Blount also attacked Christianity in several original treatises, or rather in several treatises purporting to be original; for he was the most audacious of literary thieves, and transcribed, without acknowledgment, whole pages from authors who had preceded him. His delight was to worry the priests by asking them how light existed before the sun was made, how Paradise could be bounded by Pison, Gihon, Hiddekel and Euphrates, how serpents moved before they were condemned to crawl, and where Eve found thread to stitch her fig-leaves. To his speculations on these subjects he gave the lofty name of the Oracles of Reason; and indeed, whatever he said or wrote was considered as oracular by his disciples. Of those disciples the most noted was a bad writer named Gildon, who lived to pester another generation with doggerel and slander, and whose memory is still preserved, not by his own voluminous works, but by two or three lines in which his stupidity and venalty have been contemptuously mentioned by Pope.†

Little as either the intellectual or the moral character of Blount may seem to deserve respect, it is in a great measure to him that we must attribute the emancipation of the English press. Between him and the licensers there was a feud of long standing. Before the Revolution one of his heterodox treatises had been grievously mutilated by Lestrange, and at last suppressed by orders from Lestrange's superior, the Bishop of London.‡ Bohun was a scarcely less severe critic than Lestrange. Blount therefore began to make war on the censorship and the censor. The hostilities were commenced by a tract which came forth without any license, and which is entitled, A Just Vindication of Learning and of the Liberty of the Press, by Philopatris.§ Whoever reads this piece, and is not aware that Blount was one of the most unscrupulous plagiarists that ever lived, will be surprised to find, mingled with the poor thoughts and poor words of a third-rate pamphleteer, passages so elevated in sentiment and style, that they would be worthy of the greatest name in letters. The truth is that the Just Vindication consists chiefly of garbled extracts from the Areopagitica of Milton.

* See the article on Apollonius in Bayle's Dictionary. I say that Blount made his translation from the Latin; for his works contain abundant proofs that he was not competent to translate from the Greek.

† See Gildon's edition of Blount's Works, 1695.

‡ Wood's Athenæ Oxonienses, under the name Henry Blount (Charles Blount's father): Lestrange's Observator, No. 290.

§ This piece was reprinted by Gildon in 1695 among Blount's Works.

That noble discourse had been neglected by the generation to which it was addressed, had sunk into oblivion, and was at the mercy of every pilferer. The literary workmanship of Blount resembled the architectural workmanship of those barbarians who used the Coliseum and the Theatre of Pompey as quarries, who built hovels out of Ionian friezes, and propped cow-houses on pillars of lazulite. Blount concluded, as Milton had done, by recommending that any book might be printed without a license, provided that the name of the author or publisher were registered.* The Just Vindication was well received. The blow was speedily followed up. There still remained in the Areopagitica many fine passages which Blount had not used in his first pamphlet. Out of these passages he constructed a second pamphlet, entitled, Reasons for the Liberty of Unlicensed Printing.† To these reasons he appended a postcript, entitled, A Just and True Character of Edmund Bohun. This Character was written with extreme bitterness. Passages were quoted from the licenser's writings, to prove that he held the doctrines of passive obedience and non-resistance. He was accused of using his power systematically for the purpose of favoring the enemies and silencing the friends of the Sovereigns whose bread he ate; and it was asserted that he was the friend and the pupil of his predecessor Sir Roger.

Blount's Character of Bohun could not be publicly sold; but it was widely circulated. While it was passing from hand to hand, and while the Whigs were everywhere exclaiming against the new censor as a second Lestrange, he was requested to authorize the publication of an anonymous work entitled King William and Queen Mary Conquerors.‡ He readily and indeed eagerly complied. For in truth there was between the doctrines which he had long professed and the doctrines which were propounded in this treatise, a coincidence so exact, that many suspected him of being the author; nor was this suspicion weakened by a

*That the plagiarism of Blount should have been detected by few of his contemporaries is not wonderful. But it is wonderful that in the Biographia Britannica his Just Vindication should be warmly extolled, without the slighest hint that everything good in it is stolen. The Areopagitica is not the only work which he pillaged on this occasion. He took a noble passage from Bacon without acknowledgment.

† I unhesitatingly attribute this pamphlet to Blount, though it was not reprinted among his works by Gildon. If Blount did not actually write it he must certainly have superintended the writing. That two men of letters, acting without concert, should bring out within a very short time two treatises, one made out of one half of the Areopagitica, and the other made out of the other half, is incredible. Why Gildon did not choose to reprint the second pamphlet will appear hereafter.

‡ Bohun's Autobiography.

passage in which a compliment was paid to his political writings. But the real author was that very Blount who was, at that very time, laboring to inflame the public both against the Licensing Act and the licenser. Blount's motives may easily be divined. His own opinions were diametrically opposed to those which, on this occasion, he put forward in the most offensive manner. It is therefore impossible to doubt that his object was to ensnare and to ruin Bohun. It was a base and wicked scheme. But it cannot be denied that the trap was laid and baited with much skill. The republican succeeded in personating a high Tory. The atheist succeeded in personating a high Churchman. The pamphlet concluded with a devout prayer that the God of light and love would open the understanding and govern the will of Englishmen, so that they might see the things which belonged to their peace. The censor was in raptures. In every page he found his own thoughts expressed more plainly than he had ever expressed them. Never before, in his opinion, had the true claim of their Majesties to obedience been so clearly stated. Every Jacobite who read this admirable tract must inevitably be converted. The nonjurors would flock to take the oaths. The nation, so long divided, would at length be united. From these pleasing dreams Bohun was awakened by learning, a few hours after the appearance of the discourse which had charmed him, that the title-page had set all London in a flame, and that the odious words, King William and Queen Mary Conquerors, had moved the indignation of multitudes who had never read further. Only four days after the publication, he heard that the House of Commons had taken the matter up, that the book had been called by some members a rascally book, and that, as the author was unknown, the Sergeant-at-Arms was in search of the licenser.* Bohun's mind had never been strong; and he was entirely unnerved and bewildered by the fury and suddenness of the storm which had burst upon him. He went to the House. Most of the members whom he met in the passages and lobbies frowned on him When he was put to the bar, and, after three profound obeisances, ventured to lift his head and look round him, he could read his doom in the angry and contemptuous looks which were cast on him from every side. He hesitated, blundered, contradicted himself, called the Speaker My Lord, and, by his confused way of speaking, raised a

* Bohun's Autobiography; Commons' Journals, Jan. 20, 1692-3.

tempest of rude laughter which confused him still more. As soon as he had withdrawn, it was unanimously resolved that the obnoxious treatise should be burned in Palace Yard by the common hangman. It was also resolved, without a division, that the King should be requested to remove Bohun from the office of licenser. The poor man, ready to faint with grief and fear, was conducted by the officers of the House to a place of confinement.*

But scarcely was he in his prison, when a large body of members clamorously demanded a more important victim. Burnet had, shortly after he became Bishop of Salisbury, addressed to the clergy of his diocese a Pastoral Letter, exhorting them to take the oaths. In one paragraph of this letter he had held language bearing some resemblance to that of the pamphlet which had just been sentenced to the flames. There were indeed distinctions which a judicious and impartial tribunal would not have failed to notice. But the tribunal before which Burnet was arraigned was neither judicious nor impartial. His faults had made him many enemies, and his virtues many more. The discontented Whigs complained that he leaned toward the Court, the High Churchmen that he leaned toward the Dissenters; nor can it be supposed that a man of so much boldness and so little tact, a man so indiscreetly frank and so restlessly active, had passed through life without crossing the schemes and wounding the feelings of some whose opinions agreed with his. He was regarded with peculiar malevolence by Howe. Howe had never, even while he was in office, been in the habit of restraining his bitter and petulant tongue; and he had recently been turned out of office in a way which had made him ungovernably ferocious. The history of his dismission is not accurately known, but it was certainly accompanied by some circumstances which had cruelly galled his temper. If rumor could be trusted, he had fancied that Mary was in love with him, and had availed himself of an opportunity which offered itself while he was in attendance on her as Vice Chamberlain, to make some advances, which had justly moved her indignation. Soon after he was discarded, he was prosecuted for having, in a fit of passion, beaten one of his servants savagely within the verge of the palace. He had pleaded guilty, and had been pardoned: but from this time he showed, on every occasion, the most rancorous personal hatred of his royal mistress, of her husband, and of

*Bohun's Autobiography; Commons' Journals, Jan. 20, 21, 169-23.

all who were favored by either. It was known that the Queen frequently consulted Burnet; and Howe was possessed with the belief that her severity was to be imputed to Burnet's influence.* Now was the time to be revenged. In a long and elaborate speech, the spiteful Whig—for such he still affected to be—represented Burnet as a Tory of the worst class. "There should be a law," he said, "making it penal for the clergy to introduce politics into their discourses. Formerly they sought to enslave us by crying up the divine and indefeasible right of the hereditary prince. Now they try to arrive at the same result, by telling us that we are a conquered people." It was moved that the Bishop should be impeached. To this motion there was an unanswerable objection, which the Speaker pointed out. The pastoral letter had been written in 1689, and was therefore covered by the Act of Grace which had been passed in 1690. Yet a member was not ashamed to say, "No matter: impeach him; and force him to plead the Act." Few, however, were disposed to take a course so unworthy of a House of Commons. Some wag cried out, "Burn it; burn it;" and this bad pun ran along the benches, and was received with shouts of laughter. It was moved that the Pastoral Letter should be burned by the common hangman. A long and vehement debate followed. For Burnet was a man warmly loved as well as warmly hated. The great majority of the Whigs stood firmly by him; and his good nature and generosity had made him friends even among the Tories. The contest lasted two days. Montague and Finch, men of widely different opinions, appear to have been foremost among the Bishop's champions. An attempt to get rid of the subject by moving the previous question failed. At length the main question was put; and the Pastoral Letter was condemned to the flames by a small majority in a full house. The Ayes were a hundred and sixty-two; the Noes a hundred and fifty-five.† The general opinion, at least of the capital, seems to have been that Burnet was cruelly treated. ‡

He was not naturally a man of fine feelings; and the life which he had led had not tended to make them finer. He had been during many years a mark for theological and

* Oldmixon; Narcissus Luttrell's Diary, Nov. and Dec., 1692; Burnet, ii. 331; Bohun's Autobiography.

† Grey's Debates; Commons' Journals, Jan. 21, 23, 1692-3; Bohun's Autobiography; Kennet's Life and Reign of King William and Queen Mary.

‡ "Most men pitying the Bishop."—Bohun's Autobiography.

political animosity. Grave doctors had anathematized him: ribald poets had lampooned him: princes and ministers had laid snares for his life; he had long been a wanderer and an exile, in constant peril of being kidnapped, struck in the boots, hanged and quartered. Yet none of these things had ever seemed to move him. His self-conceit had been proof against ridicule, and his dauntless temper against danger. But on this occasion his fortitude seems to have failed him. To be stigmatized by the popular branch of the legislature as a teacher of doctrines so servile that they disgusted even Tories, to be joined in one sentence of condemnation with the editor of Filmer, was too much. How deeply Burnet was wounded appeared many years later, when, after his death, his History of his Life and Times was given to the world. In that work he is ordinarily garrulous even to minuteness about all that concerns himself, and sometimes relates with amusing ingenuousness his own mistakes and the censures which those mistakes brought upon him. But about the ignominious judgment passed by the House of Commons on his Pastoral Letter, he has preserved a most significant silence. *

The plot which ruined Bohun, though it did no honor to those who contrived it, produced important and salutary effects. Before the conduct of the unlucky licenser had been brought under the consideration of Parliament, the Commons had resolved, without any division, and, as far as appears, without any discussion, that the Act which subjected literature to a censorship should be continued. But the question had now assumed a new aspect; and the continuation of the Act was no longer regarded as a matter of course. A feeling in favor of the liberty of the press, a feeling not yet, it is true, of wide extent or formidable intensity, began to show itself. The existing system, it was said, was prejudicial both to commerce and to learning. Could it be expected that any capitalist would advance the funds necessary for a great literary undertaking, or that any scholar would expend years of toil and research on such an undertaking, while it was pos-

* The vote of the Commons is mentioned with much feeling in the memoirs which Burnet wrote at the time. "It looked," he says, "somewhat extraordinary that I, who perhaps was the greatest assertor of publick liberty, from my first setting out, of any writer of the age, should be soe severely treated as an enemy to it. But the truth was the Toryes never liked me, and the Whiggs hated me because I went not into their notions and passions. But even this, and worse things that may happen to me shall not, I hope, be able to make me depart from moderate principles and the just asserting the liberty of mankind."—Burnet MS. Harl. 6584.

sible that, at the last moment, the caprice, the malice, the folly of one man might frustrate the whole design? And was it certain that the law which so grievously restricted both the freedom of trade and the freedom of thought, had really added to the security of the State? Had not recent experience proved that the licenser might himself be an enemy of their Majesties, or, worse still, an absurd and perverse friend; that he might suppress a book of which it would be for their interest that every house in the country should have a copy, and that he might readily give his sanction to a libel which tended to make them hateful to their people, and which deserved to be torn and burned by the hand of Ketch? Had the government gained much by establishing a literary police which prevented Englishmen from having the History of the Bloody Circuit, and allowed them, by way of compensation, to read tracts which represented King William and Queen Mary as conquerors?

In that age, persons who were not specially interested in a public bill very seldom petitioned Parliament against it or for it. The only petitions, therefore, which were at this conjuncture presented to the two Houses against the censorship, came from booksellers, bookbinders, and printers.* But the opinion which these classes expressed was certainly not confined to them.

The law which was about to expire had lasted eight years. It was renewed for only two years. It appears, from an entry in the Journals of the Commons, which unfortunately is defective, that a division took place on an amendment about the nature of which we are left entirely in the dark. The votes were ninety-nine to eighty. In the Lords it was proposed, according to the suggestion offered fifty years before by Milton, and stolen from him by Blount, to exempt from the authority of the licenser every book which bore the name of an author or publisher. This amendment was rejected; and the bill passed, but not without a protest signed by eleven peers, who declared that they could not think it for the public interest to subject all learning and true information to the arbitrary will and pleasure of a mercenary and perhaps ignorant licenser. Among those who protested were Halifax, Shrewsbury, and Mulgrave, three noblemen belonging to different political parties, but all distinguished by their literary attainments. It is to be lamented that the signatures of Tillotson and Burnet, who

* Commons' Journals, Feb. 27, 1692-3; Lords' Journals, March 4.

were both present on that day, should be wanting. Dorset was absent.*

Blount, by whose exertions and machinations the opposition to the censorship had been raised, did not live to see that opposition successful. Though not a very young man, he was possessed by an insane passion for the sister of his deceased wife. Having long labored in vain to convince the object of his love that she might lawfully marry him, he at last, whether from weariness of life, or in the hope of touching her heart, inflicted on himself a wound of which, after languishing long, he died. He has often been mentioned as a blasphemer and self-murderer. But the important service which, by means doubtless most immoral and dishonorable, he rendered to his country, has passed almost unnoticed.†

DEAN SWIFT.

THE prorogation drew nigh; and still the fate of the Triennial Bill was uncertain. Some of the ablest ministers thought the bill a good one; and, even had they thought it a bad one, they would probably have tried to dissuade their master from rejecting it. It was impossible, however, to remove from his mind the impression that a concession on this point would seriously impair his authority. Not relying on the judgment of his ordinary advisers, he sent Portland to ask the opinion of Sir William Temple. Temple had made a retreat for himself at a place called Moor Park, in the neighborhood of Farnham. The country round his

* Lords' Journals, March 8, 1692-3.

† In the article on Blount in the Biographia Britannica he is extolled as having borne a principal share in the emancipation of the press. But the writer was very imperfectly informed as to the facts.

It is strange that the circumstances of Blount's death should be so uncertain. That he died of a wound inflicted by his own hand, and that he languished long, are undisputed facts. The common story was that he shot himself; and Narcissus Luttrell, at the time, made an entry to this effect in his diary. On the other hand, Pope, who had the very best opportunities of obtaining accurate information, asserts that Blount, "being in love with a near kinswoman of his, and rejected, gave himself a stab in the arm, as pretending to kill himself, of the consequence of which he really died."—Note on the Epilogue to the Satires. Dialogue I. Warburton, who had lived first with the heroes of the Dunciad, and then with the most eminent men of letters of his time, ought to have known the truth; and Warburton, by his silence, confirms Pope's assertion. Gildon's rhapsody about the death of his friend will suit either story equally.

dwelling was almost a wilderness. His amusement during some years had been to create in the waste what those Dutch burgomasters, among whom he had passed some of the best years of his life, would have considered as a paradise. His hermitage had been occasionally honored by the presence of the King, who had from a boy known and esteemed the author of the Triple Alliance, and who was well pleased to find, among the heath and furze of the wilds of Surrey, a spot which seemed to be part of Holland, a straight canal, a terrace, rows of clipped trees, and rectangular beds of flowers and pot-herbs.

Portland now repaired to this secluded abode and consulted the oracle. Temple was decidedly of opinion that the bill ought to pass. He was apprehensive that the reasons which led him to form this opinion might not be fully and correctly reported to the King by Portland, who was indeed as brave a soldier and as trusty a friend as ever lived, whose natural abilities were not inconsiderable, and who, in some departments of business, had great experience, but who was very imperfectly acquainted with the history and constitution of England. As the state of Sir William's health made it impossible for him to go himself to Kensington, he determined to send his secretary thither. The secretary was a poor scholar of four or five and twenty, under whose plain garb and ungainly deportment were concealed some of the choicest gifts that have ever been bestowed on any of the children of men; rare powers of observation, brilliant wit, grotesque invention, humor of the most austere flavor, yet exquisitely delicious, eloquence singularly pure, manly and perspicuous. This young man was named Jonathan Swift. He was born in Ireland, but would have thought himself insulted if he had been called an Irishman. He was of unmixed English blood, and, through life, regarded the aboriginal population of the island in which he first drew breath as an alien and a servile caste. He had in the late reign kept terms at the University of Dublin, but had been distinguished there only by his irregularities, and had with difficulty obtained his degree. At the time of the Revolution, he had, with many thousands of his fellow colonists, taken refuge in the mother country from the violence of Tyrconnel, and had thought himself fortunate in being able to obtain shelter at Moor Park.* For that shelter, however,

* As to Swift's extraction and early life, see the Anecdotes written by himself.

he had to pay a heavy price. He was thought to be sufficiently remunerated for his services with twenty pounds a year and his board. He dined at the second table. Sometimes, indeed, when better company was not to be had, he was honored by being invited to play at cards with his patron; and on such occasions Sir William was so generous as to give his antagonist a little silver to begin with.* The humble student would not have dared to raise his eyes to a lady of family: but, when he had become a clergyman, he began, after the fashion of the clergymen of that generation, to make love to a pretty waiting-maid who was the chief ornament of the servants' hall, and whose name is inseparably associated with his in a sad and mysterious history.

Swift many years later confessed some part of what he felt when he found himself on his way to Court. His spirit had been bowed down, and might seem to have been broken, by calamities and humiliations. The language which he was in the habit of holding to his patron, as far as we can judge from the specimens which still remain, was that of a lacquey, or rather of a beggar.† A sharp word or a cold look of the master sufficed to make the servant miserable during several days. ‡ But this tameness was merely the tameness with which a tiger, caught, caged and starved, submits to the keeper who brings him food. The humble menial was at heart the haughtiest, the most aspiring, the most vindictive, the most despotic of men. And now at length a great, a boundless prospect was opening before him. To William he was already slightly known. At Moor Park the King had sometimes, when his host was confined by gout to an easy chair, been attended by the secretary about the grounds. His Majesty had condescended to teach his companion the Dutch way of cutting and eating asparagus, and had graciously asked whether Mr. Swift would like to have a captain's commission in a cavalry regiment. But now for the first time the young man was to stand in the royal presence as a counsellor. He was admitted into the closet, delivered a letter from Temple, and explained and enforced the arguments which that letter contained, concisely, but doubtless with clearness and ability. There was, he said, no reason to think that short Parliaments would be more disposed than long Parliaments to encroach on the just prerogatives of the Crown. In fact, the Parliament which had, in the

* Journal to Stella, Letter liii.
† See Swift's Letter to Temple of Oct. 6, 1694.
‡ Journal to Stella, Letter xix.

preceding generation, waged war against a King, led him captive, sent him to prison, to the bar, to the scaffold, was known in our annals as emphatically the long Parliament. Never would such disasters have befallen the monarchy, but for the fatal law which secured that assembly from dissolution.* There was, it must be owned, a flaw in this reasoning, which a man less shrewd than William might easily detect. That one restriction of the royal prerogative had been mischievous did not prove that another restriction would be salutary. It by no means followed, because one sovereign had been ruined by being unable to get rid of a hostile Parliament, that another sovereign might not be ruined by being forced to part with a friendly Parliament. To the great mortification of the ambassador, his arguments failed to shake the King's resolution. On the fourteenth of March, the Commons were summoned to the Upper House: the title of the Triennial Bill was read: and it was announced, after the ancient form, that the King and Queen would take the matter into their consideration. The Parliament was then prorogued.

THE LORD KEEPER SOMERS.

ANOTHER Whig of far higher character was called at the same time to a far higher place in the administration. The Great Seal had now been four years in commission. Since Maynard's retirement, the constitution of the Court of Chancery had commanded little respect. Trevor, who was the First Commissioner, wanted neither parts nor learning: but his integrity was with good reason suspected; and the duties which, as Speaker of the House of Commons, he had to perform during four or five months in the busiest part of every year, made it impossible for him to be an efficient judge in equity. Every suitor complained that he had to wait a most unreasonable time for a judgment, and that, when at length a judgment had been pronounced, it was very likely to be reversed on appeal. Meanwhile, there was no efficient minister of justice, no great functionary to whom it especially belonged to advise the King touching the appointment

* Swift's Anecdotes.

of Judges, of Counsel for the Crown, of Justices of the Peace.* It was known that William was sensible of the inconvenience of this state of things; and, during several months, there had been flying rumors that a Lord Keeper or a Lord Chancellor would soon be appointed.† The name most frequently mentioned was that of Nottingham. But the same reasons which had prevented him from accepting the Great Seal in 1689 had, since that year, rather gained than lost strength. William at length fixed his choice on Somers.

Somers was only in his forty-second year; and five years had not elapsed since, on the great day of the trial of the Bishops, his powers had first been made known to the world. From that time his fame had been steadily and rapidly rising. Neither in forensic nor in parliamentary eloquence had he any superior. The consistency of his public conduct had gained for him the entire confidence of the Whigs; and the urbanity of his manners had conciliated the Tories. It was not without great reluctance that he consented to quit an assembly over which he exercised an immense influence, for an assembly where it would be necessary for him to sit in silence. He had been but a short time in great practice. His savings were small. Not having the means of supporting a hereditary title, he must, if he accepted the high dignity which was offered to him, preside during some years in the Upper House without taking part in the debates. The opinion of others, however, was that he would be more useful as head of the law than as head of the Whig party in the Commons. He was sent for to Kensington, and called into the Council Chamber. Caermarthen spoke in the name of the King. "Sir John," he said, "it is necessary for the public service that you should take this charge upon you; and I have it in command from His Majesty to say that he can admit of no excuse." Somers submitted. The seal was delivered to him, with a patent which entitled him to a pension of two thousand a year from the day on which he should quit his office; and he was immediately sworn in a Privy Councillor and Lord Keeper.‡

* Burnet, ii. 107.
† These rumors are more than once mentioned in Narcissus Luttrell's Diary.
‡ London Gazette, March 27, 1693; Narcissus Luttrell's Diary.

CHARLES, EARL OF MIDDLETON.

However desirous the most Christian King might be to uphold the cause of hereditary monarchy and of pure religion all over the world, his first duty was to his own kingdom; and, unless a counter-revolution speedily took place in England, his duty to his own kingdom might impose on him the painful necessity of treating with the Prince of Orange. It would therefore be wise in James to do without delay whatever he could honorably and conscientiously do to win back the hearts of his people.

Thus pressed, James unwillingly yielded. He consented to give a share in the management of his affairs to one of the most distinguished of the Compounders, Charles Earl of Middleton.

Middleton's family and his peerage were Scotch. But he was closely connected with some of the noblest houses of England: he had resided long in England: he had been appointed by Charles the Second one of the English Secretaries of State, and had been entrusted by James with the lead of the English House of Commons. His abilities and acquirements were considerable: his temper was easy and generous: his manners were popular; and his conduct had generally been consistent and honorable. He had, when Popery was in the ascendant, resolutely refused to purchase the royal favor by apostasy. Roman Catholic ecclesiastics had been sent to convert him; and the town had been much amused by the dexterity with which the layman baffled the divines. A priest undertook to demonstrate the doctrine of transubstantiation, and made the approaches in the usual form. "Your Lordship believes in the Trinity." "Who told you so?" said Middleton. "Not believe in the Trinity!" cried the priest in amazement. "Nay," said Middleton; "prove your religion to be true, if you can: but do not catechise me about mine." As it was plain that the Secretary was not a disputant whom it was easy to take at an advantage, the controversy ended almost as soon as it began.* When fortune changed, Middleton adhered to the cause of hereditary monarchy with a steadfastness which was the more respectable because he would have had no difficulty in

* Burnet, i. 683.

making his peace with the new government. His sentiments were so well known that, when the kingdom was agitated by apprehensions of an invasion and an insurrection, he was arrested and sent to the Tower: but no evidence on which he could be convicted of treason was discovered; and, when the dangerous crisis was past, he was set at liberty. It should seem, indeed, that, during the three years which followed the Revolution, he was by no means an active plotter. He saw that a Restoration could be effected only with the general assent of the nation, and that the nation would never assent to a Restoration without securities against Popery and arbitrary power. He therefore conceived that, while his banished master obstinately refused to give such securities, it would be worse than idle to conspire against the existing government.

Such was the man whom James, in consequence of strong representations from Versailles, now invited to join him in France. The great body of Compounders learned with delight that they were at length to be represented in the Council at Saint Germains by one of their favorite leaders. Some noblemen and gentlemen who, though they had not approved of the deposition of James, had been so much disgusted by his perverse and absurd conduct, that they had long avoided all connection with him, now began to hope that he had seen his error. They had refused to have anything to do with Melfort; but they communicated freely with Middleton. The new minister conferred also with the four traitors whose infamy has been made pre-eminently conspicuous by their station, their abilities, and their great public services; with Godolphin, the great object of whose life was to be in favor with both the rival Kings at once, and to keep through all revolutions and counter-revolutions, his head, his estate, and a place at the Board of Treasury; with Shrewsbury, who, having once in a fatal moment entangled himself in criminal and dishonorable engagements, had not had the resolution to break through them; with Marlborough, who continued to profess the deepest repentance for the past, and the best intentions for the future; and with Russell, who declared that he was still what he had been before the day of La Hogue, and renewed his promise to do what Monk had done, on condition that a general pardon should be granted to all political offenders, and that the royal power should be placed under strong constitutional restraints.

Before Middleton left England, he had collected the sense of all the leading Compounders. They were of opinion that there was one expedient which would reconcile contending factions at home, and lead to the speedy pacification of Europe. This expedient was, that James should resign the Crown in favor of the Prince of Wales, and that the Prince of Wales should be bred a Protestant. If, as was but too probable, His Majesty should refuse to listen to this suggestion, he must at least consent to put forth a Declaration which might do away the unfavorable impression made by his Declaration of the preceding spring. A paper such as it was thought expedient that he should publish was carefully drawn up, and, after much discussion, approved.

Early in the year 1693, Middleton, having been put in full possession of the views of the principal English Jacobites, stole across the Channel, and made his appearance at the Court of James. There was at that Court no want of slanderers and sneerers, whose malignity was only the more dangerous because it wore a meek and sanctimonious air. Middleton found, on his arrival, that numerous lies, fabricated by the priests who feared and hated him, were already in circulation. Some Non-compounders too had written from London that he was at heart a Presbyterian and a republican. He was, however, very graciously received, and was appointed Secretary of State conjointly with Melfort.*

WILLIAM III. AT THE BATTLE OF LANDEN.

It was only on such occasions as this that the whole greatness of William's character appeared. Amidst the rout and uproar, while arms and standards were flung away, while multitudes of fugitives were choking up the bridges and fords of the Gette, or perishing in its waters, the King, having directed Talmash to superintend the retreat, put himself at the head of a few brave regiments, and by desperate efforts arrested the progress of the enemy. His risk was greater than that which others ran. For he could not be persuaded

* As to this change of ministry at Saint Germains see the very curious but very confused narrative in the Life of James, ii. 498–515; Burnet ii. 219; Memoires de Saint Simon; A French Conquest neither desirable nor practicable, 1693; and the Letters from the Nairne MSS., printed by Macpherson.

either to encumber his feeble frame with a cuirass, or to hide the ensigns of the garter. He thought his star a good rallying point for his own troops, and only smiled when he was told that it was a good mark for the enemy. Many fell on his right hand and on his left. Two lead horses, which in the field always closely followed his person, were struck dead by cannon shots. One musket ball passed through the curls of his wig, another through his coat; a third bruised his side, and tore his blue ribbon to tatters. Many years later gray-headed old pensioners who crept about the arcades and alleys of Chelsea Hospital used to relate how he charged at the head of Galway's horse, how he dismounted four times to put heart into the infantry, how he rallied one corps which seemed to be shrinking: "That is not the way to fight, gentlemen. You must stand close up to them. Thus, gentlemen, thus." "You might have seen him," an eye-witness wrote, only four days after the battle, "with his sword in his hand, throwing himself upon the enemy. It is certain that, one time, among the rest, he was seen at the head of two English regiments, and that he fought seven with these two in sight of the whole army, driving them before him above a quarter of an hour. Thanks be to God that preserved him." The enemy pressed on him so close, that it was with difficulty that he at length made his way over the Gette. A small body of brave men who shared his peril to the last, could hardly keep off the pursuers as he crossed the bridge.*

WILLIAM ANDERTON.

The ill humor which the public calamities naturally produced, was inflamed by every factious artifice. Never had the Jacobite pamphleteers been so savagely scurrilous as during

* Berwick; Saint Simon; Burnet i. 112, 113; Feuquieres; London Gazette, July 27, 31, Aug. 3, 1693; French Official Relation; Relation sent by the King of Great Britain to their High Mightinesses, Aug. 2, 1693; Extract of a Letter from the Adjutant of the King of England's Dragoon Guards, Aug. 1; Dykvelt's Letter to the States General, dated July 30, at noon. The last four papers will be found in the Monthly Mercuries of July and August, 1693. See also the History of the Last Campaign in the Spanish Netherlands by Edward D'Auvergne, dedicated to the Duke of Ormond, 1693. The French did justice to William. "Le Prince d'Orange," Racine wrote to Boileau, "pensa etre pris, apres avoir fait des merveilles." See also the glowing description of Sterne, who, no doubt, had many times heard the battle fought over by old soldiers. It was on this occasion that Corporal Trim was left wounded on the field, and was nursed by the Beguine

this unfortunate summer. The police was consequently more active than ever in seeking for the dens from which so much treason proceeded. With great difficulty and after long search, the most important of all the unlicensed presses was discovered. This press belonged to a Jacobite named William Anderton, whose intrepidity and fanaticism marked him out as fit to be employed on services from which prudent men and scrupulous men shrink. During two years he had been watched by the agents of the government: but where he exercised his craft was an impenetrable mystery. At length he was tracked to a house near St. James's Street, where he was known by a feigned name, and where he passed for a working jeweller. A messenger of the press went thither with several assistants, and found Anderton's wife and mother posted as sentinels at the door. The women knew the messenger, rushed on him, tore his hair, and cried out "Thieves" and "Murder." The alarm was thus given to Anderton. He concealed the instruments of his calling, came forth with an assured air, and bade defiance to the messenger, the Censor, the Secretary, and Little Hooknose himself. After a struggle he was secured. His room was searched; and at first sight no evidence of his guilt appeared. But behind the bed was soon found a door which opened into a dark closet. The closet contained a press, types, and heaps of newly printed papers. One of these papers, entitled Remarks on the Present Confederacy and the Late Revolution, is perhaps the most frantic of all the Jacobite libels. In this tract the Prince of Orange is gravely accused of having ordered fifty of his wounded English soldiers to be burned alive. The governing principle of his whole conduct, it is said, is not vain-glory, or ambition, or avarice, but a deadly hatred of Englishmen, and a desire to make them miserable. The nation is vehemently adjured, on peril of incurring the severest judgments, to rise up and free itself from this plague, this curse, this tyrant whose depravity makes it difficult to believe that he can have been procreated by a human pair. Many copies were also found of another paper, somewhat less ferocious, but perhaps more dangerous, entitled, a French Conquest neither desirable nor practicable. In this tract also the people are exhorted to rise in insurrection. They are assured that a great part of the army is with them. The forces of the Prince of Orange will melt away: he will be glad to make his escape; and a charitable hope is sneeringly expressed that it may not be

necessary to do him harm beyond sending him back to Loo, where he may live surrounded by luxuries for which the English have paid dear.

The government, provoked and alarmed by the virulence of the Jacobite pamphleteers, determined to make Anderton an example. He was indicted for high treason, and brought to the bar of the Old Bailey. Treby, now Chief Justice of the Common Pleas, and Powell, who had honorably distinguished himself on the day of the trial of the bishops, were on the Bench. It is unfortunate that no detailed report of the evidence has come down to us, and that we are forced to content ourselves with such fragments of information as can be collected from the contradictory narratives of writers evidently partial, intemperate and dishonest. The indictment, however, is extant; and the overt acts which it imputes to the prisoner, undoubtedly amount to high treason.* To exhort the subjects of the realm to rise up and depose the King by force, and to add to that exhortation the expression, evidently ironical, of a hope that it may not be necessary to inflict on him any evil worse than banishment, is surely an offence which the least courtly lawyer will admit to be within the scope of the statute of Edward the Third. On this point, indeed, there seems to have been no dispute, either at the trial or subsequently.

The prisoner denied that he had printed the libels. On this point it seems reasonable that, since the evidence has not come down to us, we should give credit to the judges and the jury who heard what the witnesses had to say.

One argument with which Anderton had been furnished by his advisers, and which, in the Jacobite pasquinades of that time, is represented as unanswerable, was that, as the art of printing had been unknown in the reign of Edward the Third, printing could not be an overt act of treason under a statute of that reign. The Judges treated this argument very lightly; and they were surely justified in so treating it. For it is an argument which would lead to the conclusion that it could not be an overt act of treason to behead a King with a guillotine, or to shoot him with a Minie rifle.

It was also urged in Anderton's favor,—and this was undoubtedly an argument well entitled to consideration,—that a distinction ought to be made between the author of a treasonable paper and the man who merely printed it.

* It is strange that the indictment should not have been printed in Howell's State Trials. The copy which is before me was made for Sir James Mackintosh

The former could not pretend that he had not understood the meaning of the words which he had himself selected. But to the latter those words might convey no idea whatever. The metaphors, the allusions, the sarcasms, might be far beyond his comprehension; and, while his hands were busy among the types, his thoughts might be wandering to things altogether unconnected with the manuscript that was before him. It is undoubtedly true that it may be no crime to print what it would be a great crime to write. But this is evidently a matter concerning which no general rule can be laid down. Whether Anderton had, as a mere mechanic, contributed to spread a work the tendency of which he did not suspect, or had knowingly lent his help to raise a rebellion, was a question for the jury; and the jury might reasonably infer from his change of his name, from the secret manner in which he worked, from the strict watch kept by his wife and mother, and from the fury with which, even in the grasp of the messengers, he railed at the government, that he was not the unconscious tool, but the intelligent and zealous accomplice of traitors. The twelve, after passing a considerable time in deliberation, informed the Court that one of them entertained doubts. Those doubts were removed by the arguments of Treby and Powell; and a verdict of Guilty was found.

The fate of the prisoner remained during some time in suspense. The Ministers hoped that he might be induced to save his own neck at the expense of the necks of the pamphleteers who had employed him. But his natural courage was kept up by spiritual stimulants, which the non-juring divines well understood how to administer. He suffered death with fortitude, and continued to revile the government to the last. The Jacobites clamored loudly against the cruelty of the Judges who tried him, and of the Queen who had left him for execution, and, not very consistently, represented him at once as a poor ignorant artisan, who was not aware of the nature and tendency of the act for which he suffered, and as a martyr who had heroically laid down his life for the banished King and the persecuted Church.*

* Most of the information which has come down to us about Anderton's case will be found in Howell's State Trials.

CHARLES MONTAGUE.

ANOTHER director of the Whig party was Charles Montague. He was often, when he had risen to power, honors and riches, called an upstart by those who envied his success. That they should have called him so, may seem strange; for few of the statesmen of his time could show such a pedigree as his. He sprang from a family as old as the Conquest: he was in the succession to an earldom, and was, by the paternal side, cousin of three earls. But he was the younger son of a younger brother; and that phrase had, ever since the time of Shakspeare and Raleigh, and perhaps before their time, been proverbially used to designate a person so poor as to be broken to the most abject servitude, or ready for the most desperate adventure.

Charles Montague was early destined for the Church, was entered on the foundation of Westminster, and, after distinguishing himself there, by skill in Latin versification, was sent up to Trinity College, Cambridge. At Cambridge, the philosophy of Des Cartes was still dominant in the schools. But a few select spirits had separated from the crowd, and formed a fit audience round a far greater teacher.* Conspicuous among the youths of high promise who were proud to sit at the feet of Newton, was the quick and versatile Montague. Under such guidance the young student made considerable proficiency in the severe sciences: but poetry was his favorite pursuit; and when the University invited her sons to celebrate royal marriages and funerals, he was generally allowed to have surpassed his competitors. His fame travelled to London: he was thought a clever lad by the wits who met at Wills's, and the lively parody which he wrote, in concert with his friend and fellow-student Prior, on Dryden's Hind and Panther, was received with great applause.

At this time all Montague's wishes pointed towards the Church. At a later period, when he was a peer with twelve thousand a year, when his villa on the Thames was regarded as the most delightful of all suburban retreats, when he was said to revel in Tokay from the Imperial cellar, and in soups made out of birds' nests brought from the Indian Ocean,

* See Whiston's Autobiography.

and costing three guineas a-piece, his enemies were fond of reminding him that there had been a time when he had eked out by his wits an income of barely fifty pounds, when he had been happy with a trencher of mutton chops and a flagon of ale from the College buttery, and when a tithe pig was the rarest luxury for which he had dared to hope. The Revolution came, and changed his whole scheme of life. He obtained, by the influence of Dorset, who took a peculiar pleasure in befriending young men of promise, a seat in the House of Commons. Still, during a few months, the needy scholar hesitated between politics and divinity. But it soon became clear that, in the new order of things, parliamentary ability must fetch a higher price than any other kind of ability; and he felt that in parliamentary ability he had no superior. He was in the very situation for which he was peculiarly fitted by nature; and during some years his life was a series of triumphs.

Of him, as of several of his contemporaries, especially of Mulgrave and of Sprat, it may be said that his fame has suffered from the folly of those editors who, down to our own time, have persisted in reprinting his rhymes among the works of the British poets. There is not a year in which hundreds of verses as good as any that he ever wrote, are not sent in for the Newdigate prize at Oxford, and for the Chancellor's medal at Cambridge. His mind had indeed great quickness and vigor, but not that kind of quickness and vigor which produces great dramas or odes: and it is most unjust to him that his Man of Honor and his Epistle on the Battle of the Boyne should be placed side by side with Comus and Alexander's Feast. Other eminent statesmen and orators, Walpole, Pulteney, Chatham, Fox, wrote poetry not better than his. But fortunately for them, their metrical compositions were never thought worthy to be admitted into any collection of our national classics.

It has long been usual to represent the imagination under the figure of a wing, and to call the successful exertions of the imagination flights. One poet is the eagle; another is the swan: a third modestly compares himself to the bee. But none of these types would have suited Montague. His genius may be compared to that pinion which, though it is too weak to lift the ostrich into the air, enables her, while she remains on the earth, to outrun hound, horse and dromedary. If the man who possesses this kind of genius attempts to ascend the heaven of invention, his awk-

ward and unsuccessful efforts expose him to derision. But if he will be content to stay in the terrestrial region of business, he will find that the faculties which would not enable him to soar into a higher sphere, will enable him to distance all his competitors in the lower. As a poet, Montague could never have risen above the crowd. But in the House of Commons, now fast becoming supreme in the State, and extending its control over one executive department after another, the young adventurer soon obtained a place very different from the place which he occupies among men of letters. At thirty, he would gladly have given all his chances in life for a comfortable vicarage and a chaplain's scarf. At thirty-seven, he was First Lord of the Treasury, Chancellor of the Exchequer, and a Regent of the kingdom; and this elevation he owed not at all to favor but solely to the unquestionable superiority of his talents for administration and debate.

The extraordinary ability with which, at the beginning of the year 1692, he managed the conference on the Bill for regulating Trials in cases of Treason, placed him at once in the first rank of Parliamentary orators. On that occasion he was opposed to a crowd of veteran senators renowned for their eloquence, Halifax, Rochester, Nottingham, Mulgrave, and proved himself a match for them all. He was speedily seated at the Board of Treasury; and there the clear-headed and experienced Godolphin soon found that his young colleague was his master. When Somers had quitted the House of Commons, Montague had no rival there. Sir Thomas Littleton, once distinguished as the ablest debater and man of business among the Whig members, was content to serve under his junior. To this day we may discern in many parts of our financial and commercial system the marks of the vigorous intellect and daring spirit of Montague. His bitterest enemies were unable to deny that some of the expedients which he had proposed had proved highly beneficial to the nation. But it was said that these expedients were not devised by himself. He was represented, in a hundred pamphlets, as the daw in borrowed plumes. He had taken, it was affirmed, the hint of every one of his great plans from the writings or the conversation of some ingenious speculator. This reproach was, in truth, no reproach. We can scarcely expect to find in the same human being the talents which are necessary for the making of new discoveries in political science, and the talents which obtain the assent of

divided and tumultuous assemblies to great political reforms. To be at once an Adam Smith and a Pitt, is scarcely possible. It is surely praise enough for a busy politician, that he knows how to use the theories of others, that he discerns, among the schemes of innumerable projectors, the precise scheme which is wanted, and which is practicable, that he shapes it to suit pressing circumstances and popular humors, that he proposes it just when it is most likely to be favorably received, that he triumphantly defends it against all objectors, and that he carries it into execution with prudence and energy; and to this praise no English statesman has a fairer claim than Montague.

It is a remarkable proof of his self-knowledge, that, from the moment at which he began to distinguish himself in public life, he ceased to be a versifier. It does not appear, that, after he became a Lord of the Treasury, he ever wrote a couplet, with the exception of a few well-turned lines inscribed on a set of toasting glasses which were sacred to the most renowned Whig beauties of his time. He wisely determined to derive from the poetry of others a glory which he never would have derived from his own. As a patron of genius and learning, he ranks with his two illustrious friends Dorset and Somers. His munificence fully equalled theirs; and, though he was inferior to them in delicacy of taste, he succeeded in associating his name inseparably with some names which will last as long as our language.

Yet it must be acknowledged that Montague, with admirable parts, and with many claims on the gratitude of his country, had great faults, and unhappily faults not of the the noblest kind. His head was not strong enough to bear without giddiness the speed of his ascent and the height of his position. He became offensively arrogant and vain. He was too often cold to his old friends, and ostentatious in displaying his new riches. Above all, he was insatiably greedy of praise, and liked it best when it was of the coarsest and rankest quality. But, in 1693, these faults were less offensive than they became a few years later.

THOMAS WHARTON.

With Russell, Somers and Montague, was closely connected, during a quarter of a century, a fourth Whig, who in character bore little resemblance to any of them. This was Thomas Wharton, eldest son of Philip Lord Wharton. Thomas Wharton has been repeatedly mentioned in the course of this narrative. But it is now time to describe him more fully. He was in his forty-seventh year, but still a young man in constitution, in appearance and in manners. Those who hated him most heartily,—and no man was hated more heartily,—admitted that his natural parts were excellent, and that he was equally qualified for debate and for action. The history of his mind deserves notice; for it was the history of many thousand of minds. His rank and abilities made him so conspicuous, that in him we are able to trace distinctly the origin and progress of a moral taint which was epidemic among his contemporaries.

He was born in the days of the Covenant, and was the heir of a covenanted house. His father was renowned as a distributor of Calvinistic tracts, and a patron of Calvinistic divines. The boy's first years were passed amidst Geneva bands, heads of lank hair, upturned eyes, nasal psalmody, and sermons three hours long. Plays and poems, hunting and dancing, were proscribed by the austere discipline of his saintly family. The fruits of this education became visible, when, from the sullen mansion of Puritan parents, the hot-blooded, quick-witted young patrician emerged into the gay and voluptuous London of the Restoration. The most dissolute cavaliers stood aghast at the dissoluteness of the emancipated precisian. He early acquired and retained to the last the reputation of being the greatest rake in England Of wine, indeed, he never became the slave; and he used it chiefly for the purpose of making himself the master of his associates. But to the end of his long life the wives and daughters of his nearest friends were not safe from his licentious plots. The ribaldry of his conversation moved astonishment even in that age. To the religion of his country he offered, in the mere wantonness of impiety, insults too foul to be described. His mendacity and his effrontery passed into proverbs. Of all the liars of his time, he was the most

deliberate, the most inventive, and the most circumstantial. What shame meant he did not seem to understand. No reproaches, even when pointed and barbed with the sharpest wit, appeared to give him pain. Great satirists, animated by a deadly personal aversion, exhausted all their strength in attacks upon him. They assailed him with keen invective; they assailed him with still keener irony; but they found that neither invective nor irony could move him to anything but an unforced smile and a good-humored curse; and they at length threw down the lash, acknowledging that it was impossible to make him feel. That, with such vices, he should have played a great part in life, should have carried numerous elections against the most formidable opposition by his personal popularity; should have had a large following in Parliament, should have risen to the highest offices of the State, seems extraordinary. But he lived in times when faction was almost a madness; and he possessed in an eminent degree the qualities of a leader of a faction. There was a single tie which he respected. The falsest of mankind in all relations but one, he was the truest of Whigs. The religious tenets of his family he had early renounced with contempt: but to the politics of his family he steadfastly adhered through all the temptations and dangers of half a century. In small things and in great, his devotion to his party constantly appeared. He had the finest stud in England; and his delight was to win plates from Tories. Sometimes when, in a distant county, it was fully expected that the horse of a High Church squire would be first on the course, down came, on the very eve of the race, Wharton's Careless, who had ceased to run at Newmarket merely for want of competitors, or Wharton's Gelding, for whom Louis the Fourteenth had in vain offered a thousand pistoles. A man whose mere sport was of this description, was not likely to be easily beaten in any serious contest. Such a master of the whole art of electioneering, England had never seen. Buckinghamshire was his own especial province; and there he ruled without a rival. But he extended his care over the Whig interest in Yorkshire, Cumberland, Westmoreland, Wiltshire. Sometimes twenty, sometimes thirty, members of Parliament were named by him. As a canvasser he was irresistible. He never forgot a face that he had once seen. Nay, in the towns in which he wished to establish an interest, he remembered, not only the voters, but their families. His opponents were confounded by the

strength of his memory and the affability of his deportment, and owned that it was impossible to contend against a great man who called the shoemaker by his Christian name, who was sure that the butcher's daughter must be growing a fine girl, and who was anxious to know whether the blacksmith's youngest boy was breeched. By such arts as these he made himself so popular, that his journeys to the Buckinghamshire Quarter Sessions, resembled royal progresses. The bells of every parish through which he passed were rung, and flowers were strewed along the road. It was commonly believed that in the course of his life, he expended on his Parliamentary interest not less than eighty thousand pounds, a sum which when compared with the value of the estates, must be considered as an equivalent to more than three hundred thousand pounds in our time.

But the chief service which Wharton rendered to the Whig party, was that of bringing in recruits from the young aristocracy. He was quite as dexterous a canvasser among the embroidered coats at the Saint James's Coffee-house, as among the leathern aprons at Wycombe and Aylesbury. He had his eye on every boy of quality who came of age; and it was not easy for such a boy to resist the arts of a noble, eloquent, and wealthy flatterer, who united juvenile vivacity to profound art and long experience of the gay world. It mattered not what the novice preferred, gallantry or field sports, the dice box or the bottle. Wharton soon found out the master passion, offered sympathy, advice and assistance, and, while seeming to be only the minister of his disciple's pleasures, he made sure of his disciple's vote.

The party to whose interests Wharton, with such spirit and constancy, devoted his time, his fortune, his talents, his very vices, judged him, as was natural, far too leniently. He was widely known by the very undeserved appelation of Honest Tom. Some pious men, Burnet, for example, and Addison, averted their eyes from the scandel which he gave, and spoke of him, not indeed with esteem, yet with goodwill. A most ingenious and accomplished Whig, the third Earl of Shaftesbury, author of the characteristics, described Wharton as the most mysterious of human beings, as a strange compound of best and worst, of private depravity and public virtue, and owned himself unable to understand how a man utterly without principle in everything but politics should in politics be as true as steel. But that which, in the judgment of one faction, more than half redeemed all

Wharton's faults, seemed to the other faction to aggravate them all. The opinion which the Tories entertained of him is expressed in a single line written after his death by the ablest man of that party: "He was the most universal villain that ever I knew." * Wharton's political adversaries thirsted for his blood, and repeatedly tried to shed it. Had he not been a man of imperturbable temper, dauntless courage and consummate skill in fence, his life would have been a short one. But neither anger nor danger ever deprived him of his presence of mind: he was an incomparable swordsman; and he had a peculiar way of disarming opponents, which moved the envy of all the duellists of his time. His friends said that he had never given a challenge, that he had never refused one, that he had never taken a life, and yet that he had never fought without having his antagonist's life at his mercy.†

ROBERT HARLEY, EARL OF OXFORD AND MORTIMER.

THE space which Robert Harley fills in the history of three reigns, his elevation, his fall, the influence which, at a great crisis, he exercised on the politics of all Europe, the close intimacy in which he lived with some of the greatest wits and poets of his time, and the frequent recurrence of his name in the works of Swift, Pope, Arbuthnot and Prior, must always make him an object of interest. Yet the man himself was of all men the least interesting. There is indeed a whimsical contrast between the very ordinary qualities of his mind and the very extraordinary vicissitudes of his fortune.

He was the heir of a Puritan family. His father, Sir Edward Harley, had been conspicuous among the patriots of the long Parliament, had commanded a regiment under Essex, had, after the Restoration, been an active opponent of the Court, had supported the Exclusion Bill, had harbored dissenting preachers, had frequented meeting-houses,

* Swift's note on Mackay's Character of Wharton.

† This account of Montague and Wharton I have collected from innumerable sources. I ought, however, to mention particularly the very curious Life of Wharton published immediately after his death.

and had made himself so obnoxious to the ruling powers that, at the time of the Western Insurrection, he had been placed under arrest, and his house had been searched for arms. When the Dutch army was marching from Torbay towards London, he and his eldest son Robert declared for the Prince of Orange and a free Parliament, raised a large body of horse, took possession of Worcester, and evinced their zeal against Popery by publicy breaking to pieces in the High Street of that city, a piece of sculpture which to rigid precisians seemed idolatrous. Soon after the Convention became a Parliament, Robert Harley was sent up to Westminster as member for a Cornish borough. His conduct was such as might have been expected from his birth and education. He was a Whig, and indeed an intolerant and vindictive Whig. Nothing would satisfy him but a general proscription of the Tories. His name appears in the list of those members who voted for the Sacheverell clause; and, at the general election which took place in the spring of 1690, the party which he had persecuted made great exertions to keep him out of the House of Commons. A cry was raised that the Harleys were mortal enemies of the Church; and this cry produced so much effect, that it was with difficulty that any of them could obtain a seat. Such was the commencement of the public life of a man whose name, a quarter of a century later, was inseparably coupled with the High Church in the acclamations of Jacobite mobs.*

Soon, however, it began to be observed that in every division Harley was in the company of those gentlemen who held his political opinions in abhorrence: nor was this strange: for he affected the character of a Whig of the old pattern; and before the Revolution it had always been supposed that a Whig was a person who watched with jealousy every exertion of the prerogative, who was slow to loose the strings of the public purse, and who was extreme to mark the faults of the ministers of the Crown. Such a Whig Harley still professed to be. He did not admit that the recent change of dynasty had made any change in the duties of a representative of the people. The new government ought to be observed as suspiciously, checked as severely, and supplied as sparingly, as the old one. Acting on these principles, he necessarily found himself acting with men whose principles

*Much of my information about the Harleys I have derived from unpublished memoirs written by Edward Harley, younger brother of Robert. A copy of these memoirs is among the Mackintosh MSS.

were diametrically opposed to his. He liked to thwart the King; they liked to thwart the usurper; the consequence was that, whenever there was an opportunity of thwarting William, the Roundhead stayed in the House, or went into the lobby in company with the whole crowd of Cavaliers.

Soon Harley acquired the authority of a leader among those with whom, notwithstanding wide differences of opinion, he ordinarily voted. His influence in Parliament was indeed altogether out of proportion to his abilities. His intellect was both small and slow. He was unable to take a large view of any subject. He never acquired the art of expressing himself in public with fluency and perspicuity. To the end of his life he remained a tedious, hesitating, and confused speaker.* He had none of the external graces of an orator. His countenance was heavy; his figure mean and somewhat deformed, his gestures uncouth. Yet he was heard with respect. For, such as his mind was, it had been assiduously cultivated. His youth had been studious; and to the last he continued to love books and the society of men of genius and learning. Indeed, he aspired to the character of a wit and a poet, and occasionally employed hours, which should have been very differently spent, in composing verses more execrable than the bellman's.† His time however was not always so absurdly wasted. He had that sort of industry and that sort of exactness, which would have made him a respectable antiquary or King at Arms. His taste led him to plod among old records; and in that age it was only by plodding among old records that any man could obtain an accurate and extensive knowledge of the law of Parliament. Having few rivals in this laborious and unattractive pursuit, he soon began to be regarded as an oracle on questions of forms and privilege. His moral character added not a little to his influence. He had, indeed, great vices; but they were not of

*The only writer who has praised Harley's oratory, as far as I remember, is Mackay, who calls him eloquent. Swift scribbled in the margin, "A great lie." And certainly Swift was inclined to do more than justice to Harley. "That lord," said Pope, "talked of business in so confused a manner that you did not know what he was about; and every thing he went to tell you was in the epic way, for he always began in the middle."—Spence's Anecdotes.

† "He used," said Pope, "to send trifling verses from Court to the Scriblerus Club almost every day, and would come and talk idly with them almost every night, even when his all was at stake." Some specimens of Harley's poetry are in print. The best, I think, is a stanza which he made on his own fall in 1714; and bad is the best.

"To serve with love,
And shed your blood,
Approved is above;
But here below
The example show
'Tis fatal to be good."

a scandalous kind. He was not to be corrupted by money. His private life was regular. No illicit amour was imputed to him even by satirists. Gambling he held in aversion; and it was said that he never passed White's, then the favorite haunt of noble sharpers and dupes, without an exclamation of anger. His practice of flustering himself daily with claret, was hardly considered as a fault by his contemporaries. His knowledge, his gravity, and his independent position, gained for him the ear of the House; and even his bad speaking was, in some sense, an advantage to him. For people are very loth to admit that the same man can unite very different kinds of excellence. It is soothing to envy to believe that what is splendid cannot be solid, that what is clear cannot be profound. Very slowly was the public brought to acknowledge that Mansfield was a great jurist, and that Burke was a great master of political science. Montague was a brilliant rhetorician, and, therefore, though he had ten times Harley's capacity for the driest parts of business, was represented by detractors as a superficial, prating pretender. But from the absence of show in Harley's discourses, many people inferred that there must be much substance; and he was pronounced to be a deep-read, deep-thinking gentleman, not a fine talker, but fitter to direct affairs of state than all the fine talkers in the world. This character he long supported with that cunning which is frequently found in company with ambitious and unquiet mediocrity. He constantly had, even with his best friends, an air of mystery and reserve which seemed to indicate that he knew some momentous secret, and that his mind was laboring with some vast design. In this way he got and long kept a high reputation for wisdom. It was not till that reputation had made him an Earl, a Knight of the Garter, Lord High Treasurer of England, and master of the fate of Europe, that his admirers began to find out that he was really a dull puzzle-headed man.*

Soon after the general election of 1690, Harley, generally voting with the Tories, began to turn Tory. The change was so gradual as to be almost imperceptible, but was not the less real. He early began to hold the Tory doctrine, that England ought to confine herself to a maritime war.

* The character of Harley is to be collected from innumerable panegyrics and lampoons from the works and the private correspondence of Swift, Pope, Arbuthnot, Prior, and Bolingbroke, and from multitudes of such works as Ox and Bull, the High German Doctor, and the History of Robert Powell, the Puppet Showman.

He early felt the true Tory antipathy to Dutchmen and to moneyed men. The antipathy to Dissenters, which was necessary to the completeness of the character, came much later. At length the transformation was complete; and the old haunter of conventicles became an intolerant High Churchman. Yet to the last the traces of his early breeding would now and then show themselves; and, while he acted after the fashion of Laud, he sometimes wrote in the style of Praise God Barebones.*

PAUL FOLEY.

Of Paul Foley we know comparatively little. His history, up to a certain point, greatly resembles that of Harley. but he appears to have been superior to Harley both in parts and in elevation of character. He was the son of Thomas Foley, a new man, but a man of great merit, who having begun life with nothing, had created a noble estate, by iron-works, and who was renowned for his spotless integrity and his munificent charity. The Foleys were, like their neighbors the Harleys, Whigs and Puritans. Thomas Foley lived on terms of close intimacy with Baxter, in whose writings he is mentioned with warm eulogy. The opinions and the attachments of Paul Foley were at first those of his family. But he, like Harley, became, merely from the vehemence of his Whiggism, an ally of the Tories, and might, perhaps, like Harley, have been completely metamorphosed into a Tory, if the process of transmutation had not been interrupted by death. Foley's abilities were highly respectable, and had been improved by education. He was so wealthy that it was unnecessary for him to follow the law as a profession; but he had studied it carefully as a science. His morals were without stain; and the greatest fault which could be imputed to him was that he paraded his

* In a letter dated Sept. 12, 1709, a short time before he was brought into power on the Shoulders of the High Church mob, he says: "My soul has been among lyons, even the sons of men, whose teeth are spears and arrows, and their tongues sharp swords. But I learn how good it is to wait on the Lord, and to possess one's soul in peace." The letter was to Carstairs. I doubt whether Harley would have canted thus if he had been writing to Atterbury.

independence and disinterestedness too ostentatiously, and was so much afraid of being thought to fawn, that he was always growling.*

ELIZABETH VILLIERS.

This lady had, when a girl, inspired William with a passion which had caused much scandal and much unhappiness in the little Court of the Hague. Her influence over him she owed not to her personal charms,—for it tasked all the art of Kneller to make her look tolerably on canvas,—not to those talents which peculiarly belong to her sex,—for she did not excel in playful talk, and her letters are remarkably deficient in feminine ease and grace,—but to powers of mind which qualified her to partake the cares and guide the counsels of statesmen. To the end of her life great politicians sought her advice. Even Swift, the shrewdest and most cynical of her contemporaries, pronounced her the wisest of women, and more than once sate, fascinated by her conversation, from two in the afternoon till near midnight.† By degrees the virtues and charms of Mary conquered the first place in her husband's affection. But he still, in difficult conjunctures, frequently applied to Elizabeth Villiers for advice and assistance.

DEATH OF MARY II.

William had but too good reason to be uneasy. His wife had, during two or three days, been poorly; and on the preceding evening grave symptoms had appeared. Sir Thomas Millington, who was physician in ordinary to the

* The anomalous position which Harley and Foley at this time occupied, is noticed in the Dialogue between a Whig and a Tory, 1693. "Your great P. Fo—y," says the Tory, "turns cadet, and carries arms under the General of the West Saxons. Two Har—ys, father and son, are engineers under the late Lieutenant of the Ordnance, and bomb any bill which he hath once resolv'd to reduce to ashes." Seymour is the General of the West Saxons. Musgrave had been Lieutenant of the Ordnance in the reign of Charles the Second.

† See the Journal to Stella, lii., liii., lix., lxv.; and Lady Orkney's Letters to Swift.

King, thought that she had the measles. But Radcliffe, who, with coarse manners and little book learning, had raised himself to the first practice in London chiefly by his rare skill in diagnostics, uttered the more alarming words, small-pox. That disease, over which science has since achieved a succession of glorious and beneficent victories, was then the most terrible of all the ministers of death. The havoc of the plague had been far more rapid; but the plague had visited our shores only once or twice within living memory; and the small pox was always present, filling the church-yards with corpses, tormenting with constant fears all whom it had not yet stricken, leaving on those whose lives it spared the hideous traces of its power, turning the babe into a changeling at which the mother shuddered, and making eyes and cheeks of the betrothed maiden objects of horror to the lover. Towards the end of the year 1694, this pestilence was more than usually severe. At length the infection spread to the palace, and reached the young and blooming Queen. She received the intimation of her danger with true greatness of soul. She gave orders that every lady of her bed-chamber, every maid of honor, nay, every menial servant, who had not had the small pox, should instantly leave Kensington House. She locked herself up during a short time in her closet, burned some papers, arranged others, and then calmly awaited her fate.

During two or three days there were many alterations of hope and fear. The physicians contradicted each other and themselves in a way which sufficiently indicates the state of medical science in that age. The disease was measles: it was scarlet fever: it was spotted fever: it was erysipelas. At one moment some symptoms, which in truth showed that the case was almost hopeless, were hailed as indications of returning health. At length all doubt was over. Radcliffe's opinion proved to be right. It was plain that the Queen was sinking under small pox of the most malignant type.

At this time William remained night and day near her bedside. The little couch on which he slept when he was in camp was spread for him in the antechamber: but he scarcely lay down on it. The sight of his misery, the Dutch Envoy wrote, was enough to melt the hardest heart. Nothing seemed to be left of the man whose serene fortitude had been the wonder of old soldiers on the disastrous day of Landen, and of old sailors on that fearful night among the

sheets of ice and banks of sand on the banks of Goree. The very domestics saw the tears running unchecked down that face, of which the stern composure had seldom been disturbed by any triumph or by any defeat. Several of the prelates were in attendance. The King drew Burnet aside, and gave way to an agony of grief. "There is no hope," he cried. "I was the happiest man on earth; and I am the most miserable. She had no fault; none: you know her well: but you could not know, nobody but myself could know, her goodness." Tenison undertook to tell her that she was dying. He was afraid that such a communication, abruptly made, might agitate her violently, and began with much management. But she soon caught his meaning, and with that gentle womanly courage which so often puts our bravery to shame, submitted herself to the will of God She called for a small cabinet in which her most important papers were locked up, gave orders that, as soon as she was no more, it should be delivered to the King, and then dismissed worldly cares from her mind. She received the Eucharist, and repeated her part of the office with unimpaired memory and intelligence, though in a feeble voice. She observed that Tenison had been long standing at her bedside, and with that sweet courtesy which was habitual to her, faltered out her commands that he would sit down, and repeated them till he obeyed. After she had received the sacrament she sank rapidly, and uttered only a few broken words. Twice she tried to take a last farewell of him whom she had loved so truly and entirely: but she was unable to speak. He had a succession of fits so alarming, that his Privy Councillors, who were assembled in a neighboring room, were apprehensive for his reason and his life. The Duke of Leeds, at the request of his colleagues, ventured to assume the friendly guardianship of which minds deranged by sorrow stand in need. A few moments before the Queen expired, William was removed, almost insensible, from the sick room.

Mary died in peace with Anne. Before the physicians had pronounced the case hopeless, the Princess, who was then in very delicate health, had sent a kind message; and Mary had returned a kind answer. The princess had then proposed to come herself; but William had, in very gracious terms, declined the offer. The excitement of an interview, he said, would be too much for both sisters. If a favorable turn took place, Her Royal Highness should be

most welcome to Kensington. A few hours later all was over.*

The public sorrow was great and general. For Mary's blameless life, her large charities, and her winning manners, had conquered the hearts of the people. When the Commons next met, they sate for a time in profound silence. At length it was moved and resolved that an Address of Condolence should be presented to the King; and then the House broke up without proceeding to other business. The Dutch Envoy informed the States General that many of the members had handkerchiefs at their eyes. The number of sad faces in the street struck every observer. The mourning was more general than even the mourning for Charles the Second had been. On the Sunday which followed the Queen's death, her virtues were celebrated in almost every parish church of the capital, and in almost every great meeting of non-conformists.†

The most estimable Jacobites respected the sorrow of William and the memory of Mary. But to the fiercer zealots of the party neither the house of mourning nor the grave was sacred. At Bristol the adherents of Sir John Knight rang the bells as if for a victory. ‡ It has often been repeated, and is not at all improbable, that a non-juring divine, in the midst of the general lamentation, preached on the text: "Go: see now this cursed woman and bury her: for she is a king's daughter." It is certain that some of the ejected priests pursued her to the grave with invectives. Her death, they said, was evidently a judgment for her crime. God had, from the top of Sinai, in thunder and lightning, promised length of days to children who should honor their parents; and in this promise was plainly implied a menace. What father had ever been worse treated by his daughters than James by Mary and Anne? Mary was gone, cut off in the prime of life, in the glow of beauty, in the height of prosperity; and Anne would do well to profit by the warning. Wagstaffe went further, and dwelt much on certain wonderful coincidences of time. James had been driven from his palace and country in Christmas week.

* Burnet, ii., 136, 138; Narcissus Luttrell's Diary; Van Citters, Dec. 28 (Jan. 7), 1694-5; L'Hermitage, Dec. 25 (Jan. 4), Dec. 28 (Jan. 7), Jan. 1-11; Vernon to Lord Lexington, Dec. 21, 25, 28, Jan. 1; Tenison's Funeral Sermon.

† Evelyn's Diary; Narcissus Luttrell's Diary; Commons' Journals, Dec. 28, 1694; Shrewsbury to Lexington, of the same date; Van Citters of the same date; L'Hermitage, Jan. 1-11, 1695. Among the sermons on Mary's death, that of Sherlock, preached in the Temple Church, and those of Howe and Bates, preached to great Presbyterian congregations, deserve notice.

‡ Narcissus Luttrell's Diary.

Mary had died in Christmas week. There could be no doubt that, if the secrets of Providence were disclosed to us, we should find that the turns of the daughter's complaint in December, 1694, bore an exact analogy to the turns of the father's fortune in 1688. It was at midnight that the father ran away from Rochester; it was at midnight that the daughter expired. Such was the profundity and such the ingenuity of a writer whom the Jacobite schismatics justly regarded as one of their ablest chiefs.*

The Whigs soon had an opportunity of retaliating. They triumphantly related that a scrivener in the Borough, a staunch friend of hereditary right, while exulting in the judgment which had overtaken the Queen, had himself fallen down dead in a fit.†

The funeral was long remembered as the saddest and most august that Westminster had ever seen. While the Queen's remains lay in state at Whitehall, the neighboring streets were filled every day, from sunrise to sunset, by crowds which made all traffic impossible. The two Houses with their maces followed the hearse, the Lords, robed in scarlet and ermine, the Commons in long black mantles. No preceding Sovereign had ever been attended to the grave by a Parliament: for, till then, a Parliament had always expired with the Sovereign. A paper had indeed been circulated, in which the logic of a small sharp pettifogger was employed to prove that writs, issued in the joint names of William and Mary, ceased to be of force as soon as William reigned alone. But this paltry cavil had completely failed. It had not even been mentioned in the Lower House, and had been mentioned in the Upper only to be contemptuously overruled. The whole Magistracy of the City swelled the procession. The banners of England and France, Scotland and Ireland, were carried by great nobles before the corpse. The pall was borne by the chiefs of the illustrious houses of Howard, Seymour, Grey, and Stanley. On the gorgeous coffin of purple and gold were laid the crown and sceptre of the realm. The day was well suited to such a ceremony. The sky was dark and troubled; and a few ghastly flakes of snow fell on the black plumes of the funeral car. Within the abbey, nave, choir, and transept were in a blaze with innumerable wax-lights.

* Remarks on some late Sermons, 1695; A Defence of the Archbishop's Sermon, 1695.

† Narcissus Luttrell's Diary.

The body was deposited under a magnificent canopy in the centre of the church while the Primate preached. The earlier part of his discourse was deformed by pedantic divisions and subdivisions: but towards the close he told what he had himself seen and heard with a simplicity and earnestness more affecting than the most skilful rhetoric. Through the whole ceremony the distinct booming of cannon was heard every minute from the batteries of the Tower. The gentle Queen sleeps among her illustrious kindred in the southern aisle of the chapel of Henry the Seventh. *

The affection with which her husband cherished her memory, was soon attested by a monument the most superb that was ever erected to any sovereign. No scheme had been so much her own, none had been so near her heart, as that of converting the palace at Greenwich into a retreat for seamen. It had occurred to her when she had found it difficult to provide good shelter and good attendance for the thousands of brave men who had come back to England wounded after the battle of La Hogue. While she lived scarcely any step was taken towards the accomplishment of her favorite design. But it should seem that, as soon as her husband had lost her, he began to reproach himself for having neglected her wishes. No time was lost. A plan was furnished by Wren; and soon an edifice, surpassing that asylum which the magnificent Louis had provided for his soldiers, rose on the margin of the Thames. Whoever reads the inscription which runs round the frieze of the hall, will observe that William claims no part of the merit of the design, and that the praise is ascribed to Mary alone. Had the King's life been prolonged till the works were completed, a statue of her who was the real foundress of the institution would have had a conspicuous place in that court which presents two lofty domes and two graceful colonnades to the multitudes who are perpetually passing up and down the imperial river. But that part of the plan was never carried into effect; and few of those who now gaze on the noblest of European hospitals, are aware that it is a memorial of the virtues of the good Queen Mary, of the love and sorrow of William, and of the great victory of La Hogue.

* L'Hermitage, March 1-11, 6-16, 1695; London Gazette, March 7; Tenison's Funeral Sermon; Evelyn's Diary.

POLICY OF MARLBOROUGH AFTER THE DEATH OF MARY.

MARLBOROUGH was now as desirous to support the government as he had once been to subvert it. The death of Mary had produced a complete change in all his schemes. There was one event to which he looked forward with the most intense longing, the accession of the Princess to the English throne. It was certain that, on the day on which she began to reign, he would be in her Court all that Buckingham had been in the Court of James the First. Marlborough, too, must have been conscious of powers of a very different order from those which Buckingham had possessed, of a genius for politics not inferior to that of Richelieu, of a genius for war not inferior to that of Turenne. Perhaps the disgraced General, in obscurity and inaction, anticipated the day when his power to help and hurt in Europe would be equal to that of her mightiest princes, when he would be servilely flattered and courted by Cæsar, on one side, and by Lewis the Great on the other, and when every year would add another hundred thousand pounds to the largest fortune that had ever been accumulated by any English subject. All this might be if Mrs. Morley were Queen. But that Freeman should ever see Mrs. Morley Queen, had till lately been not very probable. Mary's life was a much better life than his, and quite as good a life as her sister's. That William would have issue seemed unlikely. But it was generally expected that he would soon die. His widow might marry again, and might leave children who would succeed her. In these circumstances Marlborough might well think that he had very little interest in maintaining that settlement of the Crown which had been made by the Convention. Nothing was so likely to serve his purpose as confusion, civil war, another revolution, another abdication, another vacancy of the throne. Perhaps the nation, incensed against William, yet not reconciled to James, and distracted between hatred of foreigners and hatred of Jesuits, might prefer both to the Dutch King and to the Popish King one who was at once a native of our country and a member of our Church. That this was the real explanation of Marlborough's dark and complicated plot, was,

as we have seen, firmly believed by some of the most zealous Jacobites, and is in the highest degree probable. It is certain, that during several years he had spared no efforts to inflame the army and the nation against the government. But all was now changed. Mary was gone. By the Bill of Rights the Crown was entailed on Anne after the death of William. The death of William could not be far distant. Indeed, all the physicians who attended him wondered that he was still alive; and, when the risks of war were added to the risks of disease, the probabilities seemed to be that in a few months he would be in his grave. Marlborough saw that it would now be madness to throw every thing into disorder, and to put every thing to hazard. He had done his best to shake the throne while it seemed unlikely that Anne would ever mount it except by violent means. But he did his best to fix it firmly, as soon as it became highly probable that she would soon be called to fill it in the regular course of nature and of law.

The Princess was easily induced by the Churchills to write to the King a submissive and affectionate letter of condolence. The King, who was never much inclined to engage in a commerce of insincere compliments, and who was still in the first agonies of his grief, showed little disposition to meet her advances. But Somers, who felt that everything was at stake, went to Kensington, and made his way into the royal closet. William was sitting there, so deeply sunk in melancholy that he did not seem to perceive that any person had entered the room. The Lord Keeper, after a respectful pause, broke silence, and, doubtless, with all that cautious delicacy which was characteristic of him, and which eminently qualified him to touch the sore places of the mind without hurting them, implored His Majesty to be reconciled to the Princess. "Do what you will," said William, "I can think of no business." Thus authorized, the mediators speedily concluded a treaty.* Anne came to Kensington, and was graciously received; she was lodged in St. James's Palace; a guard of honor was again placed at her door; and the Gazettes again, after a long interval, announced that foreign ministers had had the honor of being presented to her.† The Churchills were again permitted to dwell under the royal roof. But William did not at

* Letter from Mrs. Burnet to the Duchess of Marlborough, 1704, quoted by Coxe; Shrewsbury to Russell, January 24, 1695; Burnet, ii. 149.

† London Gazette, April 8, 15, 29, 1695.

first include them in the peace which he had made with their mistress. Marlborough remained excluded from military and political employment; and it was not without much difficulty that he was admitted into the circle at Kensington, and permitted to kiss the royal hand.* The feeling with which he was regarded by the King explains why Anne was not appointed Regent. The Regency of Anne would have been the Regency of Marlborough; and it is not strange that a man whom it was not thought safe to entrust with any office in the State or the army should not have been entrusted with the whole government of the kingdom.

Had Marlborough been of a proud and vindictive nature, he might have been provoked into raising another quarrel in the royal family, and into forming new cabals in the army. But all his passions, except ambition and avarice, were under strict regulation. He was destitute alike of the sentiment of gratitude and of the sentiment of revenge. He had conspired against the government while it was loading him with favors. He now supported it, though it requited his support with contumely. He perfectly understood his own interest: he had perfect command of his temper: he endured decorously the hardships of his present situation, and contented himself by looking forward to a reversion which would amply repay him for a few years of patience. He did not indeed cease to correspond with the Court of Saint Germains: but the correspondence gradually became more and more slack, and seems, on his part, to have been made up of vague professions and trifling excuses.

ROBERT CHARNOCK AND HIS ACCOMPLICES.

Scarcely had Mary been laid in the grave, when restless and unprincipled men began to plot in earnest against the life of William. Foremost among these men in parts, in courage, and in energy, was Robert Charnock. He had been liberally educated, and had, in the late reign been a fellow of Magdalene College, Oxford. Alone in that great society he had betrayed the common cause, had consented

* Shrewsbury to Russell, January 24, 1695; Narcissus Luttrell's Diary.

to be the tool of the High Commission, had publicly apostatized from the Church of England, and, while his college was a Popish seminary, had held the office of Vice-President. The Revolution came, and altered at once the whole course of his life. Driven from the quiet cloister and the old grove of oaks on the bank of the Cherwell, he sought haunts of a very different kind. During several years he led the perilous and agitated life of a conspirator, passed and repassed on secret errands between England and France, changed his lodgings in London often, and was known at different coffee-houses by different names. His services had been requited with a captain's commission signed by the banished King.

With Charnock was closely connected George Porter, an adventurer who called himself a Roman Catholic and a Royalist, but who was in truth destitute of all religious and of all political principle. Porter's friends could not deny that he was a rake and a coxcomb, that he drank, that he swore, that he told extravagant lies about his amours, and that he had been convicted of manslaughter for a stab given in a brawl at the playhouse. His enemies affirmed that he was addicted to nauseous and horrible kinds of debauchery, and that he procured the means of indulging his infamous tastes by cheating and marauding: that he was one of a gang of clippers; that he sometimes got on horseback late in the evening, and stole out in disguise, and that when he returned from these mysterious excursions, his appearance justified the suspicion that he had been doing business on Hounslow Heath or Finchley Common.*

Cardell Goodman, popularly called Scum Goodman, a knave more abandoned, if possible, than Porter, was in the plot. Goodman had been on the stage, had been kept like some much greater men, by the Duchess of Cleveland, had been taken into her house, had been loaded by her with gifts, and had requited her by bribing an Italian quack to poison two of her children. As the poison had not been administered, Goodman could be prosecuted only for a misdemeanor. He was tried, convicted, and sentenced to a ruinous fine. He had since distinguished himself as one of the first forgers of bank notes.†

* Everything bad that was known or rumored about Porter came out on the State Trials of 1696.

† As to Goodman see the evidence on the trial of Peter Cook; Cleverskirke, February 28 (March 9), 1696: L'Hermitage, April 10 (20), 1696; and a pasquinade entitled the Duchess of Cleveland's Memorial

Sir William Parkyns, a wealthy knight bred to the law, who had been conspicuous among the Tories in the days of the Exclusion Bill, was one of the most important members of the confederacy. He bore a much fairer character than most of his accomplices; but in one respect he was more culpable than any of them, for he had, in order to retain a lucrative office which he held in the Court of Chancery, sworn allegiance to the Prince against whose life he now conspired.

The design was imparted to Sir John Fenwick, celebrated on account of the cowardly insult which he had offered to the deceased Queen. Fenwick, if his own assertion is to be trusted, was willing to join in an insurrection, but recoiled from the thought of assassination, and showed so much of what was in his mind, as sufficed to make him an object of suspicion to his less scrupulous associates. He kept their secret, however, as strictly as if he had wished them success.

It should seem that, at first, a natural feeling restrained the conspirators from calling their design by the proper name. Even in their private consultations they did not as yet talk of killing the Prince of Orange. They would try to seize him and to carry him alive into France. If there were any resistance, they might be forced to use their swords and pistols, and nobody could be answerable for what a thrust or a shot might do. In the spring of 1695, the scheme of assassination, thus thinly veiled, was communicated to James, and his sanction was earnestly requested. But week followed week, and no answer arrived from him. He doubtless remained silent in the hope that his adherents would, after a short delay, venture to act on their own responsibility, and that he might thus have the advantage without the scandal of their crime. They seem, indeed, to have so understood him. He had not, they said, authorized the attempt; but he had not prohibited it; and, apprised as he was of their plan, the absence of prohibition was a sufficient warrant. They therefore determined to strike: but before they could make the necessary arrangements, William set out for Flanders; and the plot against his life was necessarily suspended till his return.

MARSHALL, THE DUKE OF VILLEROY.

MEANWHILE all Europe was looking anxiously towards the Low Countries. The great warrior who had been victorious at Fleurus, at Steinkirk and at Landen, had not left his equal behind him. But France still possessed Marshals well qualified for high command. Already Catinat and Boufflers had given proofs of skill, of resolution, and of zeal for the interests of the state. Either of those distinguished officers would have been a successor worthy of Luxemburg, and an antagonist worthy of William: but their master, unfortunately for himself, preferred to both the Duke of Villeroy. The new general had been Louis's playmate when they were both children, had then become a favorite, and had never ceased to be so. In those superficial graces for which the French aristocracy was then renowned throughout Europe, Villeroy was pre-eminent among the French aristocracy. His stature was tall, his countenance handsome, his manners nobly and somewhat haughtily polite, his dress, his furniture, his equipages, his table, magnificent. No man told a story with more vivacity: no man sate his horse better in a hunting party: no man made love with more success: no man staked and lost heaps of gold with more agreeable unconcern: no man was more intimately acquainted with the adventures, the attachments, the enmities of the lords and ladies who daily filled the halls of Versailles. There were two characters especially which this fine gentleman had studied during many years, and of which he knew all the plaits and windings, the character of the King, and the character of her who was Queen in every thing but name. But there ended Villeroy's acquirements. He was profoundly ignorant both of books and of business. At the Council Board he never opened his mouth without exposing himself. For war he had not a single qualification except that personal courage which was common to him with the whole class of which he was a member. At every great crisis of his political and of his military life he was alternately drunk with arrogance and sunk in dejection. Just before he took a momentous step his self-confidence was boundless: he would listen to no suggestion: he would not admit into his mind the thought that failure was pos-

sible. On the first check he gave up every thing for lost, became incapable of directing, and ran up and down in helpless despair. Louis, however, loved him; and he, to do him justice, loved Louis. The kindness of the master was proof against all the disasters which were brought on his kingdom by the rashness and weakness of the servant; and the gratitude of the servant was honorably, though not judiciously, manifested on more than one occasion after the death of the master.*

Such was the general to whom the direction of the campaign in the Netherlands was confided. The Duke of Maine was sent to learn the art of war under this preceptor. Maine, the natural son of Louis by the Duchess of Montespan, had been brought up from childhood by Madame de Maintenon, and was loved by Louis with the love of a father, by Madame de Maintenon with the not less tender love of a foster-mother. Grave men were scandalized by the ostentatious manner in which the King, while making a high profession of piety, exhibited his partiality for this offspring of a double adultery. Kindness, they said, was doubtless due from a parent to a child: but decency was also due from a Sovereign to his people. In spite of these murmurs the youth had been publicly acknowledged, loaded with wealth and dignities, created a Duke and Peer, placed, by an extraordinary act of royal power, above Dukes and Peers of older creation, married to a Princess of the blood royal, and appointed Grand Master of the Artillery of the Realm. With abilities and courage he might have played a great part in the world. But his intellect was small; his nerves were weak; and the women and priests who had educated him had effectually assisted nature. He was orthodox in belief, correct in morals, insinuating in address, a hypocrite, a mischief-maker, and a coward.

* There is an excellent portrait of Villeroy in Saint Simon's Memoirs.

THE WEST INDIES.*

(*Edinburgh Review, January*, 1825.)

Of the numerous excellent works in which this important subject has lately been discussed, that of Mr. Stephen is the most comprehensive, and, in many respects, the most valuable. We are not aware that any opponent has appeared, sufficiently intrepid to deny his statements, or to dispute their results. The decent and cautious advocates of slavery carefully avoid all allusion to a publication which they feel to be unanswerable; and the boldest content themselves with misrepresenting and reviling what they cannot even pretend to confute. In truth, it is not too much to assert that, on the part of the slave-drivers and their supporters, this controversy has, for the most part, been conducted with a disingenuousness and a bitterness to which literary history furnishes no parallel. Most of the honorable and intelligent men whose names give respectability to the Colonial party, have, in prudence or in disgust, stood aloof from the contest. In their absence, the warfare has been carried on by a race of scribblers, who, like the mercenary Mohawks, so often our auxiliaries in Transatlantic campaigns, unite the indifference of the hireling to the ferocity of the cannibal; who take aim from an ambush, and who desire victory only that they may have the pleasure of scalping and torturing the vanquished.

The friends of humanity and freedom have often boasted, with honest pride, that the wise and good of hostile sects and factions seemed, when slavery or the slave-trade were in question, to forget their mutual antipathies:—that the introduction of this subject was to such men what the proclamation of a Crusade was to the warriors of the dark ages—a signal to suspend all their petty disputes, and to array themselves under the same holy banner, against the same accursed enemy. In this respect the slave-drivers are now even with us. They, too, may boast that, if our cause

* *The Slavery of the British West India Colonies delineated, as it exists both in Law and Practice, and compared with the Slavery of other Countries, Ancient and Modern.* By James Stephen, Esq. Vol. I., being a Delineation of the State in point of Law. London, Butterworth, 1824.

has received support from honest men of all religious and political parties, theirs has tended, in as great a degree, to combine and conciliate every form of violence and illiberality. Tories and Radicals, prebendaries and field-preachers, are to be found in their ranks. The only requisites for one who aspires to enlist, are a front of brass and a tongue of venom.

> "Omnigenumque Deûm monstra, et latrator Anubis,
> Contra Neptunum et Venerem, contraque Minervam
> Tela tenent."

But it is neither on facts nor on arguments that slavery seems now to depend for protection. It neither doubles, nor stands at bay. It has neither the ingenuity of the hare, nor the intrepidity of the lion. It defends itself, like the hunted polecat, by the loathsomeness with which it taints the atmosphere around it; and hopes to escape, by disgusting those whom it can neither weary nor subdue. We could say much on this subject. But the sum is, that "the worm will do his kind"—and we have a more important task to perform. It is our intention to analyze, very concisely, the valuable work of Mr. Stephen,* and afterwards to offer to our readers some remarks which the perusal of it has suggested.

Mr. Stephen begins, by inquiring into the origin and authority of the Colonial Slave-laws. It has been commonly supposed in England, that there exists some known local law in the Colonies, distinct from the law of England, by which the bondage of the Negro has been introduced and defined. There is, however, no such law. The Colonists could, at no time, venture to present an act for such a purpose to an English sovereign. The Spanish conquerors and the roving pirates of the Antilles had established that state: and the English settlers considered themselves as succeeding to the rights of the original despoilers of America. Those rights, as they at that time existed, may be summed up in one short and terrible maxim,—that the slave is *the absolute property* of the master. It is desirable that this should be known; because, although a few restraining statutes have of late years been passed, this odious principle is still the basis of all West Indian legislation. It is pre-supposed in all meliorating acts. It is the rule, and the restraints are exceptions. In the benefits which every other English subject derives

* Mr. Stephen's work cannot, of course, embrace any changes which may have taken place in West Indian Legislation during the last eighteen months or two years. Some partial modifications of the former code may have taken place during that time in three or four of the colonies, but these do not affect the general results.

from the common law, the Negro has no share. His master may lawfully treat him as he pleases, except in points regulated by express enactment.

Mr. Stephen proceeds to analyze the legal nature of the relation between the master and the slave. Throughout the West Indies, slavery is a constrained service,—a service without wages. In some of the colonies, indeed, there are acts which regulate the time of labor, and the amount of the subsistence which shall be given in return. But, from causes to which we shall hereafter advert, these acts are nugatory. In other islands, even these ostensible reforms have not taken place: and the owner may legally give his slaves as much to do, and as little to eat, as he thinks fit.

In all the islands, the master may legally imprison his slave. In all the islands he may legally flog him; and in some of the islands he may legally flog him at his discretion. The best of the meliorating acts promise little, and perform less. By some of them it is enacted, that the slave shall not be flogged, till recovered from the effects of his last flogging—by others, that he shall not receive more than a certain number of lashes in one day. These laws, useless as they are, have a meaning. But there are others which add insult to cruelty. In some of the Colonial Codes, there are facetious provisions that the slave shall not receive more than a certain number of lashes at one time, or for one fault. What is the legal definition of a time? Or who are the legal judges of a fault? If the master should choose to say that it is a fault in his slave to have woolly hair, whom does the law authorize to contradict him?

It is just to say, that the murder of a slave is now a capital crime. But the West Indian rules of evidence, to which we shall hereafter call the attention of our readers, render the execution of the laws on this subject almost impossible. The most atrocious kinds of mutilation,—even those which in England are punished with death,—when committed upon the person of a slave, subject the offender only to a fine, or to a short imprisonment. In Dominica, for instance, "to maim, deface, mutilate, or cruelly torture" a slave, is a crime which is to be expiated by a fine not exceeding one hundred pounds currency, or by imprisonment not exceeding the term of three months. By the law of Jamaica, a master who perpetrates any outrage short of murder on the person of a slave, is subject to a fine not exceeding one hundred pounds currency, or to imprisonment not exceeding the term of

twelve months. In very atrocious cases, the court may direct the enfranchisement of the slave. But this, though a benefit, as far as it goes, to the Negro, is a very slight aggravation of the punishment of the master. At most, it is only an addition of a few pounds to the fine. And as the possession of a slave who has been maimed in such a manner as to render him helpless, is rather burdensome than profitable, it would in many cases, be really an advantage to the criminal.

If these terrible prerogatives were confined to the master alone, the condition of the slave would be sufficiently wretched. Yet it would not be without alleviations. The proprietor might sometimes be restrained by a sense of his pecuniary interest, if not by higher considerations, from those extreme outrages, against which the law affords so scanty a protection. At all events, during his absence, his Negroes would enjoy an interval of security. Unhappily, the Colonial Codes permit all the representatives and agents of the master, black and white, bond and free, to exercise most of his despotic powers.

We have seen that the slave has no legal property in his own body. It is almost unnecessary to say, that he has no property in anything else,—that all his acquisitions belong, like himself, to his master. He is, in fact, a chattel. We should rather say, that to serve the purpose of rapacity and tyranny, he is alternately considered as real and as personal property. He may be sold or bequeathed at the pleasure of his master. He may be put up to auction by process of law, for the benefit of the creditors or legatees of his master. In either of these ways he may be, in a moment, torn forever from his home, his associates, his own children. He is, in addition to this, legally a subject of mortgages, demises, leases, settlements in tail, in remainder, and in reversion. The practice of raising money on this species of property is favored by the laws of all the Colonies, and has been equally fatal to the owner and to the slave. It is fatal to the owner, because it enables him to risk capital not his own, in the precarious lottery of the West Indian sugar trade. It is fatal to the slave, because, in the first place, while it leaves to the master all his power to oppress, it deprives him of his power to manumit; and secondly, because it leads the master to keep possession of his Negroes, and to compel them to labor, when he has no prospect of holding them long, and is therefore naturally inclined to make as much by them, and to spend as little upon them, as possible,—a fact

amply proved by the miserable state in which the gang is generally found, when transferred from the ruined planter to the half ruined mortgagee.

Such is the legal condition of the Negro, considered with reference to his master. We shall proceed to examine into the nature of the relation in which he stands towards free persons in general.

He is not competent to be a party to any civil action, either as plaintiff or defendant; nor can he be received as informant or prosecutor against any person of free condition. He is protected only as a horse is protected in this country. His owner may bring an action against any person who may have occasioned the loss of his services. But it is plain that the slave may sustain many civil injuries, to which his circuitous mode of obtaining redress is not applicable; and even when it is applicable, the damages are awarded, not to the injured party, but to his master. The protection which indictments and criminal informations afford, is also of very narrow extent. Many crimes which, when committed against a white man, are considered as most atrocious, may be committed by any white man against a slave with perfect impunity. To rob a slave, for instance, is, in most of the islands, not even a misdemeanor. In this case, the grand principle of Colonial law is suspended. The property of a slave, it seems, is considered as belonging to his owner for the purpose of oppression, but not for the purpose of protection. By the meliorating laws of some of the Colonies, the crime of highway robbery upon a Negro, is punished by fines, which, as far as we are informed, in no case exceed thirty pounds currency.

But this is not all. The natural right of self-defence is denied to the slave. By the laws of almost all the islands, a slave who should defend himself from murder or torture, to the injury of a White person, though such White person should possess no authority whatever over him, might be punished with death.

We now come to the laws respecting the evidence of slaves,—laws which the Colonists stoutly defend,—and with reason; for, while these remain unaltered, the meliorating acts, feeble at best, must always be utterly inefficient. The testimony of these unfortunate beings is not admissible in any cause, civil or criminal, against a White person. To this general rule there are, in a very few of the smaller Colonies, some partial exceptions. It is needless to say, that

every crime may be easily perpetrated in a community of which only one member in ten is a competent witness. The Government have pressed this point on the consideration of the Colonial Assemblies. In Jamaica, the proposed amendments were recently negatived by a majority of 34 to 1. In Barbadoes they have met with a similar reception. The only excuse we ever heard made for so disgraceful a law, is this, that the Negroes are ignorant of the nature and obligations of an oath, and, in fact, are scarcely responsible beings. But from this excuse the legislators of Jamaica have excluded themselves, by enacting that a slave who commits perjury, in a criminal cause, against another slave, shall suffer the same punishment as the prisoner, if convicted, would have suffered. If a slave be ignorant of the nature of an oath, why is he admitted as a witness against any human being? Why is he punished, in some cases, with death, for an offence which subjects his more enlightened, and, therefore, more guilty master, only to transportation? If, on the other hand, he possesses the moral and intellectual qualifications which are required in a witness, why is he not suffered to appear against an European?

But we must proceed. The slave, thus excluded from the protection of the law, is subject to all its restraints. He undergoes the miseries of a beast of burden, without enjoying its immunities. He is bound, notwithstanding that alleged inferiority of his understanding, which is admitted as a reason for curtailing his rights, but not for lightening his responsibility, by the whole of the criminal code which is in force against free persons. And, in addition to this, he is subjected to another most unjust and cruel code, made for his class alone. If he flies from the colony, he is put to death. If he goes beyond the limits of the plantation to which he is attached, without a written permission, he is liable to be severely punished. Actions in themselves perfectly innocent,—buying or selling certain goods in a market,—raising certain descriptions of produce,—possessing certain species of live stock,—are crimes for which the Negro is punished, unless he can produce a written authority from his owner. In some of the Islands, not even the command of his owner is admitted as an excuse. To beat a drum, to blow a horn, to dance, to play at quoits, to throw squibs, to make fireworks, are all offences when committed by a slave, and subject him to the cruel chastisement of the whip. When things merely indifferent are visited

with such severe penalties, it may easily be imagined that real delinquencies are not very mercifully dealt with. In fact, many actions for which a White man is only imprisoned, or otherwise slightly punished, if punished at all, are capital crimes when committed by a slave. Such are stealing, or attempting to steal, to the value of 12d. currency, killing any animal of the value of 6s., uttering mutinous words, and a long list of equally heinous crimes. We have already mentioned the infamous law which exists in Jamaica on the subject of perjury. Another of a most kingly character is in force in the same Island. To compass or imagine the death of any of the White inhabitants, (God bless their Majesties!) is an enormity for which a slave is punished with death. It is contrary to the duty of their allegiance!

Such is the penal code to which the slaves are subject. The manner in which they are tried is, if possible, still more disgraceful. On charges which do not affect their lives, a single justice is, for the most part, competent to decide. In capital cases, several justices must attend, and, in most of the Colonies, a Jury is summoned, if that name can be applied where there is neither parity of condition nor right of challenge. No indictment is preferred. No previous investigation takes place before a Grand Jury. In most of the Islands no record is drawn up. In some, it is enacted, that the execution shall immediately follow the sentence. The prisoner is *now* sufficiently lucky to be hanged. But formerly it was not unusual to inflict what the Colonial codes style "exemplary punishment." When it was thought expedient to exercise this right, the offender was roasted alive, hung up in irons to perish by thirst, or shut up in a cage and starved to death! These punishments were commonly reserved for wretches who had committed the diabolical crime of insurrection against the just and paternal government, of which we have feebly attempted to delineate the excellence.

The bondage, of which we have given this description, is hereditary. It is entailed on the posterity of the slave to the remotest generations. The law does not compel his master to enfranchise him, on receiving a fair price. On the contrary, it interferes to prevent the master, even when so inclined, from giving him his liberty. In some of the islands a direct tax is imposed on manumission; and in all, the encouragement which is given to the practice of rais-

ing money on Negroes by mortgage, tends to obstruct their liberation.

Slavery in the West Indies is confined to Negroes and people of color. This circumstance is peculiar to the slavery of the New World; and its effects are most calamitous. The external peculiarities of the African race are thus associated in the minds of the Colonists with everything degrading, and are considered as the disgusting livery of the most abject servitude. Hence it is, that the free Negroes and Mulattoes lie under so many legal disabilities, and experience such contemptuous treatment, that their condition can be esteemed desirable only when compared with the bondage to which it has succeeded. Of the rules to which this class is subjected, we shall notice only one of the most odious. We speak of the presumption against liberty, which is a recognized principle of Colonial law. The West Indian maxim is, that every Negro or Mulatto is to be considered as a slave, till, by documentary evidence, he can be proved to be otherwise. It may be notorious, that he has been free since he first resided in the colony,—that he has lived twenty years in England,—that he is a citizen of Hayti or Columbia. All this is immaterial. If he cannot produce a deed of manumission, he is liable to be put up to sale by public auction! On this subject remarks would be superfluous. Thank God, we are writing for a free people.

We have now accompanied Mr. Stephen through most of the leading topics of his work. We have occasionally departed from his arrangement, which indeed is not always the most convenient. This, however, is to be attributed, not to the author, but to the circumstances under which the work was composed. If there be anything else to which we should be inclined to object, it is to the lengthened parallels which Mr. Stephen draws between the Slave laws of the West Indies and those which have existed in other countries. He is not, we think, too severe upon our Colonists. But we suspect that he is a little too indulgent to the Greeks and Romans. These passages are, at the same time, in a high degree curious and ingenious, though perhaps too long and too frequent. Such blemishes, however, if they can be called such, detract but in a very slight degree from the value of a book eminently distinguished by the copiousness and novelty of the information which it affords, by the force of its reasoning, and by the energy and animation of its style.

We have not alluded to that part of the work, in which the lamentable state of the law, on the subject of religious instruction, is described: because the evil has been universally acknowledged, and something intended for a remedy has at last been provided. The imagined specific, as our readers are aware, is an Ecclesiastical Establishment. This measure, we doubt not, is well intended. But we feel convinced that, unless combined with other reforms, it will prove almost wholly useless. The immorality and irreligion of the slaves are the necessary consequences of their political and personal degradation. They are not considered by the law as human beings. And they have therefore, in some measure, ceased to be human beings. They must become men before they can become Christians. A great effect may, under fortunate circumstances, have been wrought on particular individuals: but those who believe that any extensive effect can be produced by religious instruction on this miserable race, may believe in the famous conversion wrought by St. Anthony on the fish. Can a preacher prevail on his hearers strictly to fulfil their conjugal duties in a country where no protection is given to their conjugal rights,—in a country where the husband and wife may, at the pleasure of the master, or by process of law, be, in an instant, separated for ever? Can he persuade them to rest on the Sunday, in Colonies where the law appoints that time for the markets? Is there any lesson which a Christian minister is more solemnly bound to teach,—is there any lesson which it is, in a religious point of view,—more important for a convert to learn, than that it is a duty to refuse obedience to the unlawful commands of superiors? Are the new pastors of the slaves to inculcate this principle or not? In other words, are the slaves to remain uninstructed in the fundamental laws of Christian morality, or are their teachers to be hanged? This is the alternative. We all remember that it was made a charge against Mr. Smith that he had read an inflammatory chapter of the Bible to his congregation,—excellent encouragement for their future teachers to "declare unto them," according to the expression of an old divine, far too methodistical to be considered as an authority in the West Indies, "the whole council of God."

The great body of the Colonists have resolutely opposed religious instruction; and they are in the right. They know, though their misinformed friends in England do not know, that Christianity and slavery cannot long exist together

We have already given it as our opinion, that the great body of the Negroes can never, while their political state remains the same, be expected to become Christians. But, if that were possible, we are sure that their political state would very speedily be changed. At every step which the Negro makes in the knowledge and discrimination of right and wrong, he will learn to reprobate more and more the system under which he lives. He will not indeed be so prone to engage in rash and foolish tumults; but he will be as willing as he now is to struggle for liberty, and far more capable of struggling with effect. The forms in which Christianity has been at different times disguised, have been often hostile to liberty. But wherever the spirit has surmounted the forms,—in France, during the wars of the Huguenots,—in Holland, during the reign of Philip II.,—in Scotland, at the time of the Reformation,—in England, through the whole contest against the Stuarts, from their accession to their expulsion,—in New England, through its whole history,—in every place,—in every age,—it has inspired a hatred of oppression, and a love of freedom! It would be thus in the West Indies. The attempts which have been made to press a few detached texts into the cause of tyranny, have never produced any extensive effect. Those who cannot refute them by reasoning and comparison, will be hurried forward by the sense of tolerable wrongs, and the madness of wounded affection. All this the Colonists have discovered; and we feel assured that they will never suffer religious instruction to be unreservedly given to the slaves. In that case, the Establishment will degenerate into a job. This is no chimerical apprehension. There have been clergymen in the West Indies for many years past; and what have they done for the Negroes? In what have they conduced, either to their temporal or to their spiritual welfare? Doubtless there have been respectable men among them. But is it not notorious, that the benefices of the colonies have been repeatedly given to the outcasts of English society,—men whom the inhabitants would not venture to employ as book-keepers, yet whom they desired to retain as boon companions? Any person who will look over the Parliamentary papers which contain the answers returned by the colonial clergy to certain queries sent out a few years ago by Lord Bathurst, will see some curious instances of the ignorance, the idleness, and the levity of that body. Why should the new Establishment be less corrupt than the old?

The dangers to which it is exposed are the same; we do not see that its securities are much greater. It has Bishops, no doubt; and when we observe that Bishops are more active than their inferiors on this side of the Atlantic, we shall begin to hope that they may be useful on the other.

These reforms have begun at the wrong end. "God," says old Hooker, no enemy to Episcopal Establishments, "first assigned Adam maintenance for life, and then appointed him a law to observe." Our rulers would have done well to imitate the example,—to give some security to the hearth and to the back of the slave, before they send him Bishops, Archdeacons, and Chancellors and Chapters.

The work of Mr. Stephen has, we think, disposed for ever of some of the principal arguments which are urged by the Colonists. If those who conscientiously support slavery be open to conviction, if its dishonest advocates be susceptible of shame, they can surely never again resort to that mode of defence, which they have so often employed when hard pressed by some particular case of oppression. On such occasions their cry has been, "These are individual instances. You must not deduce general conclusions from them. What would you say, if we were to form our estimate of English society from the Police Reports, or the Newgate Calendar? Look at the rules, and not at the exceptions." Here, then, we have those boasted rules. And what are they? We find that the actions which other societies punish as crimes, are in the West Indies sanctioned by law;—that practices, of which England affords no example but in the records of the jail and gibbet, are there suffered to exist unpunished;—that atrocities may there be perpetrated in the drawing-room or in the market-place, on the persons of untried and unconvicted individuals, which here would scarcely find an asylum in the vaults of the Blood-Bowl House.

Is it any answer to this charge, now most fully established, to say that we too have our crimes? Unquestionably, under all systems, however wise, under all circumstances, however fortunate, the passions of men will incite them to evil. The most vigilant police, the most rigid tribunals, the severest penalties, are but imperfect restraints upon avarice and revenge. What then must be the case when these restraints are withdrawn? In England there is a legal remedy for every injury. If the first prince of the blood, were to treat the poorest pauper in St. Giles's as the best code in the West Indies authorizes a master to treat his slave, it would

be better for him that he had never been born. Yet even here we find, that wherever power is given, it is occasionally abused; that magistrates, not having the fear of the Court of King's Bench before their eyes, will sometimes be guilty of injustice and tyranny, that even parents will sometimes starve, torture, murder the helpless beings to whom they have given life. And is it not evident, that where there are fewer checks, there will be more cruelty?

But we are told, the manners of a people, the state of public opinion, are of more real consequence than any written code. Many things, it is confessed, in the Colonial laws, are cruel and unjust in theory: but we are assured that the feeling of the Colonists renders the practical operation of the system lenient and liberal. We answer that public feeling, though an excellent auxiliary to laws, always has been, and always must be, a miserable and inefficient substitute for them. The rules of evidence on which public opinion proceeds are defective, and its decisions are capricious. Its condemnation frequently spares the guilty, and falls on the innocent. It is terrible to sensitive and generous minds; but it is disregarded by those whose hardened depravity most requires restraint. Hence its decrees, however salutary, unless supported by the clearer definitions and stronger sanctions of legislations, will be daily and hourly infringed; and with principles which rest only on public opinion, frequent infraction amounts to a repeal. Nothing that is very common can be very disgraceful. Thus public opinion, when not strengthened by positive enactment, is first defied, and then vitiated. At best it is a feeble check to wickedness, and at last it becomes its most powerful auxiliary.

As a remedy for the evils of a system of slavery, public opinion must be utterly inefficacious; and that for this simple reason, that the opinion of the slaves themselves goes for nothing. The desire which we feel to obtain the approbation, and to avoid the censure of our neighbors, is no innate or universal sentiment. It always springs, directly or indirectly, from consideration of the power which others possess to serve or to injure us. The good will of the lower orders, is courted only in countries where they possess political privileges, and where there is much they can give, and much they can take away. Their opinion is important or unimportant, in proportion as their legal rights are great or small. It can, therefore, never be a substitute for legal rights. Does a Smithfield drover care for the love or hatred

of his oxen? and yet his oxen, since the passing of Mr. Martin's meliorating act, are scarcely in a more unprotected condition than the slaves in our islands.

The opinion then, which is to guard the slaves from the oppressions of the privileged order, is the opinion of the privileged order itself. A vast authority is intrusted to the master—the law imposes scarcely any restraints upon him—and we are required to believe, that the place of all other checks will be fully supplied by the general sense of those who participate in his power and his temptations. This may be reason at Kingston; but will it pass at Westminster? We are not inveighing against the white inhabitants of the West Indies. We do not say that they are naturally more cruel or more sensual than ourselves. But we say that they are men; and they desire to be considered as angels!—we say as angels, for to no human being, however generous and beneficent, to no philanthropist, to no fathers of the church, could powers like theirs be safely intrusted. Such authority a parent ought not to have over his children. They ask very complacently, "Are we men of a different species from yourselves? We come among you;—we mingle with you in all your kinds of business and pleasure;—we buy and sell with you on 'Change in the morning;—we dance with your daughters in the evening. Are not our manners civil? Are not our dinners good? Are we not kind friends, fair dealers, generous benefactors? Are not our names in the subscription lists of all your charities? And can you believe that we are such monsters as the saints represent us to be? Can you imagine that, by merely crossing the Atlantic, we acquire a new nature?" We reply, You are not men of a different species from ourselves; and, therefore, we will not give you powers with which we would not dare to trust ourselves. We know that your passions are like ours. We know that your restraints are fewer; and, therefore, we know that your crimes must be greater. Are despotic sovereigns men of harder hearts by nature than their subjects? Are they born with a hereditary thirst for blood—with a natural incapacity for friendship? Surely not. Yet what is their general character? False—cruel—licentious—ungrateful. Many of them have performed single acts of splendid generosity and heroism; a few may be named whose general administration has been salutary; but scarcely one has passed through life without committing at least some one atrocious act, from the guilt and infamy of

which restricting laws would have saved him and his victims. If Henry VIII. had been a private man, he might have torn his wife's ruff and kicked her lap-dog. He was a King, and he cut off her head—not that his passions were more brutal than those of many other men, but that they were less restrained. How many of the West Indian overseers can boast of the piety and magnanimity of Theodosius? Yet, in a single moment of anger, that amiable prince destroyed more innocent people than all the ruffians in Europe stab in fifty years. Thus it is with a master in the Colonies. We will suppose him to be a good-natured man, but subject, like other men, to occasional fits of passion. He gives an order. It is slowly or negligently executed. In England he would grumble, perhaps swear a little. In the West Indies, the law empowers him to inflict a severe flogging on the loiterer. Are we very uncharitable in supposing that he will sometimes exercise his privilege?

It by no means follows that a person who is humane in England will be humane to his Negroes in the West Indies. Nothing is so capricious and inconsistent as the compassion of men. The Romans were people of the same flesh and blood with ourselves—they loved their friends—they cried at tragedies—they gave money to beggars;—yet we know their fondness for gladiatorial shows. When, by order of Pompey, some elephants were tortured in the amphitheatre, the audience was so shocked at the yells and contortions by which the poor creatures expressed their agony, that they burst forth into execrations against their favorite general. The same people, in the same place, had probably often given the fatal twirl of the thumb which condemned some gallant barbarian to receive the sword. In our own time, many a man shoots partridges in such numbers that he is compelled to bury them, who would chastise his son for amusing himself with the equally interesting, and not more cruel diversion, of catching flies and tearing them to pieces. The driver goads oxen—the fishmonger crimps cod—the dragoon sabres a Frenchman—the Spanish Inquisition burns a Jew—the Irish gentleman torments a Catholic. These persons are not necessarily destitute of feeling. Each of them would shrink from any cruel employment, except that to which his situation has familiarized him.

There is only one way in which the West Indians will ever convince the people of England that their practice is merciful, and that is by making their laws merciful. We

cannot understand why men should so tenaciously fight for powers which they do not mean to exercise. If the oppressive privileges of the master be nominal and not real, let him cede them, and silence calumny at once and for ever. Let him cede them for his own honor. Let him cede them in compliance with the desire, the vain and superfluous desire, we will suppose, of the people of England. Is the repeal of laws which have become obsolete,—is the prohibition of crimes which are never committed, too great a return for a bounty of twelve hundred thousand pounds, for a protecting duty most injurious to the manufacturers of England and the cultivators of Hindostan, for an army which alone protects from inevitable ruin the lives and possessions of the Colonists?

The fact notoriously is, that West Indian manners give protection even to those extreme enormities against which the West Indian laws provide. We have already adverted to one of the most ordinary sophisms of our opponents. "Why," they exclaim, "is our whole body to be censured for the depravity of a few? Every society has its miscreants. If we had our Hodge, you had your Thurtell. If we had our Huggins, you had your Wall. No candid reasoner will ground general charges on individual cases." The refutation is simple. When a community does nothing to prevent guilt, it ought to bear the blame of it. Wickedness, when punished, is disgraceful only to the offender. Unpunished, it is disgraceful to the whole society. Our charge against the Colonists is not that crimes are perpetrated among them, but that they are tolerated. We will give a single instance. Since the West Indians are fond of referring to our Newgate Calendar, we will place, side by side, a leaf from that melancholy Register, and another from the West Indian Annals.

Mr. Wall was Governor at Goree. In that situation he flogged a man to death, on pretence of mutiny. On his return to England, he was indicted for murder. He escaped to the Continent. For twenty years he remained in exile. For twenty years the English people retained the impression of his crime uneffaced within their hearts. He shifted his residence—he disguised his person—he changed his name, —still their eyes were upon him, for evil, and not for good. At length, conceiving that all danger was at an end, he returned. He was tried, convicted, and hanged, amidst the huzzas of an innumerable multitude.*

* We should be far, indeed, from applauding those shouts, if they were the

Edward Huggins of Nevis, about fifteen years ago, flogged upwards of twenty slaves in the public market place, with such severity as to produce the death of one, and to ruin the constitutions of many. He had grossly violated the law of the Colony, which prescribes a limit to such inflictions. He had violated it in open day, and in the presence of a magistrate. He was indicted by the law officers of the crown. His advocate acknowledged the facts, but argued that the act on which he was tried, was passed only to silence the zealots in England, and was never intended to be enforced. Huggins was acquitted! But that was a trifle. Some members of the House of Assembly lost their seats at the next election, for taking part against him. A printer of a neighboring island was convicted of a libel, merely for publishing an official report of the evidence, transmitted to him by authority. In a word, he was considered as a martyr to the common cause, and grew in influence and popularity; while a most respectable planter, an enlightened and accomplished gentleman, Mr. Tobin, who, nobly despising the prejudices of his class, had called the attention of the government to these diabolical outrages, was menaced with prosecutions, assailed with slanders, and preserved only by blindness from challenges.

Let these cases be compared. We do not say that Wall was not as bad a man as Huggins; but we do say that the English people have nothing to do with the crime of Wall, and that the public character of the people of Nevis suffers seriously by the crime of Huggins. They have adopted the guilt, and they must share in the infamy. We know that the advocates of slavery affect to deride this and similar narratives as old and threadbare. They sneer at them in conversation, and cough them down in the House of Commons. But it is in vain. They are written on the hearts of the people; and they will be remembered when all the smooth nothings of all the official defenders of such transactions are forgotten.

The truth is simply this. Bad laws and bad customs, reciprocally producing and produced by each other, have given to the Whites in all the slave islands—Dutch, Spanish, French and English—a peculiar character, in which almost all the traits, which, in this quarter of the world, distinguish the different nations, are lost. We think we de-

exultation of cruelty; but they arose from the apprehension that Court favor was about to save the criminal; and the feeling expressed was for the triumph of justice.

scribe that character sufficiently when we call it the despotic character. In nothing does this temper more strongly appear than in the rage and contempt with which the Colonists receive every command, and indeed every admonition, from the authorities of the mother country. When the territorial power and the commercial monopoly of the East India Company have been at stake, has that great body conducted itself thus? Do even foreign powers treat us in this manner? We have often remonstrated with the greatest sovereigns of the Continent on the subject of the slave trade. We have been repulsed—we have been deluded. But by whom have we been insulted? The representations of the King and people of England have never been met with outrageous scorn and anger,—except by the men who owe their food to our bounties, and their lives to our troops. To the most gentle and moderate advice, to the suggestions of the most respectable of the West Indian proprietors resident in England, they reply only in ravings of absurd slander, or impotent defiance. The essays in their newspapers, the speeches of their legislators, the resolutions of their vestries, are, almost without exception, mere collections of rancorous abuse, unmixed with argument. If the Anti-slavery Society would publish a small tract, containing simply the leading articles of five or six numbers of the Jamaica Gazette, without note or comment, they would, we believe, do more to illustrate the character of their adversaries than by any other means which can be devised. Such a collection would exhibit to the country the real nature of that malignant spirit which banished Salisbury, which destroyed Smith, and which broke the honest heart of Ramsay.

It is remarkable, that most of these zealots of slavery have little or no pecuniary interest in the question. If the colonies should be ruined, the loss will fall, not upon the book-keepers, the overseers, the herd of needy emigrants who make up the noisy circles of Jamaica; but upon the Ellises, the Hibberts, the Mannings, men of the most respectable characters and enlightened minds in the country. *They* might have been excused, if any person could be excused, for employing violent and abusive language. Yet they have conducted themselves, not perhaps exactly as we might wish them, but still like gentlemen, like men of sense, like men of feeling. Why is this? Simply because they live in England, and participate in English feelings. The Colonists, on the other hand, are degraded by familiarity with oppression.

Let us not be deceived. The cry which resounds from the West Indies is raised by men, who are trembling less for their property than for the privileges of their caste. These are the persons who love slavery for its own sake. The declarations so often made by the Parliament, by the Ministers, by the deadliest enemies of slavery, that the interests of all parties will be fairly considered, and that wherever a just claim to compensation can be established, compensation will be given, bring no comfort to them. They may have no possessions, but they have white faces. Should compensation be given, few of them will receive a sixpence; but they will lose the power of oppressing with impunity every man who has a black skin. And it is to these men, who have scarcely any interest in the value of colonial property, but who have a deep interest,—the interest of a petty tyranny, and a despicable pride in the maintenance of colonial injustice, that the British Parliament is required to give up its unquestionable right of superintendence over every part of our empire. If this were requested as a matter of indulgence, or recommended as a matter of expediency, we might well be surprised. But it is demanded as a constitutional right. On what does this right rest? On what statute? On what charter? On what precedent? On what analogy? That the uniform practice of past ages has been against their claim, they themselves do not venture to deny. Do they mean to assert, that a parliament in which they are not represented ought not to legislate for them? That question we leave them to settle with their friends of the Quarterly Review and the John Bull newspaper, who, we hope, will enlighten them on the subject of virtual representation. If ever that expression could be justly used, it would be in the present case; for probably there is no interest more fully represented in both Houses of Parliament, than that of the colonial proprietors. But for ourselves we answer, What have *you* to do with such doctrines? If you will adopt the principles of liberty, adopt them altogether. Every argument which you can urge in support of your own claims, might be employed, with far greater justice, in favor of the emancipation of your bondsmen. When that event shall have taken place, your demand will deserve consideration. At present, what you require under the name of freedom is nothing but unlimited power to oppress. It is the freedom of Nero.

"But we will rebel!" Who can refrain from thinking of

Captain Lemuel Gulliver, who, while raised sixty feet from the ground on the hand of the King of Brobdignag, claps his hand on his sword and tells his Majesty that he knows how to defend himself? You will rebel! Bravely resolved, most magnanimous Grildrig! But remember the wise remark of Lord Beefington—"courage without power," said that illustrious exile, "is like a consumptive running footman." What are your means of resistance? Are there, in all the islands put together, ten thousand white men capable of bearing arms? Are not your forces, such as they are, divided into small portions which can never act in concert? But this is mere trifling. Are you, in point of fact, at this moment able to protect yourselves against your slaves without our assistance? If you can still rise up and lie down in security—if you can still eat the bread of the fatherless, and grind the faces of the poor—if you can still hold your petty parliaments, and say your little speeches, and move your little motions—if you can still outrage and insult the Parliament and people of England, to what do you owe it? To nothing but to our contemptuous mercy. If we suspend our protection—if we recall our troops—in a week the knife is at your throats!

Look to it, that we do not take you at your word. What are you to *us* that we should pamper and defend you? If the Atlantic Ocean should pass over you, and your place know you no more, what should *we* lose? Could we find no other cultivators to accept of our enormous bounties on sugar?—no other pestilential region to which we might send our soldiers to catch the yellow fever?—no other community for which we might pour forth our blood and lavish our money, to purchase nothing but injuries and insults? What do we make by you? If England is no longer to be *the mistress* of her colonies,—if she is to be only the handmaid of their pleasures, or the accomplice of their crimes, she may at least venture to ask, as a handmaid, what are to be the wages of her service,—as an accomplice, what is to be her portion of the spoil? If justice, and mercy, and liberty, and the law of God, and the happiness of man, be words without a meaning, we at least talk to the purpose when we talk of pounds, shillings, and pence.

Let us count our gains. Let us bring to the test the lofty phrases of Colonial declamation. The West Indies, we are told, are a source of vast wealth and revenue to the country. They are a nursery of seamen. They take great quantities

of our manufactures. They add to our political importance. They are useful posts in time of war. These absurdities have been repeated, till they have begun to impose upon the impostors who invented them. Let us examine them briefly.

Our commercial connection with the West Indies is simply this. We buy our sugar from them at a higher price than is given for it in any other part of the world. The surplus they export to the Continent, where the price is lower; and we pay them the difference out of our own pockets. Our trade with the West Indies is saddled with almost all the expense of their civil and military establishments, and with the bounty of 1,200,000*l*. Let these be deducted from the profits of which we hear so much, and their amount will shrink indeed. Let us then deduct from the residue the advantages which we relinquish in order to obtain it,—that is to say, the profits of a free sugar trade all over the world; and then we shall be able to estimate the boasted gains of a connection to which we have sacrificed the Negroes in one hemisphere, and the Hindoos in the other.

But the West Indians take great quantities of our manufactures? They *can* take only a return for the commodities which they send us. And from whatever country we may import the same commodities, to that country must we send out the same returns. What is it that now limits the demands of our Eastern empire? Absolutely nothing but the want of an adequate return. From that immense market—from the custom of one hundred millions of consumers, our manufacturers are in a great measure excluded, by the protecting duties on East Indian sugar.

But a great revenue is derived from the West Indian trade! Here, again, we have the same fallacy. As long as the present quantity of sugar is imported into England, no matter from what country, the revenue will not suffer; and, in proportion as the price of sugar is diminished, the consumption, and, consequently, the revenue, must increase. But the West Indian trade affords extensive employment to British shipping and seamen! Why more than any equally extensive trade with any other part of the world? The more active our trade, the more demand there will be for shipping and seamen; and every one who has learnt the alphabet of Political Economy, knows that trade is active, in proportion only as it is free.

There are some who assert that, in a military and political

point of view, the West Indies are of great importance to this country. This is a common, but a monstrous misrepresentation. We venture to say, that Colonial empire has been one of the greatest curses of modern Europe. What nation has it ever strengthened? What nation has it ever enriched? What have been its fruits? Wars of frequent occurrence and immense cost, fettered trade, lavish expenditure, clashing jurisdiction, corruption in governments, and indigence among the people. What have Mexico and Peru done for Spain, the Brazils for Portugal, Batavia for Holland? Or, if the experience of others is lost upon us, shall we not profit by our own? What have we not sacrificed to our infatuated passion for transatlantic dominion? This it is that has so often led us to risk our own smiling gardens and dear firesides for some snowy desert or infectious morass on the other side of the globe: this inspired us with the project of conquering America in Germany: this induced us to resign all the advantages of our insular situation—to embroil ourselves in the intrigues, and fight the battles of half the Continent—to form coalitions which were instantly broken—and to give subsidies, which were never earned: this gave birth to the fratricidal war against American liberty, with all its disgraceful defeats, and all its barren victories, and all the massacres of the Indian hatchet, and all the bloody contracts of the Hessian slaughter-house: this it was which, in the war against the French republic, induced us to send thousands and tens of thousands of our bravest troops to die in West Indian hospitals, while the armies of our enemies were pouring over the Rhine and the Alps. When a colonial acquisition has been in prospect, we have thought no expenditure extravagant, no interference perilous. Gold has been to us as dust, and blood as water. Shall we never learn wisdom? Shall we never cease to prosecute a pursuit wilder than the wildest dream of alchemy, with all the credulity and all the profusion of Sir Epicure Mammon?

Those who maintain that settlements so remote conduce to the military or maritime power of nations, fly in the face of history. The colonies of Spain were far more extensive and populous than ours. Has Spain, at any time within the last two centuries, been a match for England either by land or by sea? Fifty years ago, our colonial dominions in America were far larger and more prosperous than those which we at present possess. Have we since that time experienced any decay in our political influence, in our opulence, or in

our security? O- shall we say that Virginia was a less valuable possession than Jamaica, or Massachusetts than Barbadoes?

The fact is, that all the evils of our Colonial system are immensely aggravated in the West Indies by the peculiar character of the state of slavery which exists there. Our other settlements we have to defend only against foreign invasion. These we must protect against the constant enmity of the miserable bondsmen, who are always waiting for the moment of deliverance, if not of revenge. With our other establishments we may establish commercial relations advantageous to both parties. But these are in a state of absolute pauperism; for what are bounties and forced prices but an enormous poor-rate in disguise?

These are the benefits for which we are to be thankful. These are the benefits, in return for which we are to suffer a handful of managers and attorneys to insult the King, Lords, and Commons of England, in the exercise of rights as old and sacred as any part of our Constitution. If the proudest potentate in Europe, if the King of France, or the Emperor of all the Russias, had treated our government as these creatures of our own have dared to do, should we not have taken such satisfaction as would have made the ears of all that heard of it to tingle? Would there not have been a stately manifesto, and a warlike message to both Houses, and vehement speeches from all parties, and unanimous addresses abounding in offers of lives and fortunes? If any *English mob*, composed of the disciples of Paine and Carlisle, should dare to pull down a place of religious worship, to drive the minister from his residence, to threaten with destruction any other who should dare to take his place, would not the yeomanry be called out? Would not Parliament be summoned before the appointed time? Would there not be sealed bags and secret committees, and suspensions of the Habeas Corpus act? In Barbadoes all this has been done. It has been done openly. It has *not* been punished. It is at this hour a theme of boasting and merriment. And what is the language of our rulers? "We must not irritate them. We must try lenient measures. It is better that such unfortunate occurrences should not be brought before the Parliament." Surely the mantle, or rather the cassock, of Sir Hugh Evans, has descended on these gentlemen. "It is not meet the council hear a riot. There is no fear of Got in a riot. The council, look you, shall desire to hear the fear of

Got, and not to hear a riot." We have outdone all the most memorable examples of patience. The Job of Holy Writ, the Griselda of profane romance, were but types of our philosophy. Surely our endurance must be drawing to a close.

We do not wish that England should drive forth her prodigal offspring to wear the rags and feed on the husks which they have desired. The Colonists have deserved such a punishment. But, for the sake of the slaves, for the sake of those persons, residing in this country, who are interested in West Indian property, we should grieve to see it inflicted. That the slaves, when no longer restrained by our troops, would, in no very long time, achieve their own liberation, cannot be doubted. As little do we doubt that such a revolution, violent as it would doubtless be, would be desirable, if it were the only possible means of subverting the present system. The horrors of a battle or a massacre force themselves upon our senses. The effects of protracted tyranny, the terror, the degradation, the blighted affections, the stunted intellects, the pining of the heart, the premature decay of the frame, are evils, less obvious, but equally certain; and, when continued through successive generations, make up a greater sum of human misery than was ever inflicted in the paroxysm of any revolution. Still we cannot doubt that savages, rude in understanding, exasperated by injuries, intoxicated by recent freedom, would be much benefited by the wise and merciful control of an enlightened people.

We feel also for the West Indian proprietors who reside in England. Between them and the inhabitants of the Colonies we see a great distinction. There may be in this body individuals infected with the worst vices of the colonial character. But there are also among them many gentlemen of benevolent feelings and enlarged minds, who have done much to alleviate the condition of their slaves, and who would willingly see the meliorating measures which his Majesty's ministers have suggested, adopted by the West Indian legislators. They have scarcely any thing in common with the Colonists, or with the scribblers whom the Colonists feed and clothe. They have taken little part in the controversy, ashamed probably of the infamous allies with whom they would have to co-operate. But what they have said has, upon the whole, been said manfully and courteously. Their influence, however, is at present exerted decidedly in favor of slavery, not, we verily believe, from any love of slavery in

the abstract, but partly because they think that their own characters are in some degree affected by the attacks which are made on the Colonial system, and partly because they apprehend that their property is likely to suffer in consequence of the feeling which at present prevails throughout the country.

On both points they are mistaken. We are convinced that there is not, in any quarter, a feeling unfriendly to them, or an indisposition to give a fair consideration to their interests. The honest, but uninformed zeal, of individuals, may sometimes break forth into intemperate expressions: but the great body of the people make a wide distinction between the class of which we speak and the Colonial mob. Let it be their care to preserve that distinction indelible.

We call for their support. They are our natural allies. Scarcely have the Ministers of the Crown, scarcely have the Abolitionists themselves, been more rancorously abused by the orators of Jamaica, than those persons. The objects of the two classes are wholly different. The one consists of English gentlemen, naturally solicitous to preserve the source from which they derive a part of their revenue. The other is composed, in a great measure, of hungry adventurers, who are too poor to buy the pleasure of tyranny, and are therefore attached to the only system under which they can enjoy it gratis. The former wish only to secure their possessions; the latter are desirous to perpetuate the oppressive privileges of the white skin. Against those privileges let us declare interminable war, war for ourselves, and for our children, and for our grandchildren,—war without peace—war without truce—war without quarter! But we respect the rights of property as much as we detest the prerogatives of color.

We entreat these respectable persons to reflect on the precarious nature of the tenure by which they hold their property. Even if it were in their power to put a stop to this controversy,—if the subject of slavery were no longer to occupy the attention of the British public, could they think themselves secure from ruin? Are no ominous signs visible in the political horizon? How is it that they do not discern this time? All the ancient fabrics of colonial empire are falling to pieces. The old equilibrium of power has been disturbed by the introduction of a crowd of new States into the system. Our West-India possessions are not now surrounded, as they formerly were, by the oppressed and

impoverished colonies of a superannuated monarchy, in the last stage of dotage and debility, but by young, and vigorous, and warlike republics. We have defended our colonies against Spain. Does it therefore follow that we shall be able to defend them against Mexico or Hayti? We are told, that a pamphlet of Mr. Stephen, or a speech of Mr. Brougham, is sufficient to excite all the slaves in our colonies to rebel. What, then, would be the effect produced in Jamaica by the appearance of three or four Black regiments, with thirty or forty thousand stand of arms? The colony would be lost. Would it ever be recovered? Would England engage in a contest for that object, at so vast a distance, and in so deadly a climate? Would she not take warning by the fate of that mighty expedition which perished in St. Domingo? Let us suppose, however, that a force were sent, and that, in the field, it were successful. Have we forgotten how long a few Maroons defended the central mountains of the island against all the efforts of disciplined valor? A similar contest on a larger scale might be protracted for half a century, keeping our forces in continual employment, and depriving property of all its security. The country might spend fifty millions of pounds, and bury fifty thousand men, before the contest could be terminated. Nor is this all. In a servile war, the master *must* be the loser—for his enemies are his chattels. Whether the slave conquer or fall, he is alike lost to the owner. In the mean time, the soil lies uncultivated; the machinery is destroyed. And when the possessions of the planter are restored to him, they have been changed into a desert.

Our policy is clear. If we wish to keep the Colonies, we must take prompt and effectual measures for raising the condition of the slaves. We must give them institutions which they may have no temptation to change. We have governed the Canadians liberally and leniently; and the consequence is, that we can trust to them to defend themselves against the most formidable power that anywhere threatens our Colonial dominions. This is the only safeguard. You may renew all the atrocities of Barbadoes and Demerara. You may indict all the most hateful punishments authorized by the insular codes. You may massacre by the thousand, and hang by the score. You may even once more roast your captives in slow fires, and starve them in iron cages, or flay them alive with the cart-whip. You will only hasten the day of retribution. Therefore, we

say, "Let them go forth from the house of bondage. For woe unto you, if you wait for the plagues and the signs, the wonders and the war, the mighty hand and the outstretched arm!"

If the great West Indian proprietors shall persist in a different line of conduct, and ally themselves with the petty tyrants of the Antilles, it matters little. We should gladly accept of their assistance: but we feel assured that their opposition cannot affect the ultimate result of the controversy. It is not to any particular party in the church or in the State; it is not to the right or to the left hand of the speaker; it is not to the cathedral or to the Meeting, that we look exclusively for support. We believe that, on this subject, the hearts of the English people burn within them. They hate slavery. They have hated it for ages. It has, indeed, hidden itself for a time in a remote nook of their dominions: but it is now discovered and dragged to light. That is sufficient. Its sentence is pronounced; and it never can escape! never, though all the efforts of its supporters should be redoubled,—never, though sophistry, and falsehood, and slander, and the jests of the pothouse, the ribaldry of the brothel, and the slang of the ring or fives' court, should do their utmost in its defence,—never, though fresh insurrections should be got up to frighten the people out of their judgment, and fresh companies to bubble them out of their money,—never, though it should find in the highest ranks of the peerage, or on the steps of the throne itself, the purveyors of its slander, and the mercenaries of its defence! *

* Since the above article was prepared for the press, we have met with a new and very important work on the subject of West-India Slavery. It is entitled, "The West Indies as they are, or a real Picture of Slavery, particularly in Jamaica," by the Rev. R. Bickell, a clergyman of the Church of England, who resided a considerable time in that island. The work is ill written; and it might have been reduced with advantage to half its present size. It produces, however, an irresistible impression of the honesty and right intentions of the author, who was an eye-witness of the scenes he describes; and it confirms, in a remarkable manner, all the leading statements which, on the authority of Mr. Cooper, Dr. Williamson, and Mr. Meabing, were laid before the public two years ago, in the pamphlet called "Negro Slavery." Mr Bickell has also brought forward various new facts of the most damning description, in illustration both of the rigors of Negro bondage, and of the extraordinary dissoluteness of manners prevailing in Jamaica. We strongly recommend the work to general perusal, as a most seasonable antidote to those delusive tales of colonial amelioration, by which it has been attempted to abate the horror so universally felt in contemplating the cruel and debasing effects of the slave system.

THE LONDON UNIVERSITY.*

(*Edinburgh Review, February*, 1826.)

FEW things have ever appeared to us more inexplicable than the cry which it has pleased those who arrogate to themselves the exclusive praise of loyalty and orthodoxy, to raise against the projected University of London. In most of those publications which are distinguished by zeal for the Church and the Government, the scheme is never mentioned but with affected contempt, or unaffected fury. The Academic pulpits have resounded with invectives against it; and many even of the most liberal and enlightened members of the old foundations seem to contemplate it with very uncomfortable feelings.

We were startled at this. For surely no undertaking of equal importance was ever commenced in a manner more pacific and conciliatory. If the management has fallen, in a great measure, into the hands of persons whose political opinions are at variance with those of the dominant party, this was not the cause, but the effect of the jealousy which that party thought fit to entertain. Oxford and Cambridge, to all appearance, had nothing to dread. Hostilities were not declared. Even rivalry was disclaimed. The new Institution did not aspire to participate in the privileges which had been so long monopolized by those ancient corporations. It asked for no franchises, no lands, no advowsons. It did not interfere with that mysterious scale of degrees on which good churchmen look with as much veneration as the Patriarch on the ladder up which he saw angels ascending. It did not ask permission to search houses without warrants, or to take books from publishers without paying for them. There was to be no melo-dramatic pageantry, no ancient ceremonial, no silver mace, no gowns either black or red, no hoods either of fur or of satin, no public orator to make speeches which nobody hears, no oaths sworn only to be broken. Nobody thought of emulating the cloisters, the organs, the painted glass, the withered mummies, the busts of

* Thoughts on the Advancement of Academical Education in England, 1826

great men, and the pictures of naked women, which attract visitors from every part of the island to the banks of Isis and Cam. The persons whose advantage was chiefly in veiw belonged to a class of which very few ever find their way to the old colleges. The name of University was indeed assumed; and it has been said that this gave offence. But we are confident that so ridiculous an objection can have been entertained by very few. It reminds us of the whimsical cruelty with which Mercury, in Plautus, knocks down poor Sosia for being so impudent as to have the same name with himself!

We know indeed that there are many to whom knowledge is hateful for its own sake,—owl-like beings, creatures of darkness, and rapine, and evil omen, who are sensible that their organs fit them only for the night,—and that, as soon as the day arises, they shall be pecked back to their nooks by those on whom they now prey with impunity. By the arts of those enemies of mankind, a large and influential party has been led to look with suspicion, if not with horror, on all schemes of education, and to doubt whether the ignorance of the people be not the best security for its virtue and repose.

We will not at present attack the principles of these persons, because we think that, even on those principles, they are bound to support the London University. If indeed it were possible to bring back, in all their ancient loveliness, the times of venerable absurdities and good old nuisances—if we could hope that gentlemen might again put their marks to deeds without blushing—that it might again be thought a miracle if any body in a parish could read, except the Vicar, or if the Vicar were to read any thing but the Service,—that all the literature of the multitude might again be comprised in a ballad or a prayer,—that the Bishop of Norwich might be burned for a heretic, and Sir Humphry Davy hanged for a conjuror,—that the Chancellor of the Exchequer might negotiate loans with Mr. Rothschild, by extracting one of his teeth daily till he brought him to terms,—then indeed the case would be different. But, alas! who can venture to anticipate such a millennium of stupidity? The zealots of ignorance will therefore do well to consider, whether, since the evils of knowledge cannot be altogether excluded, it may not be desirable to set them in array against each other. The best state of things, we will concede to them, would be that in which all men should be dunces to-

gether. That might be called the age of gold. The silver age would be that in which no man should be taught to spell, unless he could produce letters of ordination, or, like a candidate for a German order of knighthood, prove his sixty-four quarters. Next in the scale would stand a community in which the higher and middling order should be well educated, and the laboring people utterly uninformed. But the iron age would be that in which the lower classes should be rising in intelligence, while no corresponding improvement was taking place in the rank immediately above them.

England is in the last of these states. From one end of the country to the other the artisans, the draymen, the very ploughboys, are learning to read and write. Thousands of them attend lectures. Hundreds of thousands read newspapers. Whether this be a blessing or a curse, we are not now inquiring. But such is the fact. Education is spreading, amongst the working people, and cannot be prevented from spreading amongst them. The change which has taken place in this respect within twenty years is prodigious. No person, surely, will venture to say that information has increased in the same degree amongst those who constitute what may be called the lower part of the middling class,—farmers, for instance, shopkeepers, or clerks in commercial houses.

If there be any truth in the principles held by the enemies of education, this is the most dangerous state in which a country can be placed. They maintain that knowledge renders the poor arrogant and discontented. It will hardly be disputed, we presume, that arrogance is the result, not of the absolute situation in which a man may be placed, but of the relation in which he stands to others. Where a whole society is equably rising in intelligence; where the distance between its different orders remains the same, though every order advances, that feeling is not likely to be excited. An individual is not more vain of his knowledge, because he participates in the universal improvement, than he is vain of his speed, because he is flying along with the earth and every thing upon it, at the rate of seventy thousand miles an hour. But if he feels that *he* is going forward, while those before him are standing still, the case is altered. If ever the diffusion of knowledge can be attended with the danger of which we hear so much, it is in England at the present moment. And this danger can be obviated in two ways only. Unteach the poor,—or teach those who may, by comparison.

be called the rich. The former it is plainly impossible to do. and therefore, if those whom we are addressing be consistent, they will exert themselves to do the latter; and, by increasing the knowledge, increase also the power of an extensive and important class,—a class which is as deeply interested as the peerage or the hierarchy in the prosperity and tranquillity of the country; a class which, while it is too numerous to be corrupted by government, is too intelligent to be duped by demagogues, and which, thought naturally hostile to oppression and profusion, is not likely to carry its zeal for reform to lengths inconsistent with the security of property and the maintenance of social order.

"But an University without religion!" softly expostulates the Quarterly Review.—"An University without religion!" roars John Bull, wedging in his pious horror between a slander and a double-entendre. And from pulpits and visitation-dinners and combination-rooms innumerable, the cry is echoed and re-echoed, "An University without religion!"

This objection has really imposed on many excellent people, who have not adverted to the immense difference which exists between the new Institution and those foundations of which the members form a sort of family, living under the same roof, governed by the same regulations, compelled to eat at the same table, and to return to their apartments at the same hours. Have none of those who censure the London University on this account, daughters who are educated at home, and who are attended by different teachers? The music-master, a good Protestant, comes at twelve; the dancing-master, a French philosopher, at two; the Italian master, a believer in the blood of Saint Januarius, at three. The parents take upon themselves the office of instructing their child in religion. She hears the preachers whom they prefer, and reads the theological works which they put into her hands. Who can deny that this is the case in innumerable families? Who can point out any material difference between the situation in which this girl is placed, and that of a pupil at the new University? Why then is so crying an abuse suffered to exist without reprehension? Is there no Sacheverell to raise the old cry,—the Church is in danger,—that cry which was never uttered by any voice however feeble, or for any end however base, without being instantly caught up and repeated through all the dark and loathsome nooks where bigotry nestles with corruption? Where is the charge of the Bishop and the sermon of the Chaplain, the

tear of the Chancellor and the oath of the Heir-apparent, the speech of Mr. William Bankes and the pamphlet of Sir Harcourt Lees? What means the silence of those filthy and malignant baboons, whose favorite diversion is to grin and sputter at innocence and beauty through the grates of their spunging-houses? Why not attempt to blast the reputation of the poor ladies who are so irreligiously brought up? Why not search into all the secrets of their families? Why not enliven the Sunday breakfast-tables of priests and placemen with elopements of their great-aunts and the bankruptcies of their second cousins?

Or, to make the parallel still clearer, take the case of a young man, a student, we will suppose, of surgery, resident in London. He wishes to become master of his profession, without neglecting other useful branches of knowledge. In the morning he attends Mr. M'Culloch's lecture on Political economy. He then repairs to the Hospital, and hears Sir Astley Cooper explain the mode of reducing fractures. In the afternoon he joins one of the classes which Mr. Hamilton instructs in French or German. With regard to religious observances, he acts as he himself, or those under whose care he is, may think most advisable. Is there anything objectionable in this? Is it not the most common case in the world? And in what does it differ from that of a young man at the London University? Our surgeon, it is true, will have to run over half London in search of his instructors; and the other will find all the lecture-rooms which he attends standing conveniently together, at the end of Gower Street. Is it in the local situation that the mischief lies? We have observed that, since Mr. Croker, in the last session of Parliament, declared himself ignorant of the site of Russell Square, the plan of forming an University in so inelegant a neighborhood has excited much contempt amongst those estimable persons who think that the whole dignity of man consists in living within certain districts, wearing coats made by certain tailors, and eschewing certain meats and drinks. We should be sorry to think that the reports which any lying Mandeville from Bond Street may have circulated respecting that Terra Incognita, could seriously prejudice the new College. The Secretary of the Admiralty, however, has the remedy in his own hands. When Captain Franklin returns, as we trust he soon will, from his American expedition, he will, we hope, be sent to explore that other North-West passage which connects the city with the

Regent's Park. It would then be found, that, though the natives generally belong to the same race with those Oriental barbarians whose irruptions have long been the terror of Hamilton Place and Grosvenor Square, they are, upon the whole, quiet and inoffensive; that, though they possess no architectural monument which can be compared to the Pavillion at Brighton, their habitations are neat and commodious; and that their language has many roots in common with that which is spoken in St. James's Street. One thing more we must mention, which will astonish some of our readers, as much as the discovery of the Syrian Christians of St. Thomas on the coast of Malabar. Our religion has been introduced by some Xavier or Augustin of former times into these tracts. Churches, with all their appurtenances of hassocks and organs, are to be found there; and even the tithe, that great *articulum stantis aut labantis ecclesiæ*, is by no means unknown.

The writer of the article on this subject in the last Number of the Quarterly Review, severely censures the omission of religious instruction, in a place styling itself an University,—never perceiving that, with the inconsistency which belongs to error, he has already answered the objection. "A place of education," says he, "is the least of all proper to be made the arena of disputable and untried doctrine." He severely censures those academies in which "a perpetual vacillation of doctrine is observable, whether in morals, metaphysics, or religion, according to the frequency of change in the professional chair." Now, we venture to say, that these considerations, if they are worth any thing at all, are decisive against any scheme of religious instruction in the London University. That University was intended to admit not only Christians of all persuasions, but even Jews. But suppose that it were to narrow its limits, to adopt the formularies of the Church of England, to require subscription, or the sacramental test, from every professor and from every pupil; still, we say, there would be more field for controversy, more danger of that vacillation of doctrine which seems to the Reviewer to be so great an evil, on subjects of theology, than on all other subjects together. Take a science which is still young, a science of considerable intricacy, a science, we may add, which the passions and interests of men have rendered more intricate than it is in its own nature, the science of Political Economy. Who will deny, that, for one schism which is to be found among those who

are engaged in that study, there are twenty on points of divinity, *within the Church of England?*

Is it not notorious that Arminians, who stand on the very frontier of Pelagianism, and Calvinists, whom a line scarcely discernible separates from Antinomianism, are to be found among those who eat the bread of the Establishment? Is it not notorious that predestination, final perseverance, the operation of grace, the efficacy of the sacraments, and a hundred other subjects which we could name, have been themes of violent disputes between eminent churchmen? The ethics of Christianity, as well as its theory, have been the theme of dispute. One party calls the other latitudinarian and worldly. The other retorts accusations of fanaticism and asceticism. The curate has been set against the rector, the dean against the bishop. There is scarcely a parish in England into which the controversy has not found its way. There is scarcely an action of human life so trivial and familiar as not to be in some way or other affected by it. Whether it is proper to take in a Sunday newspaper, to shoot a partridge, to course a hare, to subscribe to a Bible Society, to dance, to play at whist, to read Tom Jones, to see Othello,—all these are questions on which the strongest difference of opinion exists between persons of high eminence in the hierarchy. The Quarterly Reviewer thinks it a very bad thing, that "the first object of a new professor should be to refute the fundamental position of his predecessors." What would be the case if a High Churchman should succeed a Low Churchman, or a Low Churchman a High Churchman, in the chair of religion, and what possible security could the London University have against such an event? What security have Oxford or Cambridge now? In fact, all that we know of the state of religious parties at those places, fully bears out our statement. One of the most famous divines of our times, Dr. Marsh, Bishop of Peterborough, Margaret Professor of Theology at Cambridge, and author of eighty-seven of the most unanswerable questions that ever man propounded to his fellow-men, published a very singular hypothesis respecting the origin of the Gospels. With the truth or falsehood of the hypothesis, we have nothing to do. We have, however, heard another eminent Professor of the same University, high in the Church, condemn the theory as utterly unfounded, and of most dangerous consequence to the orthodox faith. Nay, the very pulpit of Saint Mary's has been "the arena of disputable

and untried doctrine," as much as ever was the chair of any Scotch or German professor,—a fact, of which any person may easily satisfy himself, who will take the trouble to rescue from the hands of trunk-makers and pastry-cooks, a few of the sermons which have been preached there, and subsequently published. And if, in the course of his researches, he should happen to light on that which was preached by a very eminent scholar on a very remarkable occasion, the installation of the Duke of Gloucester, he will see, that not only dispute, but something very like abuse, may take place between those whose office it is to instruct our young collegians in the doctrines and duties of Christianity.

"But," it is said, "would it not be shocking to expose the morals of young men to the contaminating influence of a great city, to all the fascinations of the Fives' Court and the gaming table, the tavern and the saloon?" Shocking, indeed, we grant, if it were possible to send them all to Oxford and Cambridge, those blessed spots where, to use the imagery of their own prize-poems, the Saturnian age still lingers, and where white-robed Innocence has left the print of her departing footsteps. There, we know, all the men are philosophers, and all the women vestals. There, simple and bloodless repasts support the body without distressing the mind. There, while the sluggish world is still sleeping, the ingenuous youth hasten to pour forth their fervent orisons in the chapel; and in the evening, elsewhere the season of riot and license, indulge themselves with a solitary walk beneath the venerable avenues, musing on the vanities of sensual pursuits, and the eternity and sublimity of virtue. But, alas! these blissful abodes of the Seven Cardinal Virtues are neither large enough nor cheap enough for those who stand in need of instruction. Many thousands of young men will live in London, whether an University be established there or not,—and that for this simple reason, that they cannot afford to live elsewhere. That they should be condemned to one misfortune because they labor under another, and debarred from knowledge because they are surrounded with temptations to vice, seems to be not a very rational or humane mode of proceeding.

To speak seriously, in comparing the dangers to which the morals of young men are exposed in London, with those which exist at the Universities, there is something to be said on both sides. The temptations of London may be greater. But with the temptation there is a way to escape.

If the student live with his family, he will be under the influence of restraints more powerful, and, we will add, infinitely more salutary and respectable, than those which the best disciplined colleges can impose. Even if he be left completely to his own devices, he will still have within his reach two inestimable advantages, from which the students of Oxford and Cambridge are almost wholly excluded, the society of men older than himself, and of modest women.

There are no intimacies more valuable than those which a young man forms with one who is his senior by ten or twelve years. Those years do not destroy the sympathy and the sense of equality, without which no cordiality can exist. Yet they strengthen the principles, and form the judgment. They make one of the parties a sensible adviser, and the other a docile listener. Such friendships it is almost impossible to form at College. Between the man of twenty and the man of thirty there is a great gulf, a distinction which cannot be mistaken, which is marked by the dress and by the seat, at prayers and at table. We do not believe that, of the young students at our ancient seats of learning, one in ten lives in confidence and familiarity with any member of the University who is a Master of Arts. When the members of the University are deducted, the society of Oxford and Cambridge is no more than that of an ordinary county town.

This state of things, it is clear, does more harm than all the exertions of Proctors and Proproctors can do good. The errors of young men are of a nature with which it is very difficult to deal. Slight punishments are inefficient; severe punishments generally and justly odious. The best course is to give them over to the arm of public opinion. To restrain them, it is necessary to make them discreditable. But how can they be made discreditable while the offenders associate only with those who are of the same age, who are exposed to the same temptations, and who are willing to grant the indulgence which they themselves may need? It is utterly impossible that a code of morality and honor, enacted by the young only, can be so severe against juvenile irregularities as that which is in force in general society, where manhood and age have the deciding voice, and where the partial inclinations of those whose passions are strong, and whose reason is weak, are withstood by those whom time and domestic life have sobered. The difference resembles that which would be found between laws passed by an

assembly consisting solely of farmers, or solely of weavers, and those of a senate fairly representing every interest of the community.

A student in London, even though he may not live with his own relatives, will generally have it in his power to mix with respectable female society. This is not only a very pleasant thing, but it is one which, though it may not make him moral, is likely to make him decorous, and to preserve him from that brainless and heartless Yahooism, that disdain of the character of women, and that brutal indifference to their misery, which is the worst offence and the severest punishment of the finished libertine. Many of the pupils will, in all probability, continue to reside with their parents or friends. We own that we can conceive no situation more agreeable or more salutary. One of the worst effects of College habits is that distaste for domestic life which they almost inevitably generate. The system is monastic; and it tends to produce the monastic selfishness, inattention to the convenience of others, and impatience of petty privations. We mean no reproach. It is utterly impossible that the most amiable man in the world can be accustomed to live for years independent of his neighbors, and to lay all his plans with a view only to himself, without becoming, in some degree, unfitted for a family. A course of education which should combine the enjoyments of a home with the excitements of a University, would be more likely than any other to form characters at once affectionate and manly. Home-bred boys, it is often said, are idle. The cause, we suspect, is the want of competitors. We no more believe that a young man at the London University would be made idle by the society of his mother and sisters, than the old German warriors, or the combatants in the tournaments of the middle ages, were made cowards by the presence of female spectators. On the contrary, we are convinced that his ambition would be at once animated and consecrated by daily intercourse with those who would be dearest to him, and most inclined to rejoice in his success.

The eulogists of the old Universities are fond of dwelling on the glorious associations connected with them. It has often been said that the young scholar is likely to catch a generous enthusiasm from looking on spots ennobled by so many great names—that he can scarcely see the chair in which Bentley sat, the tree which Milton planted, the walls within which Wickliffe presided, the books illustrated by

the autographs of famous men, the halls hung with their pictures, the chapels hallowed by their tombs, without aspiring to imitate those whom he admires. Far be it from us to speak with disrespect of such feelings. It is possible that the memorials of those who have asserted the freedom, and extended the empire of the mind, may produce a strong impression on a sensitive and ardent disposition. But these instances are rare. "Coram Lepidis male vivitur." Young academicians venture to get drunk within a few yards of the grave of Newton, and to commit solecisms, though the awful eye of Erasmus frowns upon them from the canvas. Some more homely sentiment, some more obvious association is necessary. For our part, when a young man is to be urged to persevering industry, and fortified against the seductions of pleasure, we would rather send him to the fireside of his own family than to the abodes of philosophers who died centuries ago,—and to those kind, familiar faces which are always anxious in his anxiety, and joyful in his success, than to the portrait of any writer that ever wore cap and gown.

The cry against the London University has been swelled by the voices of many really conscientious persons. Many have joined in it from the mere wanton love of mischief. But we believe that it has principally originated in the jealousy of those who are attached to Cambridge and Oxford, either by their interests, or by those feelings which men naturally entertain towards the place of their education, and which, when they do not interfere with schemes of public advantage, are entitled to respect. Many of these persons, we suspect, entertain a vague apprehension, scarcely avowed even to themselves, that some defects in the constitution of their favorite Academies will be rendered more glaring by the contrast which the system of this new College will exhibit.

That there are such defects, great and radical defects in the structure of the two Universities, we are strongly inclined to believe: and the jealousy which many of their members have expressed of the new Institution greatly strengthens our opinion. What those defects appear to us to be, we shall attempt to state with frankness, but, at the same time, we trust, with candor.

We are sensible that we have undertaken a dangerous task. There is perhaps no subject on which more people have made up their minds without knowing why. When-

ever this is the case, discussion ends in scurrility, the last resource of the disputant who cannot answer, and who will not submit. The scurrility of those who are scurrilous on all occasions, and against all opponents, by nature and by habit, by taste and by trade, can excite only the mirth or the pity of a well regulated mind. But we neither possess, nor affect to possess, that degree of philosophy, which would render us indifferent to the pain and resentment of sincere and respectable persons, whose prejudices we are compelled to assail. It is not in the bitterness of party spirit, it is not in the wantonness of paradox and declamation, that we would put to hazard the good will of learned and estimable men. Such a sacrifice must be powerful, and nothing but a sense of public duty would lead us to make it. We would earnestly entreat the admirers of the two Universities to reflect on the importance of this subject, the advantages of calm investigation, and the folly of trusting, in an age like the present, to mere dogmatism and invective. If the system which they love and venerate rest upon just principles, the examination which we propose to institute, into the state of its foundations, can only serve to prove their solidity. If they be unsound, we will not permit ourselves to think, that intelligent and honorable men can wish to disguise a fact which, for the sake of this country, and of the whole human race ought to be widely known. Let them, instead of reiterating assertions which leave the question exactly where they found it; instead of turning away from all argument, as if the subject were one on which doubt partook of the nature of sin; instead of attributing to selfishness or malevolence, that which may at worst be harmless error, join us in coolly studying so interesting and momentous a point.—As to this, however, they will please themselves. We speak to the English people. The public mind, if we are not deceived, is approaching to manhood. It has outgrown its swaddling-bands, and thrown away its playthings. It can no longer be amused by a rattle, or laid asleep by a song, or awed by a fairy tale. At such a time, we cannot doubt that we shall obtain an impartial hearing.

Our objections to Oxford and Cambridge may be summed up in two words, their Wealth and their Privileges. Their prosperity does not depend on the public approbation. It would therefore be strange if they deserved the public approbation. Their revenues are immense. Their degrees are, in some professions, indispensable. Like manufacturers

who enjoy a monopoly, they work at such an advantage, that they can venture to work ill.

Every person, we presume, will acknowledge that, to establish an academic system on immutable principles, would be the height of absurdity. Every year sees the empire of science enlarged by the acquisition of some new province, or improved by the construction of some easier road. Surely the change which daily takes place in the state of knowledge, ought to be accompanied by a corresponding change in the method of instruction. In many cases the rude and imperfect works of early speculators ought to give place to the more complete and luminous performances of those who succeed them. Even the comparative value of languages is subject to great fluctuations. The same tongue which at one period may be richer than any other in valuable works, may, some centuries after, be poorer than any. That, while such revolutions take place, education ought to remain unchanged, is a proposition too absurd to be maintained for a moment.

If it be desirable that education should, by a gradual and constant change, adapt itself to the circumstances of every generation, how is this object to be secured? We answer—only by perfect freedom of competition. Under such a system, every possible exigence would be met. Whatever language, whatever art, whatever science, it might at any time be useful to know, *that* men would surely learn, and would as surely find instructors to teach. The professor who should persist in devoting his attention to branches of knowledge which had become useless, would soon be deserted by his pupils. There would be as much of every sort of information as would afford profit and pleasure to the possessor—and no more.

But the riches and the franchises of our Universities prevent this salutary rivalry from taking place. In its stead is introduced an unnatural system of premiums, prohibitions, and apprenticeships. Enormous bounties are lavished on particular acquirements; and, in consequence, there is among our youth a glut of Greek, Latin, and Mathematics, and a lamentable scarcity of every thing else.

We are by no means inclined to depreciate the studies which are encouraged at Oxford and Cambridge. We should reprobate with the same severity a system under which a like exclusive protection should be extended to French or Spanish, Chemistry or Mineralogy, Metaphysics or Political Economy. Some of these branches of knowledge are very

important. But they may not always be equally important. Five hundred years hence, the Burmese language may contain the most valuable books in the world. Sciences, for which there is now no name, and of which the first rudiments are still undiscovered, may then be in the greatest demand. Our objection is to the principle. We abhor intellectual perpetuities. A chartered and endowed College, strong in its wealth and in its degrees, does not find it necessary to teach what is useful, because it can pay men to learn what is useless. Every fashion which was in vogue at the time of its foundation, enters into its constitution and partakes of its immortality. Its abuses savor of the reality, and its prejudices vest in mortmain, with its lands. In the present instance, the consequences are notorious. We every day see clever men of four and five-and-twenty, loaded with academical honors and rewards,—scholarships, fellowships, whole cabinets of medals, whole shelves of prize books,—enter into life with their education still to begin, unacquainted with the history, the literature, we might almost say, the language of their country, unacquainted with the first principles of the laws under which they live, unacquainted with the very rudiments of moral and political science! Who will deny that this is the state of things? Or who will venture to defend it?

This is no new complaint. Long before society had so far outstripped the Colleges in the career of improvement as it has since done, the evil was noticed and traced to its true cause, by that great philosopher who most accurately mapped all the regions of science, and furnished the human intellect with its most complete Itinerary. "It is not to be forgotten," says Lord Bacon, "that the dedicating of foundations and donations to professory learning, hath not only had a malign influence upon the growth of sciences, but hath also been prejudicial to states and governments: for hence it proceedeth, that princes find a solitude in respect of able men to serve them in causes of state, *because there is no education collegiate which is* FREE, where such as were so disposed might give themselves to histories, modern languages, books of policy and civil discourse, and other like enablements unto causes of state."* The warmest admirers of the present system will hardly deny, that, if this was an evil in the sixteenth century, it must be a much greater evil in the nineteenth. The literature of Greece and Rome is now what it

* Advancement of Learning, Book II.

was then. That of every modern language has received considerable accessions. And surely, "books of policy and civil discourse" are as important to an English gentleman of the present day, as they could be to a subject of James the First.

We repeat, that we are not disparaging either the dead languages or the exact sciences. We only say, that if they are useful they will not need peculiar encouragement, and that, if they are useless, they ought not to receive it. Those who maintain that the present system is necessary to promote the study of classical and mathematical knowledge, are the persons who really depreciate those pursuits. They do in fact declare, by implication, that neither amusement nor profit is to be derived from them, and that no man has any motive to employ his time upon them, unless he expects that they may help him to a fellowship.

The utility of mathematical knowledge is felt in every part of the system of life, and acknowledged by every rational man. But does it therefore follow, that people ought to be paid to acquire it. A scarcity of persons capable of making almanacs and measuring land, is as little to be apprehended as a scarcity of blacksmiths. In fact, very few of our academical mathematicians turn their knowledge to such practical purposes. There are many wranglers who have never touched a quadrant. What peculiar title then has the mere speculative knowledge of mathematical truth to such costly remuneration? The answer is well known. It makes men good reasoners: it habituates them to strict accuracy in drawing inferences. In this statement there is unquestionably some truth. A man who understands the nature of mathematical reasoning, the closest of all kinds of reasoning, is likely to reason better than another on points not mathematical, as a man who can dance generally walks better than a man who cannot. But no people walk so ill as dancing-masters, and no people reason so ill as mere mathematicians. They are accustomed to look only for one species of evidence; a species of evidence of which the transactions of life do not admit. When they come from certainties to probabilities, from a syllogism to a witness, their superiority is at an end. They resemble a man who, never having seen any object which was not either black or white, should be required to discriminate between two near shades of gray. Hence, on questions of religion, policy, or common life, we perpetually see these boasted demonstrators either extrav-

agantly credulous, or extravagantly skeptical. That the science is a necessary ingredient in a liberal education, we admit. But it is only an ingredient, and an ingredient which is peculiarly dangerous, unless diluted by a large admixture of others. To encourage it by such rewards as are bestowed at Cambridge, is to make the occasional tonic of the mind its morning and evening nutriment.

The partisans of classical literature are both more numerous and more enthusiastic than the mathematicians; and the ignorant violence with which their cause has sometimes been assailed, has added to its popularity. On this subject we are sure that we are at least impartial judges. We feel the warmest admiration for the great remains of antiquity. We gratefully acknowledge the benefits which mankind has owed to them. But we would no more suffer a pernicious system to be protected by the reverence which is due to them, than we would show our reverence for a saint by erecting his shrine into a sanctuary for criminals.

An eloquent scholar has said, that ancient literature was the ark in which all the civilization of the world was preserved during the deluge of barbarism. We confess it. But we do not read that Noah thought himself bound to live in the ark after the deluge had subsided. When our ancestors first began to consider the study of the classics as the principal part of education, little or nothing worth reading was to be found in any modern language. Circumstances have confessedly changed. Is it not possible that a change of system may be desirable?

Our opinion of the Latin tongue will, we fear, be considered heretical. We cannot but think that its vocabulary is miserably poor, and its mechanism deficient both in power and precision. The want of a definite article, and of a distinction between the preterite and the aorist tenses, are two defects which are alone sufficient to place it below any other language with which we are acquainted. In its most flourishing era it was reproached with poverty of expression. Cicero, indeed, was induced, by his patriotic feelings to deny the charge. But the perpetual recurrence of Greek words in his most hurried and familiar letters, and the frequent use which he is compelled to make of them, in spite of all his exertions to avoid them, in his philosophical works, fully prove that even this great master of the Latin tongue felt the evil which he labored to conceal from others.

We do not think much better of the writers, as a body,

than of the language. The literature of Rome was born old. All the signs of decrepitude were on it in the cradle. We look in vain for the sweet lisp and the graceful wildness of an infant dialect. We look in vain for a single great creative mind,—for a Homer or a Dante, a Shakspeare or a Cervantes. In their place we have a crowd of fourth-rate and fifth-rate authors, translators, and imitators without end. The rich heritage of Grecian philosophy and poetry was fatal to the Romans. They would have acquired more wealth, if they had succeeded to less. Instead of accumulating fresh intellectual treasures, they contented themselves with enjoying, disposing in new forms, or impairing by an injudicious management, those which they took by descent. Hence, in most of their works, there is scarcely any thing spontaneous and racy, scarcely any originality in the thoughts, scarcely any idiom in the style. Their poetry tastes of the hot-house. It is transplanted from Greece, with the earth of Pindus clinging round its roots. It is nursed in careful seclusion from the Italian air. The gardeners are often skilful; but the fruit is almost always sickly. One hardy and prickly shrub, of genuine Latin growth, must indeed be excepted. Satire was the only indigenous produce of Roman talent; and, in our judgment, by far the best.

We are often told the Latin language is more strictly grammatical than the English; and that it is, therefore, necessary to study it, in order to speak English with elegance and accuracy. This is one of those remarks which are repeated till they pass into axioms, only because they have so little meaning, that nobody thinks it worth while to refute them at their first appearance. If those who say that the Latin language is more strictly grammatical than the English, mean only that it is more regular, that there are fewer exceptions to its general laws of derivation, inflection, and construction, we grant it. This is, at least for the purposes of the orator and the poet, rather a defect than a merit; but be it merit or defect, it can in no possible way facilitate the acquisition of any other language. It would be about as reasonable to say, that the simplicity of the Code Napoleon renders the study of the laws of England easier than formerly. If it be meant, that the Latin language is formed in more strict accordance with the general principles to grammar than the English, that is to say, that the relations which words bear to each other are more strictly analogous of the relations between the ideas which they represent in Latin

than in English, we venture to doubt the fact. We are quite sure, that not one in ten thousand of those who repeat the hackneyed remark on which we are commenting, have ever considered whether there be any principles of grammar whatever, anterior to positive enactment, — any solecism which is a *malum in se*, as distinct from a *malum prohibitum*. Or if we suppose that there exist such principles, is not the circumstances, that a particular rule is found in one language and not in another, a sufficient proof that it is not one of those principles? That a man who knows Latin is likely to know English better than one who does not, we do not dispute. But this advantage is not peculiar to the study of Latin. Every language throws light on every other. There is not a single foreign tongue which will not suggest to a man of sense some new considerations respecting his own. We acknowledge, too, that the great body of our educated countrymen learn to grammaticize their English by means of their Latin. This, however, proves, not the usefulness of their Latin, but the folly of their other instructors. Instead of being a vindication of the present system of education, it is a high charge against it. A man who thinks the knowledge of Latin essential to the purity of English diction, either has never conversed with an accomplished woman, or does not deserve to have conversed with her. We are sure, that all persons who are in the habit of hearing public speaking must have observed, that the orators who are fondest of quoting Latin, are by no means the most scrupulous about marring their native tongue. We could mention several Members of Parliament, who never fail to usher in their scraps of Horace and Juvenal with half a dozen false concords.

The Latin language is principally valuable as an introduction to the Greek, the insignificant portico of a most chaste and majestic fabric. On this subject, our Confession of Faith will, we trust, be approved by the most orthodox scholar. We cannot refuse our admiration to that most wonderful and perfect machine of human thought, to the flexibility, the harmony, the gigantic power, the exquisite delicacy, the infinite wealth of words, the incomparable felicity of expression, in which are united the energy of the English, the neatness of the French, the sweet and infantine simplicity of the Tuscan. Of all dialects, it is the best fitted for the purposes both of science and of elegant literature The philosophical vocabularies of Ancient Rome, and o

modern Europe, have been derived from that of Athens. Yet none of the imitations have ever approached the richness and precision of the original. It traces with ease distinctions so subtle as to be lost in every other language. It draws lines where all the other instruments of the reason only make blots. Nor is it less distinguished by the facilities which it affords to the poet. There are pages even in the Greek Dictionaries over which it is impossible to glance without delight. Every word suggests some pleasant or striking image, which, wholly unconnected as it is with that which precedes or that which follows, gives the same sort of pleasure with that which we derive from reading the Adonais of poor Shelley, or from looking at those elegant, though unmeaning friezes, in which the eye wanders along a line of beautiful faces, graceful draperies, stags, chariots, altars, and garlands. The literature is not unworthy of the language. It may boast of four poets of the very first order, Homer, Æschylus, Sophocles, and Aristophanes, — of Demosthenes, the greatest of orators — of Aristotle, who is perhaps entitled to the same rank among philosophers, and of Plato, who, if not the most satisfactory of philosophers, is at least the most fascinating. These are the great names of Greece; and to these is to be added a long list of ingenious moralists, wits, and rhetoricians, of poets who, in the lower departments of their art, deserve the greatest praise, and of historians who, at least in the talent of narration, have never been equalled.

It was justly said by the Emperor Charles the Fifth, that to learn a new language was to acquire a new soul. He who is acquainted only with the writers of his native tongue, is in perpetual danger of confounding what is accidental with what is essential, and of supposing that tastes and habits of thought, which belong only to his own age and country, are inseparable from the nature of man. Initiated into foreign literature, he finds that principles of politics and morals, directly contrary to those which he has hitherto supposed to be unquestionable, because he never heard them questioned, have been held by large and enlightened communities; that feelings, which are so universal among his contemporaries, that he had supposed them instinctive, have been unknown to whole generations; that images, which have never failed to excite the ridicule of those among whom he has lived, have been thought sublime by millions. He thus loses that Chinese cast of mind, that stupid contempt for everything

beyond the wall of his celestial empire, which was the effect of his former ignorance. New associations take place among his ideas. He doubts where he formally dogmatized. He tolerates where he formerly execrated. He ceases to confound that which is universal and eternal in human passions and opinions with that which is local and temporary. This is one of the most useful effects which results from studying the literature of other countries; and it is one which the remains of Greece, composed at a remote period, and in a state of society widely different from our own, are peculiarly calculated to produce.

But though we are sensible that great advantages may be derived from the study of the Greek language, we think that they may be purchased at too high a price: and we think that seven or eight years of the life of a man who is to enter into active life at two or three-and-twenty, is too high a price. Those are bad economists who look only to the excellence of the article for which they are bargaining, and never ask about the cost. The cost, in the present instance, is too often the whole of that invaluable portion of time during which a fund of intellectual pleasure is to be stored up, and the foundations of wisdom and usefulness laid. No person doubts that much knowledge may be obtained from the Classics. It is equally certain that much gold may be found in Spain. But it by no means necessarily follows, that it is wise to work the Spanish mines, or to learn the ancient languages. Before the voyage of Columbus, Spain supplied all Europe with the precious metals. The discovery of America changed the state of things. New mines were found, from which gold could be procured in greater plenty, and with less labor. The old works were therefore abandoned—it being manifest those who persisted in laying out capital on them would be undersold and ruined. A new world of literature and science has also been discovered. New veins of intellectual wealth have been laid open. But a monstrous system of bounties and prohibitions compels us still to go on delving for a few glittering grains in the dark and laborious shaft of antiquity, instead of penetrating a district which would reward a less painful search with a more lucrative return. If, after the conquest of Peru, Spain had enacted that, in order to enable the old mines to maintain a competition against the new, a hundred pistoles should be given to every person who should extract an ounce of gold from them, the parallel would be complete.

We will admit that the Greek language is a more valuable language than the French, the Italian, or the Spanish. But whether it be more valuable than all the three together, may be doubted; and that all the three may be acquired in less than half the time in which it is possible to become thoroughly acquainted with the Greek, admits of no doubt at all. Nor does the evil end here. Not only do the modern dialects of the Continent receive less attention than they deserve, but our own tongue, second to that of Greece alone in force and copiousness, our own literature, second to none that ever existed, so rich in poetry, in eloquence, in philosophy, is unpardonably neglected. All the nineteen plays of Euripides are digested, from the first bubbling froth of the Hecuba to the last vapid dregs of the Electra; while our own sweet Fletcher, the second name of the modern drama, in spite of all the brilliancy of his wit, and all the luxury of his tenderness, is suffered to lie neglected. The Essay on the Human Understanding is abandoned for the Theotetus and the Phœdon. We have known the dates of all the petty skirmishes of the Peloponnesian war carefully transcribed and committed to memory, by a man who thought that Hyde and Clarendon were two different persons! That such a man has paid a dear price for his learning will be admitted. But, it may be said, he has at least something to show for it. Unhappily he has sacrificed, in order to acquire it, the very things without which it was impossible for him to use it. He has acted like a man living in a small lodging, who, instead of spending his money in enlarging his apartments and fitting them up commodiously, should lay it all out on furniture fit only for Chatsworth or Belvoir. His little rooms are blocked up with bales of rich stuffs and heaps of gilded ornaments, which have cost more than he can afford, yet which he has no opportunity and no room to display. Elegant and precious in themselves, they are here utterly out of place; and their possessor finds that, at a ruinous expense, he has bought nothing but inconvenience and ridicule. Who has not seen men to whom ancient learning is an absolute curse, who have labored only to accumulate what they cannot enjoy? They come forth into the world, expecting only to find a larger university. They find that they are surrounded by people who have not the least respect for the skill with which they detect etymologies, and twist corrupt Epodes into something like meaning. Classical knowledge is indeed valued by all intelligent men; but not

such classical knowledge as theirs. To be prized by the public, it must be refined from its grosser particles, burnished into splendor, formed into graceful ornaments, or into current coin. Learning in the ore, learning with all the dross around it, is nothing to the common spectator. He prefers the cheapest tinsel; and leaves the rare and valuable clod, to the few who have the skill to detect its qualities, and the curiosity to prize them.

No man, we allow, can be said to have received a complete and liberal education, unless he have acquired a knowledge of the ancient languages. But not one gentleman in fifty can possibly receive what we should call a complete and liberal education. That term includes not only the ancient languages, but those of France, Italy, Germany, and Spain. It includes mathematics, the experimental sciences, and moral philosophy. An intimate acquaintance both with the profound and polite parts of English literature is indispensable. Few of those who are intended for professional or commercial life can find time for all these studies. It necessarily follows, that some portion of them must be given up: and the question is, what portion? We say, provide for the mind as you provide for the body,—first necessaries, —then conveniences,—lastly luxuries. Under which of those heads do the Greek and Latin languages come? Surely under the last. Of all the pursuits which we have mentioned, they require the greatest sacrifice of time. He who can afford time for them, and for the others also, is perfectly right in acquiring them. He who cannot, will, if he is wise, be content to go without them. If a man is able to continue his studies till his twenty-eighth or thirtieth year, by all means let him learn Latin and Greek. If he must terminate them at one-and-twenty, we should in general advise him to be satisfied with the modern languages. If he is forced to enter into active life at fifteen or sixteen, we should think it best that he should confine himself almost entirely to his native tongue, and thoroughly imbue his mind with the spirit of its best writers. But no! The artificial restraints and encouragements which our academic system has introduced have altogether *reversed* this natural and salutary order of things. We deny ourselves what is indispensable, that we may procure what is superfluous. We act like a day-laborer who should stint himself in bread, that he might now and then treat himself with a pottle of January strawberries. Cicero tells us, in the Offices, a whim-

sical anecdote of Cato the Censor. Somebody asked him what was the best mode of employing capital. He said, To farm good pasture land. What the next? To farm middling pasture land. What next? To farm bad pasture land. Now the notions which prevail in England respecting classical learning seem to us very much to resemble those which the old Roman entertained with regard to his favorite method of cultivation. Is a young man able to spare the time necessary for passing through the University? Make him a good classical scholar! But a second, instead of residing at the University, must go into business when he leaves school. Make him then a tolerable classical scholar! A third has still less time for snatching up knowledge, and is destined for active employment while still a boy. Make him a bad classical scholar! If he does not become a Flaminius, or a Buchanan, he may learn to write nonsense verses. If he does not get on to Horace, he may read the first book of Cæsar. If there is not time even for such a degree of improvement, he may at least be flogged through that immemorial vestibule of learning. "Quis docet? Who teacheth? Magister docet. The master teacheth." Would to heaven that he taught something better worth knowing!

All these evils are produced by the state of our Universities. Where they lead, those who prepare pupils for them, are forced to follow. Under a free system, the ancient languages would be less read, but quite as much enjoyed. We should not see so many lads who have a smattering of Latin and Greek, from which they derive no pleasure, and which, as soon as they are at liberty, they make all possible haste to forget. It must be owned, also, that there would be fewer young men really well acquainted with the ancient tongues. But there would be many more who had treasured up useful and agreeable information. Those who were compelled to bring their studies to an early close, would turn their attention to objects easily attainable. Those who enjoyed a longer space of literary leisure, would still exert themselves to acquire the classical languages. They would study them, not for any direct emolument which they would expect from the acquisition, but for their own intrinsic value. Their number would be smaller, no doubt, than that of present aspirants after classical honors. But they would not, like most of those aspirants, leave Homer and Demosthenes to gather dust on the shelves, as

soon as the temporary purpose had been served. There would be fewer good scholars of twenty-five; but we believe there would be just as many of fifty.

Hitherto we have argued on the hypothesis most favorable to the Universities. We have supposed that the bounties which they offer to certain studies are fairly bestowed on those who excel. The fact however is, that they are in many cases appropriated to particular counties, parishes, or names. The effect of the former system is to encourage studies of secondary importance, at the expense of those which are entitled to preference. The effect of the latter is to encourage total idleness. It has been also asserted, that at some Colleges the distributors of fellowships and scholarships have allowed themselves to be influenced by party spirit, or personal animosity. On this point, however, we will not insist. We wish to expose the vices, not of individuals but of the system. Indeed, in what we have hitherto written, we have generally had in our eye a College which exhibits that system in the most favorable light,—a College in which the evils which we have noticed are as much as possible alleviated by an enlightened and liberal administration,—a College not less distinguished by its opulence and splendor, than by the eminent talents of many of its members, by the freedom and impartiality of its elections, by the disposition which it has always shown to adopt improvements not inconsistent with its original constitution, and by the noble spirit with which it has supported the cause of civil and religious liberty.

We have hitherto reasoned as if all the students at our Universities learnt those things which the Universities profess to teach. But this is, notoriously, not the fact—and the cause is evident. All who wish for degrees must reside at College; but only those who expect to obtain prizes and fellowships apply themselves with vigor to classical and mathematical pursuits. The great majority have no inducement whatever to exert themselves. They have no hope of obtaining the premium; and no value for the knowledge without the premium. For the acquisition of other kinds of knowledge the Universities afford no peculiar facilities. Hence proceeds the general idleness of collegians. Not one in ten, we venture to say, ever makes any considerable proficiency in those pursuits to which everything else is sacrificed. A very large proportion carry away from the University less of ancient literature than they brought thither.

It is quite absurd to attribute such a state of things to the indolence and levity of youth. Nothing like it is seen elsewhere. There are idle lads, no doubt, among those who walk the hospitals, who sit at the desks of bankers, and serve at the counters of tradesmen. But what, after all, is the degree of *their* idleness, and what proportion do they bear to those who are active? Is it not the most common thing in the world, to see men, who have passed their time at College in mere trifling, display the greatest energy as soon as they enter on the business of life, and become profound lawyers, skilful physicians, eminent writers? How can these things be explained, but by supposing that most of those who are compelled to reside at the Universities have no motive to learn what is taught there? Who ever employed a French master for four years without improving himself in French? The reason is plain. No man employs such a master, but from a wish to become acquainted with the language; and the same wish leads him to apply vigorously to it. Of those who go to our Universities, on the other hand, a large proportion are attracted, not by their desire to learn the things studied there, but by their wish to acquire certain privileges, which residence confers alike on the idle and on the diligent. Try the same experiment with the French language. Erect the teachers of it into a corporation. Give them the power of conferring degrees. Enact that no person who cannot produce a certificate, attesting that he has been for a certain number of years a student at this academy, shall be suffered to keep a shop; and we will venture to predict, that there will soon be thousands, who, after having wasted their money and their time in a formal attendance on lectures and examinations, will not understand the meaning of *Parlez-vous Francais?*

It is the general course of those who patronize an abuse to attribute to it everything good which exists in spite of it. Thus the defenders of our Universities commonly take it for granted, that we are indebted to them for all the talent which they have not been able to destroy. It is usual, when their merits come under discussion, to enumerate very pompously all the great men whom they have produced; as if great men had not appeared under every system of education. Great men were trained in the schools of the Greek sophists and Arabian astrologers, of the Jesuits and the Jansenists. There were great men when nothing was taught but School Divinity and Canon Law; and there would still be great men if

nothing were taught but the fooleries of Spurzheim and Swedenborg. A long list of eminent names is no more a proof of the excellence of our Academic institutions, than the commercial prosperity of the country is a proof of the utility of restrictions in trade. No financial regulations, however absurd and pernicious, can prevent a people amongst whom property is secure, and the motive to accumulate consequently strong, from becoming rich. The energy with which every individual struggles to advance, more than counteracts the retarding force, and carries him forward, though at a slower rate, than if he were left at liberty. It is the same with restrictions which prevent the intellect from taking the direction which existing circumstances point out. They do harm. But they cannot wholly prevent other causes from producing good. In a country in which public opinion is powerful, in which talents properly directed are sure to raise their professor to distinction, ardent and aspiring minds will surmount all the obstacles which may oppose their career. It is amongst persons who are engaged in public and professional life that genius is most likely to be developed. Of these a large portion is necessarily sent to our English Universities. It would, therefore, be wonderful if the Universities could not boast of many considerable men. Yet, after all, we are not sure whether, if we were to pass in review the Houses of Parliament and the English and Scottish Bar, the result of the investigation would be so favorable as is commonly supposed to Oxford and Cambridge. And of this we are sure, that many persons who, since they have risen to eminence, are perpetually cited as proofs of the beneficial tendency of English education, were at College never mentioned but as idle, frivolous men, fond of desultory reading, and negligent of the studies of the place. It would be indelicate to name the living; but we may venture to speak more particularly of the dead. It is truly curious to observe the use which is made in such discussions as these, of names which we acknowledge to be glorious, but in which the Colleges have no reason to glory,—that of Bacon, who reprobated their fundamental constitution; of Dryden, who abjured his *Alma Mater*, and regretted that he had passed his youth under her care; of Locke, who was censured and expelled; of Milton, whose person was outraged at one University, and whose works were committed to the flames at the other!

That in particular cases an University education may have produced good effects, we do not dispute. But as to

the great body of those who receive it, we have no hesitation in saying, that their minds permanently suffer from it. All the time which they can devote to the acquisition of speculative knowledge is wasted, and they have to enter into active life without it. They are compelled to plunge into the details of business, and are left to pick up general principles as they may. From all that we have seen and heard, we are inclined to suspect, in spite of all our patriotic prejudices, that the young men, we mean the very young men, of England, are not equal as a body to those of France, Germany, or Russia. They reason less justly, and the subjects with which they are chiefly conversant are less manly. As they grow older they doubtless improve. Surrounded by a free people, enlightened by a free press, with the means of knowledge placed within their reach, and the rewards of exertion sparkling in their sight, it would indeed be strange if they did not in a great measure recover the superiority which they had lost. The finished men of England may, we allow, challenge a comparison with those of any nation. Yet our advantages are not so great that we can afford to sacrifice any of them. We do not proceed so rapidly, that we can prudently imitate the example of Lightfoot in the Nursery Tale, who never ran a race without tying his legs. The bad effects of our University system may be traced to the very last, in many eminent and respectable men. They have acquired great skill in business, they have laid up great stores of information. But something is still wanting. The superstructure is vast and splendid; but the foundations are unsound. It is evident that their knowledge is not systematized; that, however well they may argue on particular points, they have not that amplitude and intrepidity of intellect which it is the first object of education to produce. They hate abstract reasoning. The very name of theory is terrible to them. They seem to think that the use of experience is not to lead men to the knowledge of general principles, but to prevent them from ever thinking about general principles at all. They may play at bo-peep with truth; but they never get a full view of it in all its proportions. The cause we believe is, that they have passed those years during which the mind frequently acquires the character which it ever after retains, in studies, which, when exclusively pursued, have no tendency to strengthen or expand it.

From these radical defects of the old foundations the London University is free. It cannot cry up one study or

cry down another. I has no means of bribing one man to learn what it is of no use to him to know, or of exacting a mock attendance from another who learns nothing at all. To be prosperous, it must be useful.

We would not be too sanguine. But there are signs of these times, and principles of human nature, to which we trust as firmly as ever any ancient astrologer trusted to the rules of his science. Judging from these, we will venture to cast the horoscope of the infant Institution. We predict, that the clamor by which it has been assailed will die away, —that it is destined to a long, a glorious, and a beneficent existence,—that, while the spirit of its system remains unchanged, the details will vary with the varying necessities and facilities of every age,—that it will be the model of many future establishments—that even those haughty foundations which now treat it with contempt, will in some degree feel its salutary influence,—and that the approbation of a great people, to whose wisdom, energy and virtue, its exertions will have largely contributed, will confer on it a dignity more imposing than any which it could derive from the most lucrative patronage, or the most splendid ceremonial.

Even those who think our hopes extravagant, must own that no positive harm has been even suggested as likely to result from this Institution. All the imputed sins of its founders are sins of omission. Whatever may be thought of them, it is surely better that something should be omitted, than that nothing should be done. The Universities it can injure in one way only—by surpassing them. This danger no sincere admirer of these bodies can apprehend. As for those who, believing that the project really tends to the good of the country, continue to throw obloquy upon it—and that there are such men we believe—to them we have nothing to say. We have no hope of converting them; no wish to revile them. Let them quibble, declaim, sneer, calumniate. Their punishment is to be what they are.

For us, our part has been deliberately chosen—and shall be manfully sustained. We entertain a firm conviction that the principles of liberty, as in government and trade, so also in education, are all-important to the happiness of mankind. To the triumph of those principles we look forward, not, we trust, with a fanatical confidence, but assuredly with a cheerful and steadfast hope. Their nature may be misunderstood. Their progress may be retarded. They may be maligned, derided, nay at times exploded, and apparently

forgotten. But we do, in our souls, believe that they are strong with the strength, and quick with the vitality of truth; that when they fall, it is to rebound; that when they recede, it is to spring forward with greater elasticity; that when they seem to perish, there are the reeds of renovation in their very decay—and that their influence will continue to bless distant generations, when infamy itself shall have ceased to rescue from oblivion the arts and the names of those who have opposed them, the dupe, the dissembler, the bigot, the hireling—the buffoon and the sarcasm, the liar and the lie!

SOCIAL AND INDUSTRIAL CAPACITIES OF NEGROES.*

(*Edinburgh Review, March*, 1827.)

It was not till a short time back that we entertained the slightest intention of criticizing the speculations of Major Moody. We had supposed that they would of course pass in their infancy to that Limbo which is ordained for Laureate Odes, old Court Kalendars, and Sermons printed at the request of Congregations. That a Commissioner should write a dull Report, and that the Government should give him a place for it, are events by no means so rare as to call for notice. Of late, however, we have with great surprise discovered, that the books of the Major had been added to the political canon of Downing Street, and that it has become quite a fashion among statesmen who are still in their novitiate, to talk about physical causes and the philosophy of labor. As the doctrines which, from some inexplicable cause, have acquired so much popularity, appear to us both false and pernicious, we shall attempt, with as much brevity as possible, to expose their absurdity.

There are stars, it is said, of which the light has not yet

* Art. VI. 1. *Papers relating to Captured Negroes. No. I. Tortola Schedules.* Ordered by the House of Commons to be printed, 16th March, 1825.

2. *Further Papers relating to Captured Negroes. No. II. Separate Report of* John Dougan, *Esq. No. III. Separate Report of Major* Thomas Moody. Ordered by the House of Commons to be printed, 16th March, 1825.

3. *Second Part of* Major Moody's *Report.* Ordered by the House of Commons to be printed, 24th February, 1826.

travelled through the space that separates them from the eye of man; and it is possible that the blaze of glory which dazzles all the young politicians between Charing-Cross and Westminster Hall may not yet have reached our more remote readers. In order, therefore, that our remarks on the Report of Major Moody may be clearly understood, we shall give a short account of the circumstances under which it appeared.

By the Act which abolished the trade in slaves, the King was empowered to make regulations for the employment and support of Negroes, who, under the provisions of that Act, or in the course of hostilities with foreign States, might be rescued from their kidnappers. Some of these liberated Africans were, in consequence, admitted into the army and the navy. Others were bound apprentices in the colonies: and of these last many were settled at Tortola.

In the year 1821, the House of Commons presented an address to the King, requesting that commissioners might be sent to ascertain the condition of these people, and to report it to the Government. Major Moody was selected for this purpose by the Colonial Office. Mr. Dougan, a gentleman to whose talents and integrity the Major bears the highest testimony, was joined with him in the commission. But Mr. Dougan, whatever his good qualities may have been, was under the influence of some unhappy prejudices, from which his colleague appears to have been wholly free. He had been led to adopt the extravagant notion that the Africans were his fellow creatures; and this delusion betrayed him into errors which Major Moody, to his eternal honor, endeavors to palliate, but which a less candid and amiable censor would have stigmatized with the severest reprehension. Our readers will be shocked to hear that an English gentleman actually desired a black apprentice, during a long examination, to take a seat, and they will be touched by the delicacy and generosity of the Major, who mentions this disgraceful occurrence "only," as he says, "to show the bias on the mind of his colleague when one of the African race was concerned with a white person."*

At length some female Africans in the service of a person named Maclean, were brought before the Commissioners. By their statement, and by the confession of the master himself, it appeared that they had been cruelly treated. Mac-

* First Part of Major Moody's Report, page 103.

lean, too, it appeared, had no legal right to them: for they had been originally apprenticed to another person, and the indentures had never been transferred. Mr. Dougan thought it desirable to take advantage of this circumstance, and at once to place them in a more comfortable situation; and he prevailed on his colleague to concur with him in recommending the case to the particular consideration of the collector. In the mean time, however, Maclean wrote to the Commissioners, requesting them to revise their proceedings, and most impudently telling them, at the same time, *that he had whipped the apprentices with tamarind switches for daring to bear evidence against him!* Mr. Dougan seems to have imagined that such conduct was grossly insulting to the Commissioners, and to the government which employed them. He probably thought, too, that to re-examine persons who had been flogged for what they had stated on a former examination, would be to violate every principle of equity and reason. On this point, it appears that Major Moody was of a different opinion; and conceived that truth was likely enough to be obtained from a witness who had just learned that if his evidence be disagreeable to the accused party, he will undergo severe chastisement. A rupture took place. The apprentices, we should perhaps say the slaves, remained with Maclean; and Mr. Dougan returned to England.

But we really cannot continue to speak ironically on a subject so serious. We do earnestly and gravely assure Major Moody, that we think his conduct, on this occasion, most unjust and unreasonable. Lord Bathurst seems to have entertained the same opinion: for in consequence of orders sent out from England, the wretched women were taken from Maclean and apprenticed to another master.

Mr. Dougan now returned to the West Indies; and the disputes between him and his colleague recommenced. At length both were recalled. Mr. Dougan drew up a report of the proceedings under the commission. The Major refused to concur in it, and presented a separate statement in answer to it. Mr. Dougan, while laboring under a fatal malady, prepared a reply. This document has, since his death, been transmitted to the Colonial Office, and will, of course, be published with all expedition.

Mr. Dougan thought it sufficient to perform the duty with which he was charged. His report is therefore, what it professes to be, an account of the condition of the liberated

Africans. But the genius of the Major was not to be confined within limits so narrow. He had command, without stint, of the public paper and the public type. He conceived that the opportunity was not to be lost—that now or never was the time to be a philosopher like his neighbors, and to have a system of his own, which might be called after his name. The history of the liberated Africans forms, therefore, a mere episode in his plan. His report is, in substance, a defence of West Indian slavery, on certain new principles, which constitute what he is pleased to call the Philosophy of Labor.

His theory has met with a very flattering reception from those who are favorably inclined to the Colonial system, because they dread innovation, because they hate the saints, or because they have mortgages on West Indian plantations. Unable themselves to defend their opinion, but obstinately determined not to renounce it, they are pleased with a writer who abounds with phrases which sound as if they meant something, and which, in the chat of a drawing-room, or in the leading article of a newspaper, supply the place of a reason very creditably.

We come to the consideration of the Report with no such bias upon our minds, and we have, therefore, formed a very different estimate of it. We think that it is, in matter and manner, the worst state-paper that we ever saw. The style is the jargon of a tenth-rate novelist, engrafted on that of a tenth-rate pamphleteer. It abounds with that vague diction which the political writers of France have invented, and by which they often contrive to keep up appearances in spite of the most abject mental poverty. At certain distances, and in certain lights, this paste and pinchbeck logic serves its purpose respectably; and to this, unquestionably, the Major owes the greater part of his reputation. The highest compliment which we can, with any sincerity, pay to him, is to say, that he has some faults in common with Montesquieu—a writer whom he evidently regards with great admiration. He calls one of the silliest remarks of the lively president profound—an epithet which would have amazed us if we had not recollected that the terms in which we described magnitudes, whether material or intellectual, are only relative,—that the Grildrig of Brobdignag may be the Quinbus Flestrin of Lilliput. The theories of Montesquieu are gone where the theories of the Major will soon go. But though Montesquieu could not keep his doctrines alive, he under-

stood how to embalm them. Their mummies are beyond all price. The mouldering remains are valued, for the sake of the intricate folds in which they are swathed up, the sweet and pungent spices with which they are seasoned, and the gilded hieroglyphics with which they are emblazoned The Major has no such skill. Abundance of italics, and occasional flowers of speech from the Emmelines and Adelines of the Minerva Press, are the only ornaments which set off his speculations. If our object were to render him ridiculous, we could easily fill our pages with solecisms, with affected phrases, with sentences of which the obscurity would leave the most sagacious interpreter at a fault. But this is not our intention. We shall direct our attacks against the great principles of his theory. To find these out, indeed, is no easy task. For the work has neither beginning nor end. The author, instead of taking the trouble to state his propositions, and class his arguments for himself, has left the whole of that task to his opponents, and has made it as difficult as possible by the most elaborate artifice of disorder. We shall do our best, however, to perform it faithfully, and to separate the most important passages from much curious matter concerning the feudal system—the chisel of Phidias—the marriage in Cana of Galilee—the difference between Theory and Practice—the choice of Hercules—the peace and happiness of rural life—the rape of the Sabines—the Supreme Being—and Major Moody himself.

The first great principle, then, which the Major professes to have discovered is this, that there exists between the White and Black races an instinctive and unconquerable aversion, which must forever frustrate all hopes of seeing them unite in one society on equal terms. We shall consider in succession the facts from which he draws this bold conclusion.

By the constitution of Hayti, it seems, no white man of any nation can be a master or proprietor in that island. From this circumstance the Major deduces the following inference.

"It seems as if each party, when in power, acts as if it was mutually thought the two races could not exist together, in the same community, with equal political powers, from the operation of some powerful causes, which do not appear to have been felt in England in former ages, when her inhabitants were composed of freemen and slaves, or when the national distinctions among people living in the same country formed a political barrier between Britons and Romans, or Saxons and Normans." *

* Major Moody's Second Report, p. 29.

Moreover, a young Haytian, named Moyse, about thirty years ago, complained of the attention which Toussaint Louverture paid to the interests of the Europeans, and declared that he should never like the whites till they should restore to him the eye which he had lost in battle with them! This last important anecdote the Major prints in italics, as quite decisive.* The poor Haytian must have been best acquainted with the origin of his own feelings; and, as he ascribed them to a cause which might well account for them, it is difficult to divine why any other should be assigned. The liberality of Toussaint, also, is at least as strong an argument against the hypothesis of Major Moody, as the animosity of Moyse can be in its favor.

From the law which declares white men incapable of becoming proprietors in Hayti, nothing can be inferred. Such prohibitions are exceedingly foolish; but they have existed, as every person knows who knows anything of history, in cases where no natural antipathy can be supposed to have produced them. We need not refer to the measures which the Kings of Spain adopted against their Moorish subjects—to that tyranny of nation over nation which has, in every age, been the curse of Asia—or to the jealous policy which excludes strangers, of all races, from the interior of China and Japan. Our own country will furnish an example strictly in point. By the common law of England, no alien whatever can hold land, even as a tenant. The natives of Scotland remained under this incapacity, till the two divisions of the island were united under James the First: and even then, the national prejudice was strong against the removal of the disability. The House of Commons was decidedly averse to it. The Court, in consequence, had recourse to a measure grossly unconstitutional. The Judges were persuaded to *declare* that to be law which the Parliament could not be persuaded to *make* law; and even thus it was found impossible to remove the restriction from Scotchmen born before the Union of the Crowns.

The Major ought to be well acquainted with these proceedings. For Lord Bacon, of whom he professes himself a disciple, appeared as counsel for the post-nati. It is amusing to consider what the feelings of that illustrious man would have been, if some half-taught smatterer of his philosophy had risen to oppose him with such arguments as these. "The English can never amalgamate with any for-

* Major Moody's Second Report, p. 45.

eign nation. The existence and the popularity of such a law as this sufficiently prove that *some* powerful cause operates upon our countrymen, which does not act elsewhere. Our ancestors always felt that, although in other countries foreigners may be permitted and even encouraged by the natives to settle among them, no such mixture could take place here. I have been credibly informed, also, that a Scotchman whose eye was struck out in a fray forty years back, swore that he never could bear the sight of a Southern after." With what a look would Sir Francis have risen to annihilate such an argument! What mirth would have shone in his eyes! What unsavory similitudes would have risen to his lips! With what confusion would the dabbler in experimental science have shrunk from a conflict with that all-embracing and all-penetrating mind, which fancy had elevated but not inebriated, which professional study had rendered subtle, but could not render narrow. As the Major seems very willing to be an experimental philosopher, if he knew how to set about it, we will give him one general rule, of which he seems never to have heard. It is this. When the phenomena can be explained by circumstances which, on grounds distinct from those phenomena, we know to exist, we must not resort to hypothetical solutions. We are not entitled to attribute the hatred which the Haytian Blacks may have felt towards the Whites to any latent physical cause, till we have shown that the ordinary principles of human nature will not explain it. Is it not natural, then, that men should hate those by whom they have been held in slavery, and to whom they have subsequently been opposed in a war of peculiar ferocity? Is it not also perfectly agreeable to that law of association, from which so large a portion of our pains and pleasures is derived, that what we have long regarded as a distinguishing badge of those whom we hate should itself become hateful to us? If these questions be answered in the affirmative, the aversion which the Haytian Negroes are said to entertain towards the Whites is at once explained.

The same remark applies to all that the Major has said respecting the state of public feeling in North America. The facts of the case he has stated quite correctly. It is true that, even in those States of the Union which have abolished slavery, the free Blacks are still regarded with disgust and contempt. The most benevolent inhabitants of New England and New York, conceive that liberty itself will scarcely

be a blessing to the African, unless measures be taken for removing him to some country where he may not be reminded of his inferiority by daily insults and privations. Hence Major Moody thought himself, as he tells us,

—"justified in the inference, that some powerful causes must be in action, and that those of a physical nature had not been overcome by mere legal exactments." *

It cannot be doubted that some powerful cause has been in action. But that it is a physical cause, is not quite so clear. The old laws have no doubt produced a state of public feeling, which their repeal cannot at once correct. In all the States the Negro color *has been* the livery of servitude. In some it still *is* so. The connection between the different commonwealths of the confederation is so close, that the state of feeling in one place must be influenced by the state of the laws in another. This consideration is surely sufficient to explain all the circumstances to which the Major refers. It is for him to show, that an aversion for which *slavery* alone will sufficiently account is really the effect of *blackness*. He would, we believe, find it as easy to prove that there is something *naturally* and universally loathsome in the cut and color of a prison uniform.

That the complexion of the free African renders his condition more unfortunate, we acknowledge. But why does it produce this effect? Not, surely, because *it is* the degrading circumstance, but because it is clear, instantaneous, and irrefragable *evidence* of the degrading circumstance. It is the only brand which cannot be counterfeited, and which cannot be effaced. It is borne by slaves and their descendants; and it is borne by no others. Let the Major prove, that, in any society where personal bondage has never existed, the whites and blacks have felt this mutual dislike. Till he can show this, he does nothing.

But, it seems, an anonymous writer in South America, some years ago, declared, that the blacks never could amalgamate with the whites.† That a man who had passed his life among negro *slaves* should transfer to their color the feelings of contempt with which he regarded their condition, and the mean vices to which that condition necessarily gave birth, was perfectly natural. That he should suppose a feeling, of which he could not remember the origin, to be instinctive, was also natural. The most profound thinkers

* Second Part of Major Moody's Report, p. 27. † Ibid. p. 23.

have fallen into similar errors. But that a man in England should believe all this, only because a man at Bogota chose to write it, argues a strange degree of credulity. Such vague authority is not sufficient to establish a fact. To quote it in support of a general proposition, is an insult to common sense. The expressions of this Columbian prove only, what the refusal of the Major to let a negro sit in his presence proves as satisfactorily, that there are very weak and very prejudiced people in the world.

Feelings exactly similar to those which are unhappily so common among the whites of the United States, have often existed in cases where it is impossible to attribute them to physical causes. From a time beyond the researches of historians, an impassable gulf has separated the Brahmin from the Paria. The Jews were long regarded by the Spaniards and Portuguese with as much contempt and hatred as the white North American feels for the man of color. The cases, indeed, are strikingly similar. The national features and rites of the Hebrews, like the black skin and woolly hair of the Africans, visibly distinguished them from the rest of the community. Every individual of the race bore about him the badges of the synagogue. Baptism itself could not wash away the distinction. Conversion might save him from the flames; but the stigma was indelible—he bore it to the grave—he bequeathed it to his children—his descendants, as long as their genealogy could be traced, were objects of scorn to the poorest Castilian peasant, who gloried in the name of an old Christian.

But we will not multiply examples in a case so plain. We hasten to another argument, on which Major Moody dwells with peculiar complacency. At this, indeed, we do not much wonder. It is entirely his own. He is the first writer who ever used it, and we venture to prophesy that he will be the last. We speak of his remarks on the influence of the sexual passion. We will give his own words:—

"In such committees as I have referred to, an observer will not fail to discover the want of a certain class of sympathies, which are daily seen in action when men of the same race live together, even in republics, like the United States of America, although a portion of the community consisted of men of different nations and habits, but yet resembling each other in external form, color, features, &c.

"I allude to the extraordinary rarity of virtuous unions having taken place between the males and females of the pure Negroes and the pure Whites in America. I certainly have heard of such unions as in certain classes of society are seen in London; but in America, they were considered rather as very extraordinary occurrences, particularly if the male should be

a pure negro, and the female a pure white. On the other hand, when the female is an African, lust, aided by fear or avarice, has often led to an illicit union between the sexes. * * *

"In the New World of America, virtuous unions between the extreme colors of black and white are always considered something in violation of the ordinary sympathies which spring from a pure affection, and therefore derogatory to the feelings of caste; for even the free colored females, I understand, would have a reluctance, if advanced in civilization, to form a virtuous union with a pure negro. * * *

"Some of the intelligent free negroes of the United States, with whom I often conversed, for the express purpose of personal observation, felt the ban under which they were put, by the influence of prejudice, as they considered it, after the laws of the country had declared them free, and equal to any other citizen of the State; and, in the confidence inspired by my inquiries about their situation, I was often asked if, in England, white women did not marry black men? And with apparent simplicity, it was inquired why the American white women were so prejudiced against black men? * * *

"Those who merely refer the degraded state of the free Africans or blacks to their having been formerly slaves, and leave out of their consideration the consequences arising from physical differences in form, color, feature, and smell, influencing those general ideas of beauty, creating that passion of love that most commonly leads to a virtuous union of the sexes of different nations, must be considered as having taken a very narrow view of the question, from the prevalent custom of merely referring to moral causes alone, and omitting all references to those of a physical nature, though still more powerful in their effect." *

This extraordinary argument is concluded by a touching representation of the refinement which modesty gives to pleasure, and of the happiness of being cherished and beloved, which, we hope, will edify the young gentlemen of the Colonial Office, but which has, we think, little to do with the question. This, therefore, we omit, as well as the pious appeal to the God of Truth, which follows it.

Is it possible that the Major does not perceive how directly all his statement leads towards a conclusion diametrically opposite to that at which, by some inconceivable process, he has managed to arrive? We will give him an answer. But we really hope that he is the only one of our readers who will need it.

The passion of the sexes is a natural appetite. Marriage is a civil and religious institution. Where, therefore, between two classes of people, the passion exists, but marriage is not practised, it is evident that nature impels them to unite, and that acquired feelings only keep them asunder.

Now, Major Moody just reverses this mode of reasoning. Because the Whites form with the Blacks those illicit unions to which the motive is physical, but do not form those legitimate unions to which the motive is moral, he actually infers

* Second Part of Major Moody's Report, pages 19 and 20.

that the cause which separates the races is not moral, but physical! In the same manner, we presume, he would maintain, that a man who dines heartily without saying grace, is deficient, not in devotion, but in appetite.

The story which he tells respecting the free blacks, with whom he conversed in the United States, is alone sufficient to show the absurdity of his hypothesis. From his own account, it is plain that these blacks had no antipathy to white women. The repugnance was all on one side. And on which side? On that of the privileged class, of those whose superiority was till lately recognized by law, and is still established by custom. Is this a phenomenon so extraordinary that we must have recourse to a new instinct to account for it? Or may it not be explained into the same causes which in England prevent a lady from marrying a tinker, though the tinker would gladly marry the lady?

In the last century, the dissipated nobles of France lavished their wealth with the wildest profusion on actresses and opera girls. The favor of a distinguished heroine of this class, was thought to be cheaply purchased at the price of jewels, gilded coaches, palaces blazing with mirrors, or even of some drops of aristocratic blood. Yet the poorest gentleman in the kingdom would not have married Clairon. This, Major Moody would say, proves that men who wear swords, feathers, and red-heeled shoes, entertain a natural aversion to women who recite verses out of Andromaque and Tartuffe. We think that we could hit on a different explanation.

It happens, indeed, rather unluckily, that, of the phenomena which the Major recounts, there is none which cannot be satisfactorily explained into moral causes, and none which can possibly be explained into physical causes. White women, says he, much more rarely form licentious connections with black men, than white men with black women. And this is a proof that the aversion of the two races is natural. Why, if it were natural, does it not influence both sexes alike? The principles to which these facts must be referred, are principles which we see in daily operation among ourselves. Men of the highest rank in our country are frequently engaged in low amours. The wife or daughter of an English gentleman very seldom forgets herself so far. But who ever thought of attributing this to physical causes?

The Major, however, is resolved not to leave himself unrefuted in any point. "Even the free *colored* females,"

says he, "would have a reluctance, if *advanced in civilization*, to form a virtuous union with a pure negro." He cannot pretend to believe that any physical cause operates here: and, indeed, distinctly attributes the reluctance of the colored female to her advancement in civilization. That is to say, he distinctly acknowledges that certain acquired habits, and certain advantages of rank and education, are alone sufficient to produce those effects which, according to his own theory laid down in the same page, can only result from natural organization.

The Major tells us, the color, the features, and the other peculiarities of the black race, excite the disgust of Europeans. Here his testimony is at variance with that of almost all the writers on the subject with whom we are acquainted. Travellers and historians innumerable, have asserted, that white men, in the torrid zone, generally prefer black females to those of their own country. Raynal, if we remember rightly, gives a very rational explanation of the circumstace. It is needless, however, to attack the Major with authorities from other writers. He may easily be refuted out of his own mouth. How can the physical peculiarities of the African race be more offensive in the wife than in the concubine? It is quite needless to inquire into the origin of the different opinions which people, in different situations, form on the subject of beauty. It is quite enough for us at present to discover, that if a man does not think a woman too ugly to make her his mistress, it cannot, surely, be on account of her ugliness that he does not make her his wife.

In England white women not unfrequently marry black men. We have ourselves known several such instances. Yet if the external appearance of the negro were such as naturally to inspire aversion, that feeling would be more strongly excited in a country of which the inhabitants are not familiarized by use to the revolting spectacle. This consideration alone would satisfy us that the real cause of the horror with which the Whites in some other countries shrink from the thought of marriage with an African is to be found, not in physical, but in political and moral circumstances. We entertain little doubt, that when the laws which create a distinction between the races shall be completely abolished, a very few generations will mitigate the prejudices which those laws have created, and which they still maintain. At that time, the black girl, who, as a slave,

would have attracted a white lover, will, when her father has given her a good education, and can leave her a hundred thousand dollars, find no difficulty in procuring a white husband.

We have perhaps dwelt too long on the feeble and inconsistent arguments which the Major has urged in support of his hypothesis. But we were desirous, before we entered on that part of his work which relates to questions of more difficulty, to furnish our readers with a specimen of his logical powers. They will perhaps be inclined to suspect, that a man who reasons thus on one subject, is not very likely to reason justly on any.

We now come to the second great principle which Major Moody conceives himself to have established. It may be stated thus. The inhabitants of countries lying within the torrid zone can be induced to engage in steady agricultural labor only by necessity. The barrenness of the soil, or the density of the population, may create that necessity. In Hindostan, for example, the peasant must work or starve. But where a few inhabitants are thinly scattered over a fertile country, they will be able to procure a subsistence with very little exertion. With a subsistence they will be content. The heat renders agricultural labor so painful that those who are their own masters will prefer the enjoyment of repose to any of the comforts which they might be able to procure by regular industry. For this evil the only remedy is coercion, or, in other words, slavery. Such are the elements of the new philosophy of labor.

It may be doubted whether these doctrines, if admitted, would amount to a vindication of slavery. It does not appear to us quite certain that we are justified in compelling our fellow-creatures to engage in a particular employment, merely because that employment gives them exquisite pain. If a large portion of the human race be really placed in regions where rest and shade are the most delightful luxuries which they can enjoy, a benevolent man may perhaps be of opinion that they ought to be suffered to doze in their huts, except when necessity may drive them to employ an occasional hour in angling, gathering berries, or scattering a little rice in the marshes. We are entitled to demand that this point shall be saved to us; but we do not foresee that we shall need it. We assert, and will prove, that Major Moody has not established his theory; that he has not even raised a presumption in its favor; and that the facts on which he

relies are either such as have no relation to the question, or such as occur daily in every climate of the globe.

We will begin with the case with which Major Moody would have done well both to begin and end—the case of the liberated Africans who were placed in Tortola. We must premise, that no experiment was ever made under circumstances less favorable. The Negroes, when received from the holds of the slave ships, were in a state of extreme weakness and disease. Of six hundred and seventeen Blacks who were taken from the Venus and the Manuella, two hundred and twenty-two died before they could be settled as apprentices.* The constitutions of many who survived were completely broken. By the masters to whom they were apprenticed, they were frequently treated with inhumanity. The laws and institutions of Tortola, framed for a society made up of masters and slaves, were, as the Major himself states, by no means fitted for the regulation of such a class of persons as the apprenticed Africans. The poorer freemen of every color felt an enmity towards people who were about to intrude themselves into those trades of which they possessed a monopoly. The planters were not inclined to look with favor on the first fruits of the abolition. Apprentices are, in every part of the world, noted for idleness. The degree of that idleness is in general proportioned to the length of the term for which they are bound to an unrequited service. The man who expects soon to be his own master, may exert himself to acquire skill in the business by which he is to subsist. He, on the other hand, who expects to waste half of his life in labor without remuneration, will generally do as little as he possibly can. The liberated Africans were most injudiciously apprenticed for fourteen years, and some even for a longer time. They had neither the motive of the freeman, nor that of the slave. They could not legally demand wages. They could not legally be subjected to the driver. Under these disadvantages was the trial made. And what was the result?

Major Moody examined into the conduct of sixty-one apprenticed negroes who had been rescued from the Manuella. The masters and mistresses were carefully interrogated. It appears from the schedules signed by the Major himself, that good characters were given to forty. Nine only appeared to be idle and disorderly. With respect to twelve, no decisive information was obtained. A similar inquiry

* Mr. Dougan's Report, p. 7.

took place respecting fifty-five apprentices who had formed part of the cargo of the Venus. Good accounts were received of forty. Only six were described as idle and disorderly.

Among sixty-five negroes who had been taken from the Candelario, there was not a single instance of grossly bad conduct. Fifty-seven received fair characters for honesty and industry.

Lastly, of one hundred and ten negroes who had been on board of the Atrevido, only four are characterized as decidedly worthless. Nine may be considered as doubtful. A favorable report is given of the remaining ninety-seven.

These facts, as we have said, we find in the papers signed by the Major himself. He has not, it is true, thought it necessary to give us the result of his inquiries in the Report so compendiously as we now exhibit it. He dwells at great length on particular cases which prove nothing. He fills page after page with the nonsense of planters who had no apprentices, who evidently knew nothing about the apprentices, and who, in general terms, proving nothing but their own folly and malevolence, characterized the whole race as idle, disorderly, quarrelsome, drunken, greedy. But, from the beginning to the end of the Report, he has not been able to spare three lines for the simple fact, that four-fifths of these vilified people receive excellent characters from their actual employers, from those who must have been best acquainted with their disposition, and who would have lost most by their idleness. Whoever wishes to know how Daniel Onabott broke his wife's nose—how Penelope Whan whipped a slave who had the yaws, how the Major, seventeen years ago, went without his supper in Guiana—how the arts and sciences proceeded northward from Carthage till they were stopped by the frozen zone, may find in the Report all this interesting information, and much more of the same kind. But those who wish to know that which Major Moody was commissioned to ascertain, and which it was his peculiar duty to state, must turn over three hundred folio pages of schedules. The Report does not, as far as we have been able to discover, give the most distant hint of the discoveries which they will make there.

We have no idea of charging the Major with intentional unfairness. But his prejudices really seem to have blinded him as to the effect of the evidence which he had himself collected. He hints that his colleague had privately pre-

pared the apprentices for the examination. Of the justice of this charge we shall be better able to judge when the answer of Mr. Dougan shall make its appearance. But be it well founded or not, it cannot affect *our* argument. The Major does not pretend to insinuate, that any arts were practised with *the masters*, and it is on the testimony of the masters alone that we are willing to rest our case. Indeed, the evidence which was collected by the Major in the absence of his colleague, and which we must therefore suppose to be perfectly pure, tends to the same effect, and would alone be sufficient to show, that the apprentices have, as a body, conducted themselves in a manner which, under any circumstances, would have been most satisfactory.

It is perfectly true, that a knot of slave-owners, forming the legislature of Tortola, petitioned the Government to remove these apprentices from the island. From internal evidence, from the peculiar cant in which the petition abounds, and from the sprinkling of bad grammar which adorns it, we are half inclined to suspect that it is the Major's own handiwork. At all events, it is curious to see how he reasons on it. It is curious to see how the Major reasons on this fact:—

"Doubtless, the legislature of Tortola may be mistaken in their opinions; but the mere fact of their agreeing to sign such a petition, shows they really did think, that the labor of the African apprentices, when free, would not be useful to them or the colonists generally.

"And this fact alone, my Lord, is calculated to excite important reflections, as to the character of the free Africans, for industry in West Indian agriculture.

"Is it probable, that mere prejudice against the color of a man's skin could ever induce any body of people, like the Tortola petitioners, to make a request so apparently absurd, as that of removing from their colony a numerous body of Africans, consisting of able-bodied men and women, if they were as willing as they were capable of working, and increasing the value of the land now given to pasturage, for want of cultivators to be employed therein?" *

We earnestly request our readers to observe the consistency of Major Moody. When his object is to prove, that whites and blacks cannot amalgamate on equal terms, in one political society, he exaggerates every circumstance which tends to keep them asunder. The physical differences between the races, he tells us, practically defeat benevolent laws. No Act of Parliament, no order in Council, can surmount the difficulty.† Where these differences exist, the principles of republican equality are forgotten by the strong.

* First Part of Major Moody's Report, p. 125.
† Second Part of Major Moody's Report, pp. 20 and 21.

est republican. Marriage becomes an unnatural prostitution. The Haytian refuses to admit the white to possess property within the sphere of negro domination. The most humane and enlightened citizen of the United States, can discover no means of benefiting the free African, but by sending him to a distance from men of European blood. "I should ill-perform my duty," says the Major, "if I suppressed all mention of a physical cause like this, which in practice is found to have an effect so powerful, however the philanthropist or the philosopher may regret it, and however it may be beyond their power to remove it by legislative means." * But, when it is desirable to prove the idleness of the free African, this omnipotent physical cause, this instinct against which the best and wisest men struggle in vain, which counteracts the attraction of sex, and defies the authority of law, sinks into a "mere prejudice against the color of a man's skin," an idle fancy, which never could induce any body of people to remove able-bodied men and women from their country, if those men and women were willing to work. Are all the free negroes of North America infirm, or are they all unwilling to work? They live in a temperate climate, and to them the Major's theory does not apply. Yet the whites are subscribing to transport them to another country. Why should we suppose the planters of Tortola to be superior to feelings which some of the most respectable men in the world are disposed to gratify, by sending thousands of people, at a great expense, from a country greatly understocked with hands?

It is true that the apprenticed Africans were not employed in the cultivation of the soil. The cause is evident. They could not legally be so employed. The Order in Council under the authority of which they were put out to service, provided that no woman should be employed in tillage. The blank form of indenture sent out by the government contained a similar restriction with regard to the males.

We are, however, inclined to believe with the Major, that these people, if they had been left to take their own course, would not have employed themselves in agriculture. Those who have become masters of their time, rarely do so employ themselves. We will go further. We allow that very few of the free blacks in our West Indian Islands will undergo the drudgery of cultivating the ground. Majo

* Second Part of Major Moody's Report, p. 21.

Moody seems to think that, when this is granted, all his principles follow of course. But we can by no means agree with him. In order to prove that the natives of tropical countries entertain a peculiar aversion to agricultural labor, it is by no means sufficient to show that certain freemen, living in the torrid zone, do not choose to engage in agricultural labor. It is, we humbly conceive, necessary also to show, that the wages of agricultural labor are, at the place and time in question, at least as high as those which can be obtained by industry of another description. It by no means follows, that a man feels an insurmountable dislike to the business of setting canes, because he will not set canes for sixpence a day, when he can earn a shilling by making baskets. We might as well say, that the English people dislike agricultural labor, because Major Moody prefers making systems to making ditches.

Obvious as these considerations are, it is perfectly clear that Major Moody has overlooked them. From the Appendix to his own Report it appears, that in every West Indian island the wages of the artisan are much greater than those of the cultivator. In Tortola, for example, a carpenter earns three shillings sterling a day, a cartwright or a cooper four shillings and sixpence, a sawyer six shillings; an able-bodied field negro, under the most advantageous circumstances, nine pounds a year, about seven pence a day, allowing for holidays. And because a free African prefers six shillings to seven pence, we are told that he has a natural and invincible aversion to agriculture!—because he prefers wealth to poverty, we are to conclude that he prefers repose to wealth. Such is the mode of reasoning which the Major designates as the philosophy of labor.

But, says the Major, all employments, excepting those of the cultivator and the domestic servant, are only occasional. There is little demand for the labor of the carpenter, the cooper, and the sawyer. Let us suppose the demand to be so incredibly small, that the carpenter can obtain work only one day in six, the cooper one day in nine, and the sawyer one day in twelve; still the amount of their earnings will be greater than if they broke clods almost daily through the whole year. Of two employments which yield equal wages, the inhabitants of all countries, both within and without the tropics, will choose that which requires the least labor. Major Moody seems throughout his Report to imagine, that people in the temperate zone work for the sake of working;

that they consider labor, not as an evil to be endured for the sake of a good produced by it, but as a blessing, from which the wages are a sort of drawback; that they would rather work three days for a shilling, than one day for half a crown. The case, he may be assured, is by no means such as he supposes. If he will make proper inquiries he will learn, that, even where the thermometer stands at the lowest, no man will choose a laborious employment, when he can obtain equal remuneration with less trouble in another line. But it is unnecessary to resort to this argument; for it is perfectly clear, on Major Moody's own showing, that the demand for mechanical industry, though occasional and small, is still sufficient to render the business of an artisan much more lucrative than that of a field laborer.

"I have shown," says he, "that the sugar-planter himself, obtaining 287 days labor on the very cheapest terms, could not have afforded to give more than about 9*l.* per annum for laborers, and therefore, that he never could hope to induce any liberated African to work steadily for such wages, when the liberated African could obtain from 15*l.* to 21*l.* per annum by the irregular labor of occasionally cutting firewood, grass, or catching fish, &c. * * *

"This is the most favorable view of the case; for the fact is, the sugar-planter, on the very best soils in Tortola, could only afford to give 9*l.* per annum; but in soils of average fertility, he could only afford 6*l.* 15*s.* per annum to the laborer, even if the planter gave up all profits on his stock, consisting of lands, buildings, and machinery. If the liberated Negro would not labor steadily for 9*l.* per annum, it is clear he would be less likely to work for 6*l.* 15*s.* per annum; but if he did not work for less than that sum, the planter in Tortola could obtain no profit on stock, and consequently could have no motive for employing any person to work for such wages. The white race, being unable to work, must in this, as in all similar cases, perish, or abandon their country and property to the blacks, who can work, but who, as I have shown, are not likely to make use of more voluntary steady exertion than will afford the means of subsistence in the lowlands of the torrid zone, where the pleasure of repose forms so great an ingredient in the happiness of mankind, whether whites, blacks, or Indians." *

We really stand aghast at the extravagance of a writer who supposes that the principle which leads a man to prefer light labor and twenty-one pounds, to hard labor and six pounds fifteen shillings, is a principle of which the operation is confined to the torrid zone! But the matter may be put on a very short issue. Let Major Moody find any tropical country in which the inhabitants prefer mechanical trades to field labor when higher advantages are offered to the field laborer than to the mechanic. He will then have done what he has not done hitherto. He will have adduced one fact bearing on the question.

If the circumstances which we have been considering

* Second Part of Major Moody's Report, p. 72.

prove any thing, they appear to prove the inexpediency of the coercive system. The effect of that system in the West Indies has been to produce a glut of agricultural labor, and a scarcity of mechanical dexterity. The discipline of a plantation may stimulate a sluggish body; but it has no tendency to stimulate a sluggish mind. It calls forth a certain quantity of muscular exertion; but it does not encourage that ingenuity which is necessary to the artisan. This is the only explanation which at present occurs to us of the enormous price which skilled labor fetches in a country in which the cultivator can barely obtain a subsistence. We offer it, however, with diffidence, as the result of a very hasty consideration of the subject. But it is with no feeling of diffidence that we pronounce the whole argument of the Major absurd. That he has convinced himself we do not doubt. Indeed he has given the best proof of sincerity: for he has acted up to his theory; and left us, we must confess, in some doubt whether to admire him more as an active or as a speculative politician.

Many of the African apprentices emigrated from Tortola to the Danish island of St. Thomas, some with the consent of their masters, and others without it. Why they did so, is evident from the account which the Major himself gives. The wages were higher in St. Thomas than in Tortola. But such theorists as the Major are subject to illusions as strange as those which haunted Don Quixote. To the visionary Knight every inn was a castle, every ass a charger, and every basin a helmet. To the Major every fact, though explicable on ten thousand obvious suppositions, is a confirmation of his darling hypothesis. He gives the following account of his opinions and of his consequent measures.

"The occupations followed by the apprentices in the Danish island of St. Thomas, on these occasions, were generally the irregular and occasional industry of porters, servants on board vessels, &c., in which they often got comparatively high wages, which enabled them to work for money at one time in order to live, without working for a longer or shorter period; such a mode of existence being more agreeable to them than steady and regular industry affording employment during the whole year.

"From this irregular application to certain kinds of labor and dislike to that of agriculture, it was my wish to turn the attention of the African apprentices, and therefore I was anxious to prevent their running away to the Danish island of St. Thomas, or being sent there. His Excellency Governor Van Scholton afforded me every facility in removing them; but they soon returned again, as the proximity of the islands and the frequent intercourse rendered it impossible to prevent those Africans from going who might wish it, either from the severe treatment of their employer, or their own wish to be masters of their time. It will also be seen that in St. Thomas they were liable to be taken up and sold as slaves, as was actually the case with one

apprentice. It is not undeserving of remark, that not one of the apprentices who thus withdrew themselves from Tortola, ever hired themselves to agricultural labor for any fixed period.

"The occasional high wages in irregular kinds of industry, however uncertain, appear to have pleased them better than the permanent rewards procured by an employment less exposed to uncertainty, but which required a steady exertion." *

What the permanent rewards of agricultural labor were in Tortola, we have seen. The planter would have found it ruinous on most estates to give more than six pounds fifteen shillings a year, or about fourpence a day. Unless, therefore, they were much higher in St. Thomas, it is surely not extraordinary that they did not induce these apprentices to quit the employments to which, not by their own choice, but by the orders of the Government, they had been trained, for a pursuit uncongenial to all their habits. How often is it that an Englishman, who has served his apprenticeship to an artisan, hires himself to agricultural labor when he can find work in his own line?

But we will pass by the absurdity of condemning people for preferring high wages with little labor, to low wages with severe labor. We have other objections to make. The Major has told us that the African apprentices could not legally be employed in agriculture on the island of Tortola. If so, we wish to know how their dislike of agricultural labor could be their motive for quitting Tortola, or how, by bringing them back to Tortola, he could improve their habits in that respect? To bring a man by main force from a residence which he likes, and to place him in the hands of an employer acknowledged to be cruel, for fear that he may possibly be made a slave, seems to us also a somewhat curious proceeding, and deserves notice, as being the only indication of zeal for liberty which the Major appears to have betrayed during the whole course of his mission.

The Major might perhaps be justified in exerting himself to recover those apprentices who had emigrated without the consent of their masters. But with regard to the rest, his conduct appears to have been equally absurd and mischievous. He repeatedly tells us that Tortola is a poor island. It appears from the schedules, that he was in the habit of asking the masters and mistresses, whether their apprentices, after the term of service should have expired, would be able to support themselves. In the case of some most respectable and industrious workmen, the answer was, that

* First part of Major Moody's Report, p. 57.

they possessed all the qualifications which would enable them to earn a livelihood; but that Tortola was too poor to afford the man adequate field: and this was evidently the cause which induced so many to transport themselves to St. Thomas. Of all the innumerable instances in which public functionaries have exposed their ignorance by officiously meddling with matters of which individuals ought to be left to judge for themselves, we remember none more conspicuous than that which Major Moody has thus recorded against himself.

But it seems the industry of these emigrants, and indeed of the free Blacks generally, is not regular or steady. These are words of which Major Moody is particularly fond, and which he generally honors with Italics. We have, throughout this article, taken the facts as he states them, and contented ourselves with exposing the absurdity of his inferences. We shall do so now. We will grant that the free blacks do not work so steadily as the slaves, or as the laborers in many other countries. But how does Major Moody connect this unsteadiness with the climate? To us it appears to be the universal effect of an advance in wages, an effect not confined to tropical countries, but daily and hourly witnessed in England by every man who attends to the habits of the lower orders. Let us suppose, that an English manufacturer can provide himself with those indulgences which use has rendered necessary to his comfort for ten shillings a week, and that he can earn ten shillings a week by working steadily twelve hours a day. In that case, he will probably work twelve hours a day. But let us suppose that the wages of his labor rise to thirty shillings. Will he still continue to work twelve hours a day, for the purpose of trebling his present enjoyments, or of laying up a hoard against bad times? Notoriously not. He will perhaps work four days in the week, and thus earn twenty shillings, a sum larger than that which he formerly obtained, but less than that which he might obtain if he chose to labor as he formerly labored. When the wages of the workman rise, he everywhere takes out, if we may so express ourselves, some portion of the rise in the form of repose. This is the real explanation of that unsteadiness on which Major Moody dwells so much—an unsteadiness which cannot surprise any person who has ever talked with an English manufacturer, or ever heard the name of Saint Monday. It appears by his own report, that a negro slave works from Monday

morning to Saturday night on the sugar grounds of Tortola, and receives what is equivalent to something less than half-a-crown in return. But he ceases to be a slave, and becomes his own master; and then he finds that by cutting firewood, an employment which requires no great skill, he can earn eight shillings and fourpence a week. By working every other day he can procure better food and better clothes than ever he had before. In no country from the Pole to the Equator, would a laborer under such circumstances work steadily. The Major considers it as a strange phenomenon, peculiar to the torrid zone, that these people lay up little against seasons of sickness and distress—as if this were not almost universally the case among the far more intelligent population of England—as if we did not regularly see our artisans thronging to the alehouse when wages are high, and to the pawnbroker's shop when they are low—as if we were not annually raising millions, in order to save the working classes from the misery which otherwise would be the consequence of their own improvidence.

We are not the advocates of idleness and imprudence. The question before us is, not whether it be desirable that men all over the world should labor more steadily than they now do; but whether the laws which regulate labor within the tropics differ from those which are in operation elsewhere. This is a question which never can be settled, merely by comparing the quantity of work done in different places. By pursuing such a course, we should establish a separate law of labor for every country, and for every trade in every country. The free African does not work so steadily as the Englishman. But the wild Indian, by the Major's own account, works still less steadily than the African. The Chinese laborer, on the other hand, works more steadily than the Englishman. In this island, the industry of the porter or the waterman, is less steady than the industry of the ploughman. But the great general principle is the same in all. All will work extremely hard rather than miss the comforts to which they have been habituated; and all, when they find it possible to obtain their accustomed comforts with less than their accustomed labor, will not work so hard as they formerly worked, merely to increase them. The real point to be ascertained, therefore, is, whether the free African is content to miss his usual enjoyments, not whether he works steadily or not; for the Chinese peasant would work as irregularly as the Englishman,

and the Englishman as irregularly as the negro, if this could be done without any diminution of comforts. Now, it does not appear from any passage in the whole Report, that the free blacks are retrograding in their mode of living. It appears, on the contrary, that their work, however irregular, does in fact enable them to live more comfortably than they ever did as slaves. The unsteadiness, therefore, of which they are accused, if it be an argument for coercing them, is equally an argument for coercing the spinners of Manchester and the grinders of Sheffield.

The next case which we shall notice is, that of the native Indians within the tropics. That these savages have a great aversion to steady labor, and that they have made scarcely any advances towards civilization, we readily admit. Major Moody speaks on this subject with authority; for it seems that, when he visited one of their tribes, they forgot to boil the pot for him, and put him off with a speech, which he has reported at length, instead of a meal.* He, as usual, attributes their habits to the heat of the climate. But let us consider that the Indians of North America, with much greater advantages, live in the same manner. A most enlightened and prosperous community has arisen in their vicinity. Many benevolent men have attempted to correct their roving propensities, and to inspire them with a taste for those comforts which industry alone can procure. They still obstinately adhere to their old mode of life. The independence, the strong excitement, the occasional periods of intense exertion, the long intervals of repose, have become delightful and almost necessary to them. It is well known that Europeans, who have lived among them for any length of time, are strangely fascinated by the pleasures of that state of society, and even by its sufferings and hazards. Among ourselves, the Gipsey race, one of the most beautiful and intelligent on the face of the earth, has lived for centuries in a similar manner. Those singular outcasts have been surrounded on every side by the great works of human labor. The advantages of industry were forced upon their notice. The roads on which they travelled, the hedges under which they rested, the hen-roosts which furnished their repast, the silver which crossed their palms—all must have constantly reminded them of the conveniences and luxuries which are to be obtained by steady exertion. They were persecuted under a thousand pretexts, whipped for vagrants, imprisoned for

* Second Part of Major Moody's Report, p. 63.

poachers, ducked for wiches. The severest laws were enacted against them. To consort with them was long a capital offence. Yet a remnant of the race still preserves its peculiar language and manners—still prefers a tattered tent and a chance-meal of carrion to a warm house and a comfortable dinner. If the habits of the Indians of Guiana prove that slavery is necessary within the tropics, the habits of the Mohawks and Gypsies will equally prove, that it is necessary in the temperate zone. The heat cannot be the cause of that which is found alike in the coldest and in the hottest countries.

Major Moody gives a long account of the Maroon settlements near Surinam. These settlements were first formed by slaves, who fled from the plantations on the coast, about the year 1667. The society was, during the following century, augmented from time to time by fresh reinforcements of fugitive negroes. This supply, however, has now been for many years stopped. It is perfectly true, that these people were long contented with a bare subsistence, and that little of steady agricultural industry has ever existed amongst them. The Major again recurs to physical causes, and the heat of the sun. A better explanation may be given in one word, insecurity. During about one hundred years, the Maroons were absolutely run down like mad dogs. It appears from the work of Captain Stedman, to which the Major himself alludes, that those who fell into the hands of the whites were hung up by hooks thrust into their ribs, torn to pieces on the rack, or roasted on slow fires. They attempted to avoid the danger by frequently changing, and carefully concealing their residence. The accidental crowing of a cock, had brought destruction on a whole tribe. That a people thus situated should labor to acquire property which they could not enjoy—that they should engage in employments which would necessarily attach them to a particular spot, was not to be expected. Their habits necessarily became irregular and ferocious. They plundered the colony—they plundered each other—they lived by hunting and fishing. The only productions of the earth which they cultivated, were such as could be speedily reared and easily concealed. But during the last fifty years, these tribes have enjoyed a greater degree of security; and from the statement of Major Moody, who has himself visited that country, and who, though a wretched logician, is an unexceptionable witness, it appears, that they are rapidly advancing in civilization

that they have acquired a sense of new wants, and a relish for new pleasures; that agriculture has taken a more regular form; and that the vices and miseries of savage life are disappearing together.

"The young men among the Maroons acknowledged, that the conduct of the chiefs had become much better, in respect of not interfering with the wives of others, and that everybody now could have his own wife." * * *

"I observed, that they had adopted the system of sometimes domesticating wild animals, and rearing those already domesticated for food; that instead of always boucaning their meats, like the Indians, they now often used salt when they could get it; and, finally, that instead of depending on the forests for fruits, or cultivating roots which were soon reaped, and could easily be concealed, they had generally adopted the banana and plantain as a food, which requires about twelve months to produce its fruits, and the tree obtains a considerable height." . . . .

"I also found, that a certain degree of occasional industry had taken place among the Maroons. Some of these young men had devoted a few days in the year to cutting down trees which nature had planted. From such occasional labor they were enabled to procure finery for a favorite female, a better gun, or a new axe."*

Surely this statement is most encouraging. No sooner was security given to these Maroons than improvement commenced. A single generation has sufficed to change these hunters into cultivators of the earth, to teach them the use of domestic animals, to awaken among them a taste for the luxuries and distinctions of polished societies. That their labor is still only occasional, we grant. But this, we cannot too often repeat, is not the question. If occasional labor will supply the inhabitant of the temperate zone with comforts greater than those to which he is accustomed he will labor only occasionally. These negroes are not only willing to work rather than forego their usual comforts, but are also willing to make some addition to their labor, for the sake of some addition to their comforts. Nothing more can be said for the laborers of any country. The principle which has made England and Holland what they are, is evidently at work in the thickets of Surinam.

That the habits of the fugitives were altogether idle and irregular till within the last fifty years, is nothing to the purpose. How much of regular industry was formerly to be found among the outlawed moss-troopers of our Border, or in the proscribed clan of the Macgregors? Down to a very late period, a large part of the Scotch people were as averse to steady industry as any tribe of Maroons. In the year 1698, Fletcher of Saltoun called the attention of the Scottish Parliament to this horrible evil. "This country," says he,

* Second Part of Major Moody's Report, pages 49, 50, 52.

"has always swarmed with such numbers of idle vagabonds as no laws could ever restrain. There are at this day in Scotland two hundred thousand people begging from door to door, living without any regard or subjection to the laws of the land, or to even those of God and nature. No magistrate could ever discover or be informed which way one in a hundred of these wretches died, or that ever they were baptized." He advises the Government to set them to work; but he strongly represents the difficulty of such an undertaking. "That sort of people is so desperately wicked, such enemies of all work and labor, and, which is yet more amazing, so proud in esteeming their own condition above that which they will be sure to call slavery, that, unless prevented by the utmost industry and diligence, upon the first publication of any orders for putting in execution such a design, they will rather die with hunger in caves and dens, and murder their young children." Fletcher was a brave, honest, and sensible man. He had fought and suffered for liberty. Yet the circumstances of his country shook his faith in the true principles of government. He looked with dismay on the mountains occupied by lawless chiefs and their gangs, and the lowlands cursed by the depredations of some plunderers and the protection of others. Everywhere he saw swarms of robbers and beggars. He contrasted this desolate prospect with the spectacle which Holland presented, the miracles which human industry had there achieved, a country rescued from the ocean, vast and splendid cities, ports crowded with ships, meadows cultivated to the highest point, canals along which hundreds of boats were constantly passing, mercantile houses of which the daily payments exceeded the whole rental of the Highlands, an immense population whose habits were sober and laborious, and who acquired their comforts, not by injuring, but by benefiting their neighbors. He did not sufficiently consider that this state of things sprung from the wisdom and vigor of a government, which insured to every man the fruits of his exertions, and protected equally the pleasures of every class, from the pipe of the mechanic to the picture-gallery and the tulip-garden of the Burgo-master;—that in Scotland, on the contrary, the police was feeble, and the gentry rich in men and destitute of money; that robbery was in consequence common; that people will not build barns to be burned, or rear cattle to be lifted; that insecurity produced idleness, and idleness crimes; that these crimes again augmented the in-

security from which they had sprung. He overlooked these circumstances, and attributed the evil to the want of coercion. He censured the weak humanity of those fathers of the church who had represented slavery as inconsistent with Christianity. He cited those texts with which the controversies of our own times have rendered us so familiar. Finally, he proposed to convert the lower classes into domestic bondsmen. His arguments were at least as plausible as those of Major Moody. But how signally has the event refuted them! Slavery was not established in Scotland. On the contrary, the changes which have taken place there have been favorable to personal liberty. The power of the chiefs has been destroyed. Security has been given to the capitalist and to the laborer. Could Fletcher now revisit Scotland, he would find a country which might well bear a comparison with his favorite Holland.

The History of the Maroons of Surinam appears to us strictly analogous to that of the Scottish peasantry. In both cases insecurity produced idleness. In both security produces industry. The African community indeed, in the middle of the last century, was far more barbarous than any part of the Scotch nation has ever been since the dawn of authentic history. Not one of the fugitives had ever been taught to read and write. The traces of civilization which they brought from the colony were very slight, and were soon effaced by the habits of a lawless and perilous life. Of late, however, their progress has been rapid. Judging of the future by the past, we entertain a strong hope that they will soon form a flourishing and respectable society. At all events, we are sure that their condition affords no ground for believing that the laborer, within the tropics, acts on principles different from those which regulate his conduct elsewhere.

We now come to the case of Hayti, a case on which Major Moody and his disciples place the strongest reliance. The Report tells as that Toussaint, Christophe and Boyer, have all found it necessary to compel the free negroes of that island to employ themselves in agriculture—that exportation has diminished—that the quantity of coffee now produced is much smaller than that which was grown under the French government—that the cultivation of sugar is abandoned—that the Haytians have not only ceased to export that article, but have begun to import it—that the men indulge themselves in repose, and force the women to work

for them; and finally, that this dislike of labor can be explained only by the heat of the climate, and can be subdued only by coercion.

Now we have to say, in the first place, that the proofs which the Major brings refute each other. If, as he states, the Haytians are coerced, and have been coerced during the last thirty years, their idleness may be an excellent argument against slavery, but can be no argument against liberty. If it be said that the coercion employed in Hayti is not sufficiently severe, we answer thus:—We never denied, that of two kinds of coercion, the more severe is likely to be the more efficient. Men can be induced to work only by two motives, hope and fear; the former is the motive of the free laborer; the latter of the slave. We hold that, in the long run, hope will answer best. But we are perfectly ready to admit, that a strong fear will stimulate industry more powerfully than a weak fear. The case of Hayti, therefore, can at most only prove that severe slavery answers its purpose better than lenient slavery. It can prove nothing for slavery against freedom. But the Major is not entitled to use two contradictory arguments. One or the other he must abandon. If he chooses to reason on the decrees of Toussaint and Christophe he has no right to talk of the decrees of production. If, on the other hand, he insists on the idleness of the Haytians, he must admit their liberty. If they are not free, their idleness can be no argument against freedom.

But we will do more than expose the inconsistency of the Major. We will take both suppositions successively, and show that neither of them can affect the present question.

First, then, let it be supposed that a coercive system is established in Hayti. Major Moody seems to think that this fact, if admitted, is sufficient to decide the controversy.

"The annexed regulations," says he, "of Toussaint, Desformeau, and Christophe, as well as those of President Boyer, intended for people in circumstances similar to those of the liberated Africans, appear to prove practically that some such measures are necessary as those which I have submitted as the result of my own personal observation and experience, in the control of human labor in different climes, and under various circumstances." *

We must altogether dissent from this doctrine. It does not appear to us quite self-evident that every law which

* Second Part of Major Moody's Report, p. 90.

every government may choose to make is necessarily a wise law. We have sometimes been inclined to suspect that, even in this enlightened country, legislators have interfered in matters which should have been left to take their own course. An English Parliament formerly thought fit to limit the wages of labor. This proceeding does not perfectly satisfy us, that wages had previously been higher than they should have been. Elizabeth, unquestionably the greatest sovereign that ever governed England, passed those laws for the support of the poor, which, though in seeming and intention most humane, have produced more evil than all the cruelties of Nero and Maximin. We have just seen that, at the close of the seventeenth century, a most respectable and enlightened Scotch gentleman thought slavery the only cure for the maladies of his country. Christophe was not destitute of talents. Toussaint was a man of great genius and unblemished integrity, a brave soldier, and in many respects a wise statesman. But both these men had been slaves. Both were ignorant of history and political economy. That idleness and disorders should follow a general civil war, was perfectly natural. That rulers, accustomed to a system of compulsory labor, should think such a system the only cure for those evils, is equally natural. But what inference can be drawn from such circumstances?

The negligence with which Major Moody has arranged his Appendix, is most extraordinary. He has, with strange inconsistency, given us no copy of the decree of Toussaint in the original, and no translation of the decree of Christophe. The decree of Boyer, the most important of the three, he has not thought fit to publish at all; though he repeatedly mentions it in terms which seem to imply that he has seen it. Our readers are probably aware, that the decree of Toussaint, or rather the Major's translation of it, was retouched by some of the statesmen of Jamaica, docked of the first and last paragraphs, which would at once have betrayed its date, and sent over by the Assembly to England, as a new law of President Boyer. This forgery, the silliest and most impudent that has been attempted within our remembrance, was at once exposed. The real decree, if there be such a decree, is not yet before the public.

The decree of Toussaint was issued in a time of such extreme confusion, that even if we were to admit its expediency, which we are very far from doing, we should not be bound to draw any general conclusion from it. All the rea-

sonings which Major Moody founds on the decree of Christophe, may be refuted by this simple answer—that decree lays at least as many restraints on the capitalist as on the laborer. It directs him to provide machinery and mills. It limits the amount of his live-stock. It prescribes the circumstances under which he may form new plantations of coffee. It enjoins the manner in which he is to press his canes and to clean his cotton. The Major reasons thus: Christophe compelled the field-negroes to work. Hence it follows, that men who live in hot climates will not cultivate the soil steadily without compulsion. We may surely say, with equal justice, Christophe prescribed the manner in which the proprietor was to employ his capital, it is, therefore, to be inferred, that a capitalist in a hot climate cannot judge of his own interests, and that the government ought to take the management of his concerns out of his hands. If the Major will not adopt this conclusion, he must abandon his own. All our readers will admit, that a Prince who could lay the capitalists under such restrictions as those which we have mentioned, must have been ignorant of political science, and prone to interfere in cases where legislative interference is foolish and pernicious. What conclusion, then, can be justly drawn from the restraints imposed by such a ruler on the freedom of the peasant?

We have thus disposed of the first hypothesis, namely, that the Haytians are coerced. We will proceed to the second. Let it be supposed, that the Haytians are not coerced. In that case we say, that if they do not export as much as formerly, it will not necessarily follow that they do not work as much as formerly; and that, if they do not work as much as formerly, it still will not follow that their idleness proceeds from physical causes, or forms any exception to the general principles which regulate labor.

The first great cause which depresses the industry of the Haytians, is the necessity of keeping up large and costly establishments. All who, since the expulsion of the French, have governed that country, have wisely and honorably sacrificed every other consideration to the preservation of independence. Large armies have been kept up. A considerable part of the population has consequently been supported in an unproductive employment; and a heavy burden has been laid on the industry of the rest. Major Moody quotes the following passage from the narrative of a most respectable and benevolent American, Mr. Dewey:—

"Throughout the island the women perform the principal part of the labor in the field and in the house. * * * * I was often moved with pity for their lot, though I rejoiced that the burden was now voluntary, and admired the spirit of women who could so readily perform the work of the men, that the men may be employed in the defence and preservation of their liberties."

The Major pounces on the fact stated by Mr. Dewey; but. with the amiable condescension of a superior nature, gently corrects his inferences.

"That Mr. Dewey, and pious persons like him, do state the facts which he observed correctly, I am quite convinced; but when he, and those who reason in his manner, assign causes as solely producing the effect, it is then that error glides into their statements." *

We are not so completely convinced as the Major seems to be, that all pious persons state correctly such facts as Mr. Dewey has observed: but we are sure, that Mr. Dewey must be the most ungrateful of men, if he is not grateful for such compliments. Indeed, the style which the Major always adopts towards philanthropists reminds us of Dogberry patting Verges on the back :—"A good old man, Sir! He will be talking. Well said, i' faith, neighbor. An two men ride of a horse, one must ride behind. An honest soul, i' faith, as ever broke bread. But God is to be worshipped. All men are not alike." But we must go on with the argument of our philosophical commissioner.

"Any person who has travelled among people in a backward state of knowledge and social civilization, people who never experienced what slavery was, must have observed, as I have done, that the burden of agricultural labor is generally imposed on the females, by the arbitrary power exercised over them by the males." * * * * * *

"Whilst an examination into the actual population of Hayti, and the real number of the males actually withdrawn from agricultural pursuits for those of military service, at the time Mr. Dewey made his observations, would show, *that*, though the cause assigned by him might have some effect, *that*, in point of fact, a more powerful influence would probably be found in the action of causes springing from a different source *than that* assigned by him as the true cause; and whilst these other powerful causes are left in action, little practical good is effected by the removal of a minor influence." †

We have not time to notice the innumerable beauties of this headless and endless sentence, in which a double allowance of *thats* compensates for the absence of a nominative case and a verb :—those who study the works of the Major must take such grammar as they can get, and be thankful. But does he advance any reason, or the shadow of any reason, for dissenting from the opinion formed by a man whose honesty he acknowledges, on a point on which it is scarcely

* Second Part of Major Moody's Report, p. 38. † Ibid. p. 39.

possible to be mistaken? No man of common sense can live three days in a country without finding out, whether it is by idleness, or by military duties, that the males are prevented from working. But Major Moody reasons thus:—Savages, from their propensity to indolence, make their women work for them. The Haytians make their women work for them; therefore the Haytians are indolent savages;—an exquisite specimen of syllogistic reasoning! Horses are quadrupeds: but a pig is a quadruped; therefore a pig is a horse. The dullest of the gravediggers in Hamlet would have been ashamed of such an argal.

The Major surely does not mean to deny, that, in civilized and industrious nations, circumstances similar to those which exist in Hayti, have compelled the women to engage in agricultural labor. History abounds with such instances. When, fourteen years ago, the Prussians rose against the French, almost the whole harvest of Silesia and Upper Saxony was gathered in by females. The conscriptions of Bonaparte frequently produced the same effect. The Major says, indeed, or rather we, endowing his purposes with Syntax, say for him, that if the numbers of the Haytian people and of the Haytian army were ascertained, the causes assigned by Mr. Dewey would be found to have produced only part of the effect. But what evidence does he offer? Where are his facts, and his reasonings on these facts? Does he know what the population of Hayti may be? Does he know how large its army may be? If he knows, why does he not tell us? If he does not know, how can he tell what might be the result of an examination into those particulars? It is something too much that a writer, who, when he tries to demonstrate, never demonstrates anything but his own ignorance of the art of reasoning, should expect to be implicitly believed when he merely dogmatizes.

We grant, that the Haytians do not rear any great quantity of sugar. But can this circumstance be explained only by supposing that they are averse to the labor necessary for that purpose? When capital is withdrawn from a particular trade, a political economist is commonly inclined to suspect that the profits are smaller than those which may be obtained in other lines of business. Now, it is a notorious fact, that the profits which the cultivation of sugar yields are, in all our West Indian islands, extremely low; that the business is carried on only because a large quantity of capital has already been fixed in forms useless for every other pur-

pose; and that, if this fixed capital were to be suddenly destroyed, no fresh investment would take place. A man who has purchased a costly apparatus for the purpose of carrying on a particular manufacture, will not necessarily change his business because he finds that his gains are smaller than those which he might obtain elsewhere. He will generally prefer a small profit to a dead loss, and rather take two per cent. upon his first investment than let that investment perish altogether, suffer his machinery to lie idle, and turn the remains of his fortune to a pursuit in which he might make five per cent. This, we believe, is the only cause which keeps up the cultivation of sugar in Jamaica and Antigua.

In Hayti this cause has ceased to operate. Most of the fixed capital necessary for the sugar trade was destroyed by the war which followed the liberation of the negroes. The machinery which remained was employed as formerly. But it was not replaced as it fell to decay. This at once explains the gradual decrease of production. A similar decrease, from similar causes, is taking place in our oldest colonies. But let us even suppose that the cultivation of sugar was likely, under ordinary circumstances, to flourish in Hayti, it still remains to be considered what security capital invested in that business would have enjoyed. A short time back it seemed by no means improbable that France would assert her rights to the sovereignty of the island by arms. In the year 1814 the strongest apprehensions were entertained. A murderous and devastating war, a war in which quarter would neither have been given or taken, was to be expected. The plan of defence which the rulers of Hayti contemplated was suited to so terrible a crisis. It was intended to turn the coast into a desert, to set fire to the buildings, to fall back on the interior fastnesses of the country, and by constant skirmishes, by hunger, and by the effects of a climate so fatal to Europeans, to wear out the invading army. This design was avowed by the Government in publications which have found their way to England. It was justified by circumstances, and it could scarcely have failed of success. But it is evident that the remotest prospect of such an emergency would alone have deterred any capitalist from sinking his property in the extensive and valuable machinery necessary to a sugar-planter.

It is true that there is a diminution in the quantity of coffee exported from Hayti. But the cause of the diminution is obvious. The taxes on that article are exorbitantly

high. The territorial impost raised on the plantation, and the customs which must be paid previous to exportation, make up a duty of sixty per cent. on the prime cost. If the Haytians are to be free, they must have an army. If they are to have an army, they must raise money; and this may possibly be the best way of raising it. But it is evidently impossible that a commodity thus burdened can maintain a competition with the produce of countries where no taxes exist.

We therefore think it by no means improbable that the Haytians may have abandoned the cultivation of sugar and coffee, not from idleness, but from prudence; that they may have been as industriously employed as their enslaved ancestors, though in a different manner. All the testimony which we have ever been able to procure tends to prove that they are at least industrious enough to live comfortably, and multiply rapidly under the weight of a very heavy taxation.

We have shown that the decrease in the exports of Hayti does not necessarily prove a decrease in the industry of the people. But we also maintain, that, even if we were to admit that the Haytians work less steadily than formerly, Major Moody has no right to attribute that circumstance to the influence of climate. His error in this and in many other parts of his work proceeds from an utter ignorance of the habits of laborers in the temperate zone. What those habits are we have already stated. If an English laborer, who has hitherto been unable to obtain the enjoyments to which he is accustomed without working three hundred days a year, should find himself able to obtain those enjoyments by working a hundred days a year, he will not continue to work three hundred days a year. He will make some addition to his pleasures, but he will abate largely of his exertions. He will probably work only on the alternate days. The case of the Haytian is the same. As a slave he worked twelve months in the year, and received perhaps as much as he would have been able to raise in one month, if he had worked on his own account. He was liberated—he found that, by working for two months, he could procure luxuries of which he had never dreamed. If he worked unsteadily, he did only what an Englishman, in the same circumstances, would have done. In order to prove that labor in Hayti follows a law different from that which is in operation among ourselves, it is necessary to prove, not merely that the Haytian works unsteadily, but that he will

forego comforts to which he is accustomed, rather than work steadily.

This Major Moody has not even asserted of the Haytians, or of any other class of tropical laborers. He has, therefore, altogether failed to show, that the natives of the torrid zone cannot be safely left to the influence of those principles which have most effectually promoted civilization in Europe. If the law of labor be everywhere the same, and he has said nothing which induces us to doubt that it is so, that unsteadiness of which he speaks will, at least in its extreme degree, last only for a time, which, compared with the life of a nation, is but as a day in the life of a man. The luxuries of one generation will become the necessaries of the next. As new desires are awakened, greater exertions will be necessary. This cause, co-operating with that increase of population of which the Major himself admits the effect, will, in less than a century, make the Haytian laborer what the English laborer now is.

The last case which we shall consider is, that of the free negroes who emigrated from North America to Hayti. They were in number about six thousand. President Boyer undertook to defray the whole expense of their passage, and to support them for four months after their arrival—a clear proof that the people of Hayti are industrious enough to place at the disposal of the Government funds more than sufficient to defray its ordinary charges. We give the sixth and seventh articles of Boyer's instruction to the agent employed by him on this occasion, as Major Moody states them. It is on these that his whole argument turns.

"Article VI.—To regulate better the interests of the emigrants, it will be proper to let them know in detail, what the government of the republic is disposed to do, to assure their future well-being and that of their children, on the sole condition of their being good and industrious citizens. You are authorized, in concert with the agents of the different societies, and before civil authority, to make arrangements with heads of families, or other emigrants who can unite twelve people able to work, and also to stipulate that the government will give them a portion of land sufficient to employ twelve persons, and on which may be raised coffee, cotton, maize, peas and other vegetables and provisions; and after they have well improved the said quantity of land, which will not be less than thirty-six acres in extent, or twelve carrences, government will give a perpetual title to the said land to these twelve people, their heirs and assigns.

"Article VII.—Those of the emigrants who prefer applying themselves individually to the culture of the earth, either by renting lands already improved, which they will till, or by working in the field to share the produce with the proprietor, must also engage themselves by a legal act that, on arriving in Hayti, they will make the above mentioned arrangements; and this they must do before judges of the peace; so that, on their arrival here,

they will be obliged to apply themselves to agriculture, and not be liable to become vagrants." *

On these passages the Major reasons thus :—

"In Hayti, even at present, under the judicious government of President Boyer, we find the free and intelligent American Blacks receiving land for nothing, having their expenses paid, and the produce of the land to be for their own advantage, obliged, by a legal act, to apply themselves to a kind of labor which is manifestly and clearly intended to better their condition.

"Why should a free man be thus obliged to act in a manner which the most ignorant person might discover was a duty incumbent on him, and that the result would be for his advantage? The legal act and its penalties, after such a grant of land, would appear pre-eminently absurd in England." †

We, for our own parts, can conceive nothing more pre-eminently absurd, than for a man to quote and comment on what he has never read. This is clearly the case with the Major. The emigrants who were to be obliged by a legal act to apply themselves to labor, were *not* those who were to receive land for nothing, but those who were to rent it, or to hire themselves out as laborers under others. The Major has applied the provisions of the Seventh Article to the class mentioned in the Sixth. So disgraceful an instance of carelessness we never saw in any official document.

Whether the President acted well or ill, is not the question. The principle on which he proceeded cannot be mistaken. He was about to advance a considerable sum for the purpose of transporting these people to Hayti. He appears, as far as we can judge from these instructions, to have exacted no security from the higher and most respectable class. But he thought it probable, we suppose, that many of those idle and profligate persons who abound in all great cities, and who are peculiarly likely to abound in a degraded caste, beggars and thieves, the refuse of the North American bridewells, might accept his proposals, merely that they might live for some months at free costs, and then return to their old habits. He therefore naturally required some assurance that the poorer emigrants intended to support themselves by their industry before he would agree to advance their subsistence.

The Major proceeds thus :—

"Your Lordship may observe, in the instructions of the President, that only certain modes of rewarding the labor of the free American Black are mentioned, viz., renting land already improved, working in the field to share the produce with the laborer, or, by being proprietors of land, to cultivate on their own account without either rent or purchase, having land from the free gift of the Government.

* Second Part of Major Moody's Report, p. 30. † Ibid. p. 32.

"The ordinary mode of rewarding the laborer by the payment of wages, as in England or the East Indies, where the country is fully peopled, is never once mentioned or alluded to by President Boyer, who may be fairly supposed to understand the situation of the country which he governs." *

For the sake of the Haytians, we hope that Boyer understands the country which he governs better than the Major understands the subject on which he writes. Who, before, ever thought of mentioning the renting of land as a mode of rewarding the laborer? The renting of land is a transaction between the proprietor of the soil and the capitalist. Can Major Moody possibly imagine, that, in any part of the world, the laborer, as a laborer, pays rent, or receives it? He surely must know, that those emigrants who rented land, must have rented it in the capacity, not of laborers, but of capitalists; that they must have paid the rent out of the profits of their stock, not out of the gains of their labor; that even when a man works on his own account, the gains of his labor, though not generally called wages, are wages to all intents and purposes, and, though popularly confounded with his profits, follow a law altogether different. But Boyer, says Major Moody, never mentions wages. How can wages be better defined, than as the share of the produce allowed to the laborer? Does Major Moody conceive that wages can be paid only in money, or that money wages represent any thing but that share of the produce of which the President speaks? He goes on, however, floundering deeper and deeper in absurdity at every step.

"In the present constitution of Hayti, as administered by President Boyer, in 'Titre sur l'Etat Politique des Citoyens,' I find, under the 47th act, that the rights of citizenship are suspended, as regards domestics working for wages ('par l'état de domestique à gages'), in that very republican country, where a person, ignorant of the effect of physical causes, would naturally conclude that it would be most unjust to deprive a man of his right of citizenship, because he preferred one mode of subsisting himself to another, which the Government wished to encourage." †

Physical causes again! We should like to know whether these physical causes operate in France. In the French Constitution of the year 1791, we find the following Article:

"To be an active citizen, it is necessary not to be in a menial situation, namely, that of a servant receiving wages."

It seems, therefore, that this law which, in the opinion of Major Moody, nothing but the heat of the torrid zone will explain—this law, which any person, ignorant of physical causes, would consider as grossly unjust, is copied from the

* Second Part of Major Moody's Report, p. 32. † Ibid.

Institutions of a great and enlightened European nation. We can assure him, that a little knowledge of history is now and then very useful to a person who undertakes to speculate on politics.

We must return for a moment to the North American emigrants. Much mismanagement seems to have taken place with respect to them. They were received with cordiality, and pampered with the utmost profusion, by the liberal inhabitants of Port-au-Prince. They had left a country where they had always been treated as the lowest of mankind; they had landed in a country where they were overwhelmed with caresses and presents. The heads of many were turned by the change. Many came from cities, and totally unaccustomed to agricultural labor, found themselves transported into the midst of an agricultural community. The Government, with more generosity than wisdom, suffered them to eat their rations in idleness. This is a short summary of the narrative of Dr. Dewey, who was himself on the spot. He continues thus:

"Although these and other circumstances damped the ardor of some of the emigrants, and rendered them dissatisfied with their situation, yet I have uniformly found the industrious and the most respectable, and such as were fitted to be cultivators of the soil, contented with their condition and prospects, and convinced that great advantages were put within their reach. By far the greater part of the emigrants I saw were satisfied with their change of country, and many were so much pleased that they would not return on any consideration, and said, that they never felt at home before, that they have never felt what it was to be in a country where their color was not despised. But these were such as went out expecting to meet difficulties, and not to live in the city; and they are so numerous, and pursuing their course with so much enterprise, that I feel there is no more reason for surprise at the industry and contentment which they exhibit, than at the dissatisfaction which has brought back 200, and will perhaps bring back a few more." *

All this statement the Major quotes as triumphantly as if it were favorable to his hypothesis, or as if it were not of itself sufficient to refute every syllable that he has written. Those who came from towns shrunk from agricultural labor. Is this a circumstance peculiar to any climate? Let Major Moody try the same experiment in this country with the footmen and shopmen of London, and see what success he will have. But those who were accustomed to tillage, applied themselves to it with vigor; and this though they came from a cold country, and must therefore be supposed to have been peculiarly sensible of the influence of tropical heat. It is clear, therefore, that their desire to better their

* Second Part of Major Moody's Report, p. 35.

condition surmounted that love of repose which, according to the new philosophy of labor, can, in warm, fertile, and thinly peopled countries, be surmounted only by the fear of punishment.

We have now gone through the principal topics of which the Major has treated. We have done him more than justice. We have arranged his chaotic mass of facts and theories; we have frequently translated his language into English; we have refrained from quoting the exquisitely ridiculous similitudes and allusions with which he has set off his reasonings; we have repeatedly taken on ourselves the burden of the proof in cases where, by all the rules of logic, we might have imposed it on him. Against us, he cannot resort to his ordinary modes of defence. He cannot charge us with ignorance of local circumstances, for almost all the facts on which we have argued are taken from his own report. He cannot sneer at us as pious, benevolent people, misled by a blind hatred of slavery, eager in the pursuit of a laudable end, but ignorant of the means by which alone it can be obtained. We have treated the question as a question purely scientific. We have reasoned as if we had been reasoning, not about men and women, but about spinning-jennies and power-looms.

Point by point we have refuted his whole theory. We have shown that the phenomena which he attributes to the atmosphere of the torrid zone, are found in the most temperate climates; and that if coercion be desirable in the case of the West Indian laborer, the stocks, the branding iron, and the forty stripes save one, ought to be, without delay, introduced into England.

There are still some parts of the subject on which, if this article were not already too long, we should wish to dwell. Coercion, according to Major Moody, is necessary only in those tropical countries in which the population does not press on the means of subsistence. He holds, that the multiplication of the species will at length render it superfluous. It would be easy to show that this remedy is incompatible with the evil; that the deadly labor, or, as he would call it, the steady labor, which the West Indian sugar-planter exacts, destroys life with frightful rapidity; that the only colonies in which the slaves keep up their numbers are those in which the cultivation of sugar has altogether ceased, or has greatly diminished; and that, in those settlements in which it is extensively and profitably

carried on, the population *decreases* at a rate which portends its speedy extinction. To say, therefore, that the negroes of the sugar colonies must continue slaves till their numbers shall have greatly increased, is to say, in decent and humane phraseology, that they must continue slaves till the whole race is exterminated.

At some future time we may resume this subject. We may then attempt to explain a principle, which, though established by long experience, still appears to many people paradoxical, namely, that a rise in the price of sugar, while it renders the slave more valuable, tends at the same time to abridge his life. We may then also endeavor to show how completely such a system is at variance with the principles on which alone colonization can be defended. When a great country scatters, in some vast and fertile wilderness, the seeds of a civilized population, fosters and protects the infant community through the period of helplessness, and rears it into a mighty nation, the measure is not only beneficial to mankind, but may answer as a mercantile speculation. The sums which were advanced for the support and defence of a few emigrants, struggling with difficulties and surrounded by dangers, are repaid by an extensive and lucrative commerce with flourishing and populous regions, which, but for those emigrants, would still have been inhabited only by savages and beasts of prey. Thus, in spite of all the errors which our ancestors committed, both during their connection with the North American provinces, and at the time of separation, we are inclined to think that England has, on the whole, obtained great benefits from them. From our dominions in New South Wales, if judiciously governed, great advantages may also be derived. But what advantage can we derive from colonies in which the population, under a cruel and grinding system of oppression, is rapidly wasting away? The planter, we must suppose, knows his own interest. If he chooses to wear his slave to death by exacting from him an exorbitant quantity of work, we must suppose that he gains more by the work than he loses by the death.

But his capital is not the only capital which has been sunk in those countries. Who is to repay the English nation for the treasure which has been expended in governing and defending them? If we had made Jamaica what we have made Massachusetts, if we had raised up in Guiana a population like that of New York, we should indeed have

been repaid. But of such a result under the present system there is no hope. It is not improbable that some who are now alive may see the last negro disappear from our Transatlantic possessions. After having squandered a sum, which, if judiciously employed, might have called into existence a great, rich, and enlightened people, which might have spread our arts, our laws, and our language from the banks of the Maragnon to the Mexican sea, we shall again leave our territories deserts as we found them, without one memorial to prove that a civilized man ever set foot on their shores.

But we must absolutely conclude. This subject is far too extensive to be fully discussed at present; and we have another duty to perform. With the Major we began, and with the Major we mean to end. That he is a very respectable officer, and a very respectable man, we have no reason to doubt. But we do, with all seriousness and good-will assure him, that he has no vocation to be a philosopher. If he has set his heart on constructing theories, we are sorry for him; for we cannot flatter him with the faintest hope of success. A few undigested facts, and a few long words that mean nothing, are but a slender stock for so extensive a business. For a time he may play the politician among philosophers, and the philosopher among politicians. He may bewilder speculative men with the cant of office, and practical men with the cant of metaphysics. But at last he must find his level. He is very fit to be a collector of facts, a purveyor of details to those who know how to reason on them; but he is no more qualified to speculate on political science, than a bricklayer is to rival Palladio, or a nurseryman to confute Linnæus.

MISCELLANEOUS POEMS.

EPITAPH ON HENRY MARTYN.

(1812.)

Here Martyn lies. In Manhood's early bloom
The Christian Hero finds a Pagan tomb.
Religion, sorrowing o'er her favorite son,
Points to the glorious trophies that he won.
Eternal trophies! not with carnage red,
Not stained with tears by hapless captives shed,
But trophies of the cross! for that dear name,
Through every form of danger, death, and shame,
Onward he journeyed to a happier shore,
Where danger, death, and shame assault no more.

LINES TO THE MEMORY OF PITT.

(1813.)

O Britain! dear Isle, when the annals of story
Shall tell of the deeds that thy children have done,
When the strains of each poet shall sing of their glory,
And the triumphs their skill and their valor have won·

When the olive and palm in thy chaplet are blended,
When thy arts, and thy fame, and thy commerce increase,
When thy arms through the uttermost coasts are extended,
And thy war is triumphant, and happy thy peace;

When the ocean, whose waves like a rampart flow round thee,
Conveying thy mandates to every shore,
And the empire of nature no longer can bound thee,
And the world be the scene of thy conquests no more.

Remember the man who in sorrow and danger,
When thy glory was set, and thy spirit was low,
When thy hopes were o'erturned by the arms of the stranger,
And thy banners displayed in the halls of the foe,

Stood forth in the tempest of doubt and disaster,
Unaided and single the danger to brave,
Asserted thy claims, and the rights of his master,
Preserved thee to conquer, and saved thee to save.

A RADICAL WAR-SONG.

(1820.)

Awake, arise, the hour is come,
For rows and revolutions;
There's no receipt like pike and drum
For crazy constitutions.
Close, close the shop! Break, break the loom
Desert your hearths and furrows,
And throng in arms to seal the doom
Of England's rotten boroughs.

We'll stretch that tort'ring Castlereagh
On his own Dublin rack, sir;
We'll drown the King in Eau de vie,
The Laureate in his sack, sir;
Old Eldon and his sordid hag
In molten gold we'll smother,
And stifle in his own green bag
The Doctor and his brother.

In chains we'll hang in fair Guildhall
The City's famed Recorder,
And next on proud St. Stephen's fall,
Though Wynne should squeak to order.
In vain our tyrants then shall try
To 'scape our martial law, sir;
In vain the trembling Speaker cry
That "Strangers must withdraw," sir.

Copley to hang offends no text;
A rat is not a man, sir:
With schedules and with tax bills next
We'll bury pious Van, sir.
The slaves who loved the Income Tax,
We'll crush by scores, like mites, sir,
And him, the wretch who freed the blacks,
And more enslaved the whites, sir.

The peer shall dangle from his gate,
The bishop from his steeple,
Till all recanting, own, the State
Means nothing but the People.
We'll fix the church's revenues
On Apostolic basis,
One coat, one scrip, one pair of shoes
Shall pay their strange grimaces.

We'll strap the bar's deluding train
In their own darling halter,
And with his big church bible brain
The parson at the altar.
Hail glorious hour, when fair Reform
Shall bless our longing nation,
And Hunt receives command to form
A new administration.

Carlisle shall sit enthroned, where sat
Our Cranmer, and our Secker;
And Watson show his snow-white hat
In England's rich Exchequer.
The breast of Thistlewood shall wear
Our Wellesley's star and sash, man;
And many a mausoleum fair
Shall rise to honest Cashman.

Then, then beneath the nine-tailed cat
Shall they who used it writhe, sir;
And curates lean, and rectors fat,
Shall dig the ground they tithe, sir.
Down with your Bayleys, and your Bests,
Your Giffords and your Gurneys:
We'll clear the island of the pests,
Which mortals name attorneys.

Down with your sheriffs, and your mayors,
Your registrars, and proctors,
We'll live without the lawyer's cares,
And die without the doctor's.
No discontented fair shall pout
To see her spouse so stupid;
We'll tread the torch of Hymen out,
And live content with Cupid.

Then, when the high-born and the great
Are humbled to our level,
On all the wealth of Church and State,
Like aldermen, we'll revel.
We'll live when hushed the battle's din,
In smoking and in cards, sir,
In drinking unexcised gin,
And wooing fair Poissardes, sir.

THE BATTLE OF MONCONTOUR.

(1824.)

Oh! weep for Moncontour! Oh! weep for the hour
When the children of darkness and evil had power,
When the horsemen of Valois triumphantly trod
On the bosoms that bled for their rights and their God.

Oh! weep for Moncontour! Oh! weep for the slain,
Who for faith and for freedom lay slaughtered in vain
Oh, weep for the living, who linger to bear
The renegade's shame, or the exile's despair.

One look, one last look, to our cots and our towers,
To the rows of our vines, and the beds of our flowers,
To the church where the bones of our fathers decayed,
Where we fondly had deemed that our own would be laid.

Alas! we must leave thee, dear desolate home,
To the spearmen of Uri, the shavelings of Rome,
To the serpent of Florence, the vulture of Spain,
To the pride of Anjou, and the guile of Lorraine.

Farewell to thy fountains, farewell to thy shades,
To the song of thy youths, and the dance of thy maids
To the breath of thy gardens, the hum of thy bees,
And the long waving line of the blue Pyrenees.

Farewell, and for ever. The priest and the slave
May rule in the halls of the free and the brave.
Our hearths we abandon; our lands we resign;
But, Father, we kneel to no altar but thine.

THE BATTLE OF NASEBY,

BY OBADIAH BIND-THEIR-KINGS-IN-CHAINS-AND-THEIR-NOBLES WITH-LINKS-OF-IRON, SERGEANT IN IRETON'S REGIMENT.

(1824.)

Oh! wherefore come ye forth, in triumph from the North,
With your hands, and your feet, and your raiment all red?
And wherefore doth your rout send forth a joyous shout?
And whence be the grapes of the wine-press which ye tread?

Oh evil was the root, and bitter was the fruit,
And crimson was the juice of the vintage that we trod;
For we trampled on the throng of the haughty and the strong,
Who sate in the high places, and slew the saints of God.

It was about the noon of a glorious day of June,
That we saw their banners dance, and cuirasses shine,
And the Man of Blood was there, with his long essenced hair,
And Astley, and Sir Marmaduke, and Rupert of the Rhine.

Like a servant of the Lord, with his Bible and his sword,
The General rode along us to form us to the fight,
When a murmuring sound broke out, and swell'd into a shout,
Among the godless horsemen upon the tyrant's right.

And hark! like the roar of the billows on the shore,
The cry of battle rises along their charging line!
For God! for the Cause! for the Church! for the Laws!
For Charles King of England, and Rupert of the Rhine!

The furious German comes, with his clarions and his drums,
His bravoes of Alsatia, and pages of Whitehall;
They are bursting on our flanks. Grasp your pikes, close your ranks;
For Rupert never comes but to conquer or to fall.

They are here! They rush on! We are broken! We are gone!
Our left is borne before them like stubble on the blast.
O Lord, put forth thy might! O Lord, defend the right!
Stand back to back, in God's name, and fight it to the last.

Stout Skippon hath a wound; the centre hath given ground:
Hark! hark!—What means the trampling of horsemen on our rear?
Whose banner do I see, boys? 'Tis he, thank God, 'tis he, boys.
Bear up another minute: brave Oliver is here.

Their heads all stooping low, their points all in a row,
Like a whirlwind on the trees, like a deluge on the dykes,
Our cuirassiers have burst on the ranks of the Accurst,
And at a shock have scattered the forest of his pikes.

Fast, fast, the gallants ride, in some safe nook to hide
Their coward heads, predestined to rot on Temple Bar;
And he—he turns, he flies:—shame on those cruel eyes
That bore to look on torture, and dare not look on war.

Ho! comrades, scour the plain; and, ere ye strip the slain,
First give another stab to make your search secure,
Then shake from sleeves and pockets their broad-pieces and lockets,
The tokens of the wanton, the plunder of the poor.

Fools! your doublets shone with gold, and your hearts were gay and bold,
When you kissed your lily hands to your lemans to-day;
And to-morrow shall the fox, from her chambers in the rocks,
Lead forth her tawny cubs to howl above the prey.

Where be your tongues that late mocked at heaven and hell and fate,
And the fingers that once were so busy with your blades,
Your perfum'd satin clothes, your catches and your oaths,
Your stage-plays and your sonnets, your diamonds and your spades?

Down, down, for ever down with the mitre and the crown,
With the Belial of the court, and the Mammon of the Pope;
There is woe in Oxford Halls: there is wail in Durham's Stalls:
The Jesuit smites his bosom: the Bishop rends his cope.

And she of the seven hills shall mourn her children's ills,
And tremble when she thinks on the edge of England's sword;
And the Kings of earth in fear shall shudder when they hear
What the hand of God hath wrought for the Houses and the Word.

SERMON IN A CHURCHYARD.

(1825.)

Let pious Damon take his seat,
With mincing step, and languid smile,
And scatter from his 'kerchief sweet,
Sabæan odors o'er the aisle;
And spread his little jewelled hand,
And smile round all the parish beauties,
And pat his curls, and smooth his band,
Meet prelude to his saintly duties.

Let the thronged audience press and stare,
  Let stifled maidens ply the fan,
Admire his doctrines, and his hair,
  And whisper "What a good young man!"
While he explains what seems most clear,
  So clearly that it seems perplexed,
I'll stay, and read my sermon here;
  And skulls, and bones, shall be the text.

Art thou the jilted dupe of fame?
  Dost thou with jealous anger pine
Whene'er she sounds some other name,
  With fonder emphasis than thine?
To thee I preach; draw near; attend!
  Look on these bones, thou fool, and see
Where all her scorns and favors end,
  What Byron is, and thou must be.

Dost thou revere, or praise, or trust,
  Some clod like those that here we spurn;
Some thing that sprang like thee from dust,
  And shall like thee to dust return?
Dost thou rate statesmen, heroes, wits,
  At one sear leaf, or wandering feather?
Behold the black, damp, narrow pits,
  Where they and thou must lie together.

Dost thou beneath the smile or frown
  Of some vain woman bend thy knee?
Here take thy stand, and trample down
  Things that were once as fair as she.
Here rave of her ten thousand graces,
  Bosom, and lip, and eye, and chin,
While, as in scorn, the fleshless faces
  Of Hamiltons and Waldegraves grin.

Whate'er thy losses or thy gains,
  Whate'er thy projects or thy fears,
Whate'er the joys, whate'er the pains,
  That prompt thy baby smiles and tears;
Come to my school, and thou shalt learn,
  In one short hour of placid thought,
A stoicism, more deep, more stern,
  Than ever Zeno's porch hath taught.

The plots and feats of those that press
To seize on titles, wealth, or power,
Shall seem to thee a game of chess,
Devised to pass a tedious hour.
What matters it to him who fights
For shows of unsubstantial good,
Whether his Kings, and Queens, and Knights,
Be things of flesh, or things of wood?

We check, and take; exult, and fret;
Our plans extend, our passions rise,
Till in our ardor we forget
How worthless is the victor's prize.
Soon fades the spell, soon comes the night:
Say will it not be then the same,
Whether we played the black or white,
Whether we lost or won the game?

Dost thou among these hillocks stray,
O'er some dear idol's tomb to moan?
Know that thy foot is on the clay
Of hearts once wretched as thy own.
How many a father's anxious schemes,
How many rapturous thoughts of lovers,
How many a mother's cherished dreams,
The swelling turf before thee covers!

Here for the living and the dead,
The weepers and the friends they weep,
Hath been ordained the same cold bed,
The same dark night, the same long sleep;
Why shouldest thou writhe, and sob, and rave
O'er those, with whom thou soon must be?
Death his own sting shall cure—the grave
Shall vanquish its own victory.

Here learn that all the griefs and joys,
Which now torment, which now beguile,
Are children's hurts, are children's toys,
Scarce worthy of one bitter smile,
Here learn that pulpit, throne, and press,
Sword, sceptre, lyre, alike are frail,
That science is a blind man's guess,
And History a nurse's tale.

Here learn that glory and disgrace,
Wisdom and folly, pass away,
That mirth hath its appointed space,
That sorrow is but for a day;
That all we love, and all we hate,
That all we hope, and all we fear,
Each mood of mind, each turn of fate,
Must end in dust and silence here.

TRANSLATION FROM A. V. ARNAULT.

Fables : Livre v., Fable 16 (1826.)

Thou, poor leaf, so sear and frail,
Sport of every wanton gale,
Whence, and whither, dost thou fly,
Through this bleak autumnal sky?
On a noble oak I grew,
Green, and broad, and fair to view;
But the Monarch of the shade,
By the tempest low was laid.
From that time, I wander o'er
Wood, and valley, hill, and moor,
Wheresoe'er the wind is blowing,
Nothing caring, nothing knowing?
Thither go I, whither goes,
Glory's laurel, Beauty's rose.

———De ta tige détachée,
Pauvre feuille desséchée
Où vas-tu?—Je n'en sais rien.
L'orage a frappé le chêne
Qui seul etait mon soutien.
De son inconstante haleine,
Le zéphyr ou l'aquilon
Depuis ce jour me promène
De la forêt à la plaine,
De la montagne au vallon.
Je vais où le vent me mène,
Sans me plaindre ou m'effrayer,
Je vais où va toute chose,
Où va la feuille de rose
Et la feuille de laurier.

DIES IRÆ.

(1826.)

On that great, that awful day,
This vain world shall pass away.
Thus the sibyl sang of old,
Thus hath Holy David told.
There shall be a deadly fear
When the Avenger shall appear,
And unveiled before his eye
All the works of man shall lie.
Hark! to the great trumpet's tones
Pealing o'er the place of bones:
Hark! it waketh from their bed
All the nations of the dead,—
In a countless throng to meet,
At the eternal judgment seat.
Nature sickens with dismay,
Death may not retain his prey;
And before the Maker stand
All the creatures of his hand.
The great book shall be unfurled,
Whereby God shall judge the world:
What was distant shall be near,
What was hidden shall be clear.
To what shelter shall I fly?
To what guardian shall I cry?
Oh, in that destroying hour,
Source of goodness, Source of power,
Show thou, of thine own free grace,
Help unto a helpless race.
Though I plead not at thy throne
Aught that I for thee have done,
Do not thou unmindful be,
Of what thou hast borne for me:
Of the wandering, of the scorn,
Of the scourge, and of the thorn.
Jesus, hast *thou* borne the pain,
And hath all been borne in vain?
Shall thy vengeance smite the head
For whose ransom thou hast bled?
Thou, whose dying blessing gave
Glory to a guilty slave:

Thou, who from the crew unclean
Did'st release the Magdalene:
Shall not mercy vast and free,
Evermore be found in thee?
Father, turn on me thine eyes,
See my blushes, hear my cries;
Faint though be the cries I make,
Save me, for thy mercy's sake,
From the worm, and from the fire,
From the torments of thine ire.
Fold me with the sheep that stand
Pure and safe at thy right hand.
Hear thy guilty child implore thee,
Rolling in the dust before thee.
Oh, the horrors of that day!
When this frame of sinful clay,
Starting from its burial place,
Must behold thee face to face.
Hear and pity, hear and aid,
Spare the creatures thou hast made.
Mercy, mercy, save, forgive,
Oh, who shall look on thee and live!

THE MARRIAGE OF TIRZAH AND AHIRAD.

GENESIS VI. 3.

(1827.)

It is the dead of night:
Yet more than noonday light
Beams far and wide from many a gorgeous hall.
Unnumbered harps are tinkling,
Unnumbered lamps are twinkling,
In the great city of the fourfold wall.
By the brazen castle's moat,
The sentry hums a livelier note.
The ship-boy chaunts a shriller lay
From the galleys in the bay.
Shout, and laugh, and hurrying feet
Sound from mart and square and street,
From the breezy laurel shades,
From the granite colonnades,

From the golden statue's base,
From the stately market-place,
Where, upreared by captive hands,
The great Tower of Triumph stands,
All its pillars in a blaze
With the many-colored rays,
Which lanthorns of ten thousand dyes
Shed on ten thousand panoplies.
But closest is the throng,
And loudest is the song,
In that sweet garden by the river's side,
The abyss of myrtle bowers,
The wilderness of flowers,
Where Cain hath built the palace of his pride.
Such palace ne'er shall be again
Among the dwindling race of men.
From all its threescore gates, the light
Of gold and steel afar was thrown;
Two hundred cubits rose in height
The outer wall of polished stone.
On the top was ample space
For a gallant chariot race.
Near other parapet a bed
Of the richest mould was spread,
Where amidst flowers of every scent and hue
Rich orange trees, and palms, and giant cedars grew.

In the mansion's public court
All is revel, song, and sport;
For there, till morn shall tint the east,
Menials and guards prolong the feast.
The boards with painted vessels shine;
The marble cisterns foam with wine.
A hundred dancing girls are there
With zoneless waists and streaming hair;
And countless eyes with ardor gaze,
And countless hands the measure beat,
As mix and part in amorous maze
Those floating arms and bounding feet.
But none of all the race of Cain,
Save those whom he hath deigned to grace
With yellow robe and sapphire chain,
May pass beyond that outer space.

For now within the painted hall
The Firstborn keeps high festival.
Before the glittering valves all night
Their post the chosen captains hold.
Above the portal's stately height
The legend flames in lamps of gold:
"In life united and in death
"May Tirzah and Ahirad be,
"The bravest he of all the sons of Seth,
"Of all the house of Cain the loveliest she."

Through all the climates of the earth
This night is given to festal mirth.
The long continued war is ended.
The long divided lines are blended.
Ahirad's bow shall now no more
Make fat the wolves with kindred gore.
The vultures shall expect in vain
Their banquet from the sword of Cain.
Without a guard the herds and flocks
Along the frontier moors and rocks
From eve to morn may roam;
Nor shriek, nor shout, nor reddened sky,
Shall warn the startled hind to fly
From his beloved home.
Nor to the pier shall burghers crowd
With straining necks and faces pale,
And think that in each flitting cloud
They see a hostile sail.
The peasant without fear shall guide
Down smooth canal or river wide
His painted bark of cane,
Fraught, for some proud bazaar's arcades,
With chestnuts from his native shades,
And wine, and milk, and grain.
Search round the peopled globe to-night,
Explore each continent and isle,
There is no door without a light,
No face without a smile.
The noblest chiefs of either race,
From north and south, from west and east,
Crowd to the painted hall to grace
The pomp of that atoning feast.

With widening eyes and laboring breath
Stand the fair-haired sons of Seth,
As bursts upon their dazzled sight
The endless avenue of light,
The bowers of tulip, rose, and palm,
The thousand cressets fed with balm,
The silken vests, the boards piled high
With amber, gold, and ivory,
The crystal founts whence sparkling flow
The richest wines o'er beds of snow,
The walls where blaze in living dyes
The king's three hundred victories.
The heralds point the fitting seat
To every guest in order meet,
And place the highest in degree
Nearest th' imperial canopy.
Beneath its broad and gorgeous fold,
With naked swords and shields of gold,
Stood the seven princes of the tribes of Nod.
Upon an ermine carpet lay
Two tiger cubs in furious play,
Beneath the emerald throne where sat the signed of God.

Over that ample forehead white
The thousandth year returneth.
Still, on its commanding height,
With a fierce and blood-red light,
The fiery token burneth.
Wheresoe'er that mystic star
Blazeth in the van of war,
Back recoil before its ray
Shield and banner, bow and spear,
Maddened horses break away
From the trembling charioteer.
The fear of that stern king doth lie
On all that live beneath the sky;
All shrink before the mark of his despair,
The seal of that great curse which he alone can bear.

Blazing in pearls and diamonds' sheen,
Tirzah, the young Ahirad's bride,
Of humankind the destined queen,
Sits by her great forefather's side.

The jetty curls, the forehead high,
The swanlike neck, the eagle face,
The glowing cheek, the rich dark eye,
Proclaim her of the elder race.
With flowing locks of auburn hue,
And features smooth, and eye of blue,
Timid in love as brave in arms,
The gentle heir of Seth askance
Snatches a bashful, ardent glance
At her majestic charms;
Blest, when across that brow high musing flashes
A deeper tint of rose,
Thrice blest, when from beneath the silken lashes
Of her proud eye she throws
The smile of blended fondness and disdain
Which marks the daughters of the house of Cain.

All hearts are light around the hall
Save his who is the lord of all.
The painted roofs, the attendant train,
The lights, the banquet, all are vain.
He sees them not. His fancy strays
To other scenes and other days.
A cot by a lone forest's edge,
A fountain murmuring through the trees,
A garden with a wild-flower hedge,
Whence sounds the music of the bees,
A little flock of sheep at rest
Upon a mountain's swarthy breast.
On his rude spade he seems to lean
Beside the well-remembered stone,
Rejoicing o'er the promise green
Of the first harvest man hath sown.
He sees his mother's tears;
His father's voice he hears,
Kind as when first it praised his youthful skill
And soon a seraph-child,
In boyish rapture wild,
With a light crook comes bounding from the hill,
Kisses his hands, and strokes his face,
And nestles close in his embrace.
In his adamantine eye
None might discern his agony;
But they who had grown hoary next his side,
And read his stern dark face with deepest skill,

Could trace strange meanings in that lip of pride,
  Which for one moment quivered and was still.
No time for them to mark or him to feel
  Those inward stings; for clarion, flute, and lyre,
  And the rich voices of a countless quire,
Burst on the ear in one triumphant peal.
In breathless transport sits the admiring throng,
As sink and swell the notes of Jubal's lofty song.

"Sound the timbrel, strike the lyre,
  Wake the trumpet's blast of fire,
    Till the gilded arches ring.
  Empire, victory, and fame,
  Be ascribed unto the name
    Of our father and our king.
  Of the deeds which he hath done,
  Of the spoils which he hath won,
    Let us grateful children sing.

"When the deadly fight was fought,
  When the great revenge was wrought,
  When on the slaughtered victims lay
  The minion stiff and cold as they,
  Doomed to exile, sealed with flame,
  From the west the wanderer came.
  Six score years and six he strayed
  A hunter through the forest shade.
  The lion's shaggy jaws he tore,
  To earth he smote the foaming boar,
  He crushed the dragon's fiery crest,
  And scaled the condor's dizzy nest;
  Till hardy sons and daughters fair
  Increased around his woodland lair.
  Then his victorious bow unstrung
  On the great bison's horn he hung.

  Giraffe and elk he left to hold
    The wilderness of bows in peace,
  And trained his youth to pen the fold,
    To press the cream, and weave the fleece.
  As shrunk the streamlet in its bed,
    As black and scant the herbage grew,
  O'er endless plains his flocks he led
    Still to new brooks and pastures new.

So strayed he till the white pavilions
Of his camp were told by millions,
Till his children's households seven
Were numerous as the stars of heaven.
Then he bade us rove no more;
And in the place that pleased him best,
On the great river's fertile shore,
He fixed the city of his rest.
He taught us then to bind the sheaves,
To strain the palm's delicious milk,
And from the dark green mulberry leaves
To cull the filmy silk.
Then first from straw-built mansions roamed
O'er flower-beds trim the skilful bees;
Then first the purple wine-vats foamed
Around the laughing peasant's knees;
And olive-yards, and orchards green,
O'er all the hills of Nod were seen.

Of our father and our king
Let us grateful children sing.
From him our race its being draws,
His are our arts, and his our laws.
Like himself he bade us be
Proud, and brave, and fierce and free.
True, through every turn of fate,
In our friendship and our hate.
Calm to watch, yet prompt to dare;
Quick to feel, yet firm to bear;
Only timid, only weak,
Before sweet woman's eye and cheek.
We will not serve, we will not know,
The God who is our father's foe.
In our proud cities to his name
No temples rise, no altars flame.
Our flocks of sheep, our groves of spice,
To him afford no sacrifice.
Enough that once the House of Cain
Hath courted with oblation vain
The sullen power above.
Henceforth we bear the yoke no more;
The only gods whom we adore
Are glory, vengeance, love.

"Of our father and our king
Let us grateful children sing.
What eye of living thing may brook
On his blazing brow to look?
What might of living thing may stand
Against the strength of his right hand?
First he led his armies forth
Against the Mammoths of the north,
What time they wasted in their pride
Pasture and vineyard far and wide.
Then the White River's icy flood
Was thawed with fire and dyed with blood,
And heard for many a league the sound
Of the pine forests blazing round,
And the death-howl and trampling din
Of the gigantic herd within.
From the surging sea of flame
Forth the tortured monsters came;
As of breakers on the shore
Was their onset and their roar;
As the cedar-trees of God
Stood the stately ranks of Nod.
One long night and one short day
The sword was lifted up to slay.
Then marched the firstborn and his sons
O'er the white ashes of the wood,
And counted of that savage brood
Nine times nine thousand skeletons.
"On the snow with carnage red
The wood is piled, the skins are spread.
A thousand fires illume the sky;
Round each a hundred warriors lie.
But, long ere half the night was spent,
Forth thundered from the golden tent
The rousing voice of Cain.
A thousand trumps in answer rang,
And fast to arms the warriors sprang
O'er all the frozen plain.
A herald from the wealthy bay
Hath come with tidings of dismay.
From the Western ocean's coast
Seth hath led a countless host,
And vows to slay with fire and sword
All who call not on the Lord.

His archers hold the mountain forts;
His light-armed ships blockade the ports;
His horsemen tread the harvest down.
On twelve proud bridges he hath passed
The river dark with many a mast,
And pitched his mighty camp at last
Before the imperial town.

"On the south and on the west,
Closely was the city prest.
Before us lay the hostile powers.
The breach was wide between the towers.
Pulse and meal within were sold
For a double weight of gold.
Our mighty father had gone forth
Two hundred marches to the north.
Yet in that extreme of ill
We stoutly kept his city still;
And swore beneath his royal wall,
Like his true sons, to fight and fall.

"Hark, hark, to gong and horn,
Clarion, and fife, and drum,
The morn, the fortieth morn,
Fixed for the great assault is come.
Between the camp and city spreads
A waving sea of helmed heads.
From the royal car of Seth
Was hung the blood-red flag of death:
At sight of that thrice-hallowed sign
Wide flew at once each banner's fold;
The captains clashed their arms of gold;
The war cry of Elohim rolled
Far down their endless line.
On the northern hills afar
Pealed an answering note of war.
Soon the dust in whirlwinds driven,
Rushed across the northern heaven.
Beneath its shroud came thick and loud
The tramp as of a countless crowd;
And at intervals were seen
Lance and hauberk glancing sheen;
And at intervals were heard
Charger's neigh and battle word.

"O what a rapturous cry
From all the city's thousand spires arose,
With what a look the hollow eye
Of the lean watchman glared upon the foes,
With what a yell of joy the mother pressed
The moaning baby to her withered breast,
When through the swarthy cloud that veiled the plain
Burst on his children's sight the flaming brow of Cain!"

There paused perforce that noble song;
For from all the joyous throng,
Burst forth a rapturous shout which drowned
Singer's voice and trumpet's sound.
Thrice that stormy clamor fell,
Thrice rose again with mightier swell.
The last and loudest roar of all
Had died along the painted wall.
The crowd was hushed; the minstrel train
Prepared to strike the chords again;
When on each ear distinctly smote
A low and wild and wailing note.
It moans again. In mute amaze
Menials, and guests, and harpers gaze.
They look above, beneath, around,
No shape doth own that mournful sound.
It comes not from the tuneful quire;
It comes not from the feasting peers;
There is no tone of earthly lyre
So soft, so sad, so full of tears.
Then a strange horror came on all
Who sate at that high festival.
The far-farmed harp, the harp of gold,
Dropped from Jubal's trembling hold.
Frantic with dismay the bride
Clung to her Ahirad's side:
And the corpse-like hue of dread
Ahirad's haughty face o'erspread.
Yet not even in that agony of awe
Did the young leader of the fair-haired race
From Tirzah's shuddering grasp his hand withdraw
Or turn his eyes from Tirzah's livid face.
The tigers to their lord retreat,
And crouch and whine beneath his feet.
Prone sink to earth the golden shielded seven.

All hearts are cowed save his alone
Who sits upon the emerald throne;
For he hath heard Elohim speak from heaven.
Still thunders in his ear the peal;
Still blazes on his front the seal;
And on the soul of the proud king
No terror of created thing
From sky, or earth, or hell, hath power
Since that unutterable hour.

He rose to speak, but paused, and listening stood,
Not daunted, but in sad and curious mood,
With knitted brow, and searching eye of fire.
A deathlike silence sank on all around,
And through the boundless space was heard no sound,
Save the soft tones of that mysterious lyre.
Broken, faint, and low,
At first the numbers flow.
Louder, deeper, quicker, still
Into one fierce peal they swell,
And the echoing palace fill
With a strange funereal yell.
A voice comes forth. But what, or where
On the earth, or in the air?
Like the midnight winds that blow
Round a lone cottage in the snow,
With howling swell and sighing fall,
It wails along the trophied hall.
In such a wild and dreary moan
The watches of the Seraphim
Poured out all night their plaintive hymn
Before the eternal throne.
Then, when from many a heavenly eye
Drops as of earthly pity fell
For her who had aspired too high,
For him who loved too well.
When, stunned by grief, the gentle pair
From the nuptial garden fair,
Linked in a sorrowful caress,
Strayed through the untrodden wilderness
And close behind their footsteps came
The desolating sword of flame,
And drooped the cedared alley's pride,
And fountains shrank, and roses died.

"Rejoice. O Son of God, rejoice,"
Sang that melancholy voice,
"Rejoice, the maid is fair to see;
The bower is decked for her and thee;
The ivory lamps around it throw
A soft and pure and mellow glow.
Where'er the chastened lustre falls
On roof or cornice, floor or walls,
Woven of pink and rose appear
Such words as love delights to hear.
The breath of myrrh, the lute's soft sound,
Float through the moonlight galleries round.
O'er beds of violet and through groves of spice,
Lead thy proud bride into the nuptial bower;
For thou hast bought her with a fearful price,
And she hath dowered thee with a fearful dower.
The price is life. The dower is death.
Accursed loss! Accursed gain!
For her thou givest the blessedness of Seth,
And to thine arms she brings the curse of Cain.
Round the dark curtains of the fiery throne
Pauses awhile the voice of sacred song:
From all the angelic ranks goes forth a groan,
'How long, O Lord, how long?'
The still small voice makes answer, 'Wait and see,
O sons of glory, what the end shall be.'

"But, in the outer darkness of the place
Where God hath shown his power without his grace,
Is laughter and the sound of glad acclaim,
Loud as when, on wings of fire,
Fulfilled of his malign desire,
From Paradise the conquering serpent came.
The giant ruler of the morning star
From off his fiery bed
Lifts high his stately head,
Which Michael's sword hath marked with many a scar
At his voice the pit of hell
Answers with a joyous yell,
And flings her dusky portals wide
For the bridegroom and the bride.

"But louder still shall be the din
In the halls of Death and Sin,

When the full measure runneth o'er,
When mercy can endure no more,
When he who vainly proffers grace,
Comes in his fury to deface
The fair creation of his hand;
When from the heaven streams down amain
For forty days the sheeted rain;
And from his ancient barriers free,
With a deafening roar the sea
Comes foaming up the land.

Mother, cast thy babe aside:
Bridegroom, quit thy virgin bride:
Brother, pass thy brother by:
'Tis for life, for life, ye fly.
Along the drear horizon raves
The swift advancing line of waves.
On: on: their frothy crests appear
Each moment nearer and more near.
Urge the dromedary's speed;
Spur to death the reeling steed;
If perchance ye yet may gain
The mountains that o'erhang the plain.

"O thou haughty land of Nod,
Hear the sentence of thy God.
Thou hast said 'Of all the hills,
Whence, after autumn rains, the rills
In silver trickle down,
The fairest is that mountain white
Which intercepts the morning light
From Cain's imperial town.
On its first and gentlest swell
Are pleasant halls where nobles dwell;
And marble porticoes are seen
Peeping through terraced gardens green.
Above are olives, palms, and vines;
And higher yet the dark-blue pines;
And highest on the summit shines
The crest of everlasting ice.
Here let the God of Abel own
That human art hath wonders shown
Beyond his boasted paradise.'

"Therefore on that proud mountain's crown
Thy few surviving sons and daughters
Shall see their latest sun go down
Upon a boundless waste of waters.
None salutes and none replies;
None heaves a groan or breathes a prayer;
They crouch on earth with tearless eyes,
And clenched hands, and bristling hair.
The rain pours on: no star illumes
The blackness of the roaring sky.
And each successive billow booms
Nigher still and still more nigh.
And now upon the howling blast
The wreaths of spray come thick and fast;
And a great billow by the tempest curled
Falls with a thundering crash; and all is o'er.
And what is left of all this glorious world?
A sky without a beam, a sea without a shore.

"O thou fair land, where from their starry home
Cherub and seraph oft delight to roam,
Thou city of the thousand towers,
Thou palace of the golden stairs,
Ye gardens of perennial flowers,
Ye moated gates, ye breezy squares;
Ye parks amidst whose branches high
Oft peers the squirrel's sparkling eye;
Ye vineyards, in whose trellised shade
Pipes many a youth to many a maid;
Ye ports where rides the gallant ship;
Ye marts where wealthy burghers meet;
Ye dark green lanes which know the trip
Of woman's conscious feet;
Ye grassy meads where, when the day is done,
The shepherd pens his fold;
Ye purple moors on which the setting sun
Leaves a rich fringe of gold;
Ye wintry deserts where the larches grow;
Ye mountains on whose everlasting snow
No human foot hath trod;
Many a fathom shall ye sleep
Beneath the gray and endless deep,
In the great day of the revenge of God."

THE COUNTRY CLERGYMEN'S TRIP TO CAMBRIDGE.

An Election Ballad.

(1827.)

As I sate down to breakfast in state,
  At my living of Tithing-cum-Boring,
With Betty beside me to wait,
  Came a rap that almost beat the door in.
I laid down my basin of tea,
  And Betty ceased spreading the toast,
"As sure as a gun, sir," said she,
  "That must be the knock of the post."

A letter—and free—bring it here—
  I have no correspondent who franks.
No! Yes! Can it be? Why, my dear,
  'Tis our glorious, our Protestant Bankes.
"Dear sir, as I know your desire
  That the Church should receive due protection,
I humbly presume to require
  Your aid at the Cambridge election.

"It has lately been brought to my knowledge,
  That the Ministers fully design
To suppress each cathedral and college,
  And eject every learned divine.
To assist this detestable scheme
  Three nuncios from Rome are come over;
They left Calais on Monday by steam,
  And landed to dinner at Dover.

"An army of grim Cordeliers,
  Well furnished with relics and vermin,
Will follow, Lord Westmoreland fears,
  To effect what their chiefs may determine.
Lollard's bower, good authorities say,
  Is again fitting up for a prison;
And a wood-merchant told me to-day
  'Tis a wonder how fagots have risen.

"The finance scheme of Canning contains
A new Easter-offering tax;
And he means to devote all the gains
To a bounty on thumb-screws and racks.
Your living, so neat and compact—
Pray, don't let the news give you pain!—
Is promised, I know for a fact,
To an olive-faced Padre from Spain."

I read, and I felt my heart bleed,
Sore wounded with horror and pity;
So I flew, with all possible speed,
To our Protestant champion's committee.
True gentlemen, kind and well-bred!
No fleering! no distance! no scorn!
They asked after my wife who is dead,
And my children who never were born.

They then, like high-principled Tories,
Called our Sovereign unjust and unsteady,
And assailed him with scandalous stories,
Till the coach for the voters was ready.
That coach might be well called a casket
Of learning and brotherly love:
There were parsons in boot and in basket;
There were parsons below and above.

There were Sneaker and Griper, a pair
Who stick to Lord Mulesby like leeches;
A smug chaplain of plausible air,
Who writes my Lord Goslingham's speeches.
Dr. Buzz, who alone is a host,
Who, with arguments weighty as lead,
Proves six times a week in the Post
That flesh somehow differs from bread.

Dr. Nimrod, whose orthodox toes
Are seldom withdrawn from the stirrup;
Dr. Humdrum, whose eloquence flows,
Like droppings of sweet poppy syrup;
Dr. Rosygill puffing and fanning,
And wiping away perspiration;
Dr. Humbug, who proved Mr. Canning
The beast in St. John's Revelation.

A layman can scarce form a notion
Of our wonderful talk on the road;
Of the learning, the wit, and devotion,
Which almost each syllable showed:
Why divided allegiance agrees
So ill with our free constitution;
How Catholics swear as they please,
In hope of the priest's absolution;

How the Bishop of Norwich had bartered
His faith for a legate's commission;
How Lyndhurst, afraid to be martyr'd,
Had stooped to a base coalition;
How Papists are cased from compassion
By bigotry, stronger than steel;
How burning would soon come in fashion,
And how very bad it must feel.

We were all so much touched and excited
By a subject so direly sublime,
That the rules of politeness were slighted,
And we all of us talked at a time;
And in tones, which each moment grew louder,
Told how we should dress for the show,
And where we should fasten the powder,
And if we should bellow or no.

Thus from subject to subject we ran,
And the journey passed pleasantly o'er,
Till at last Dr. Humdrum began;
From that time I remember no more.
At Ware commenced his prelection,
In the dullest of clerical drones;
And when he next I regained recollection
We were rumbling o'er Trumpington stones.

SONG.

(1827.)

O STAY, Madonna stay;
'Tis not the dawn of day
That marks the skies with yonder opal streak:

The stars in silence shine;
Then press thy lips to mine,
And rest upon my neck thy fervid cheek.

O sleep, Madonna! sleep;
Leave me to watch and weep
O'er the sad memory of departed joys,
O'er hope's extinguished beam,
O'er fancy's vanished dream,
O'er all that nature gives and man destroys.

O wake, Madonna! wake;
Even now the purple lake
Is dappled o'er with amber flakes of light;
A glow is on the hill;
And every trickling rill
In golden threads leaps down from yonder height.

O fly, Madonna! fly,
Lest day and envy spy
What only love and night may safely know:
Fly, and tread softly, dear!
Lest those who hate us hear
The sounds of thy light footsteps as they go.

POLITICAL GEORGICS.

(*March*, 1828.)

"Quid faciat lætas segetes," &c.

How cabinets are form'd and how destroy'd,
How Tories are confirm'd, and Whigs decoy'd,
How in nice times a prudent man should vote,
At what conjuncture he should turn his coat,
The truths fallacious, and the candid lies,
And all the lore of sleek majorities,
I sing, great Premier. O, mysterious two,
Lords of our fate, the Doctor and the Jew,
If, by your care enriched, the aspiring clerk
Quits the close alley for the breezy park,

And Dolly's chops and Reid's entire resigns
For odorous fricassees and costly wines;
And you, great pair, through Windsor's shades who rove,
The Faun and Dryad of the conscious grove;
All, all inspire me, for of all I sing,
Doctor and Jew, and M——s and K——g.
Thou, to the maudlin muse of Rydal dear;
Thou more than Neptune, Lowther, lend thine ear.
At Neptune's voice the horse, with flowing mane
And pawing hoof, sprung from th' obedient plain;
But at thy word the yawning earth, in fright,
Engulf'd the victor steed from mortal sight.
Haste from thy woods, mine Arbuthnot, with speed,
Rich woods, where lean Scotch cattle love to feed:
Let Gaffer Gooch and Boodle's patriot band,
Fat from the leanness of a plundered land,
True Cincinnati, quit their patent ploughs,
Their new steam-harrows, and their premium sows;
Let all in bulky majesty appear,
Roll the dull eye, and yawn th' unmeaning cheer,
Ye veteran Swiss, of senatorial wars,
Who glory in your well-earned sticks and stars;
Ye diners-out from whom we guard our spoons;
Ye smug defaulters; ye obscene buffoons;
Come all, of every race and size and form,
Corruption's children, brethren of the worm;
From those gigantic monsters devour
The pay of half a squadron in an hour,
To those foul reptiles, doomed to night and scorn,
Of filth and stench equivocally born;
From royal tigers down to toads and lice;
From Bathursts, Clintons, Fanes, to H——and P——;
Thou last, by habit and by nature blest
With every gift which serves a courtier best,
The lap-dog spittle, the hyæna bile,
The maw of shark, the tear of crocodile,
Whate'er high station, undetermined yet,
Await thee in the longing Cabinet,—
Whether thou seat thee in the room of Peel,
Or from Lord Prig extort the Privy Seal,
Or our Field-marshal-Treasurer fix on thee,
A legal admiral, to rule the sea,
Or Chancery-suits, beneath thy well-known reign,
Turn to their nap of fifty years again;

(Already L——, prescient of his fate,
Yields half his woolsack to thy mightier weight;)
O! Eldon, in whatever sphere thou shine,
For opposition sure will ne'er be thine,
Though scowls apart the lonely pride of Grey,
Though Devonshire proudly flings his staff away,
Though Lansdowne, trampling on his broken chain,
Shine forth the Lansdowne of our hearts again.
Assist me thou; for well I deem, I see
An abstract of my ample theme in thee.
Thou, as thy glorious self hath justly said,
From earliest youth, wast pettifogger bred,
And, raised to power by fortune's fickle will,
Art head and heart a pettifogger still.
So, where once Fleet ditch ran confessed, we view
A crowded mart and stately avenue;
But the Black stream beneath runs on the same,
Still brawls in W——'s key,—still stinks like H——'s name.

THE DELIVERANCE OF VIENNA.

TRANSLATED FROM VINCENZIO DA FILICAIA.

(*Published in the "Winter's Wreath," Liverpool*, 1828.)

"Le corde d'oro elette," &c.

THE chords, the sacred chords of gold,
Strike, oh Muse, in measure bold;
And frame a sparkling wreath of joyous songs
For that great God to whom revenge belongs.
Who shall resist his might,
Who marshals for the fight
Earthquake and thunder, hurricane and flame?
He smote the haughty race
Of unbelieving Thrace,
And turned their rage to fear, their pride to shame.
He looked in wrath from high,
Upon their vast array;
And, in the twinkling of an eye,
Tambor, and trump, and battle-cry,
And steeds, and turbaned infantry,
Passed like a dream away.

Such power defends the mansions of the just:
But, like a city without walls,
The grandeur of the mortal falls
Who glories in his strength, and makes not God his trust.
The proud blasphemers thought all earth their own;
They deemed that soon the whirlwind of their ire
Would sweep down tower and palace, dome and spire,
The Christian altars and the Augustan throne.
And soon, they cried, shall Austria bow
To the dust her lofty brow.
The princedoms of Almayne
Shall wear the Phrygian chain;
In humbler waves shall vassal Tiber roll;
And Rome, a slave forlorn,
Her laurelled tresses shorn,
Shall feel our iron in her inmost soul.
Who shall bid the torrent stay?
Who shall bar the lightning's way?
Who arrest the advancing van
Of the fiery Ottoman?

As the curling smoke wreaths fly
When fresh breezes clear the sky,
Passed away each swelling boast
Of the misbelieving host.
From the Hebrus rolling far
Came the murky cloud of war,
And in shower and tempest dread
Burst on Austria's fenceless head.
But not for vaunt or threat
Didst Thou, O Lord, forget
The flock so dearly bought, and loved so well.
Even in the very hour
Of guilty pride and power
Full on the circumcised Thy vengeance fell.
Then the fields were heaped with dead,
Then the streams with gore were red,
And every bird of prey, and every beast,
From wood and cavern thronged to Thy great feast.

What terror seized the fiends obscene of Nile!
How wildly, in his place of doom beneath,
Arabia's lying prophet gnashed his teeth,
And cursed his blighted hopes and wasted guile

When, at the bidding of Thy sovereign might,
Flew on their destined path
Thy messengers of wrath,
Riding on storms and wrapped in deepest night
The Phthian mountains saw,
And quaked with mystic awe:
The proud Sultana of the Straights bowed down
Her jewelled neck and her embattled crown.
The miscreants, as they raised their eyes
Glaring defiance on Thy skies,
Saw adverse winds and clouds display
The terrors of their black array;—
Saw each portentous star
Whose fiery aspect turned of yore to flight
The iron chariots of the Canaanite
Gird its bright harness for a deadlier war.

Beneath Thy withering look
Their limbs with palsy shook;
Scattered on earth the crescent banners lay;
Trembled with panic fear
Sabre and targe and spear,
Through the proud armies of the rising day.
Faint was each heart, unnerved each hand;
And, if they strove to charge or stand,
Their efforts were as vain
As his who, scared in feverish sleep
By evil dreams, essays to leap,
Then backward falls again.
With a crash of wild dismay,
Their ten thousand ranks gave way;
Fast they broke, and fast they fled;
Trampled, mangled, dying, dead,
Horse and horseman mingled lay;
Till the mountains of the slain
Raised the valleys to the plain.
Be all the glory to Thy name divine!
The swords were ours; the arm, O Lord, was Thine.

Therefore to Thee, beneath whose footstool wait
The powers which erring man calls Chance and Fate,
To Thee who hast laid low
The pride of Europe's foe,
And taught Byzantium's sullen lords to fear,

I pour my spirit out
In a triumphant shout,
And call all ages and all lands to hear.
Thou who evermore endurest,
Loftiest, mightiest, wisest, purest,
Thou whose will destroys or saves,
Dread of tyrants, hope of slaves,
The wreath of glory is from Thee,
And the red sword of victory.

There where exulting Danube's flood
Runs stained with Islam's noblest blood
From that tremendous field,
There where in mosque the tyrants met,
And from the crier's minaret
Unholy summons pealed,
Pure shrines and temples now shall be
Decked for a worship worthy Thee.
To Thee thy whole creation pays
With mystic sympathy its praise,
The air, the earth, the seas:
The day shines forth with livelier beam;
There is a smile upon the stream,
An anthem on the breeze.
Glory, they cry, to Him whose might
Hath turned the barbarous foe to flight,
Whose arm protects with power divine
The city of his favored line.
The caves, the woods, the rocks, repeat the sound;
The everlasting hills roll the long echoes round

But, if Thy rescued church may dare
Still to besiege Thy throne with prayer,
Sheathe not, we implore Thee, Lord,
Sheathe not Thy victorious sword.
Still Panonia pines away,
Vassal of a double sway:
Still Thy servants groan in chains,
Still the race which hates Thee reigns:
Part the living from the dead:
Join the members to the head:
Snatch Thine own sheep from yon fell monster's hold;
Let one kind shepherd rule one undivided fold.

He is the victor, only he
Who reaps the fruits of victory.
We conquered once in vain,
When foamed the Ionian waves with gore,
And heaped Lepanto's stormy shore
With wrecks and Moslem slain.
Yet wretched Cyprus never broke
The Syrian tyrant's iron yoke.
Shall the twice vanquished foe
Again repeat his blow?
Shall Europe's sword be hung to rust in peace?
No—let the red-cross ranks
Of the triumphant Franks
Bear swift deliverance to the shrines of Greece;
And in her inmost heart let Asia feel
The avenging plagues of Western fire and steel.

Oh God! for one short moment raise
The veil which hides those glorious days.
The flying foes I see thee urge
Even to the river's headlong verge.
Close on their rear the loud uproar
Of fierce pursuit from Ister's shore
Comes pealing on the wind;
The Rab's wild waters are before,
The Christian sword behind.
Sons of perdition, speed your flight.
No earthly spear is in the rest;
No earthly champion leads to fight
The warriors of the West.
The Lord of Hosts asserts His old renown,
Scatters, and smites, and slays, and tramples down
Fast, fast, beyond what mortal tongue can say,
Or mortal fancy dream,
He rushes on his prey:
Till, with the terrors of the wondrous theme
Bewildered and appalled, I cease to sing,
And close my dazzled eye, and rest my wearied wing.

THE LAST BUCCANEER.

(1839.)

THE winds were yelling, the waves were swelling,
The sky was black and drear,
When the crew with eyes of flame brought the ship without a name
Alongside the last Buccaneer.

"Whence flies your sloop full sail before so fierce a gale,
When all others drive bare on the seas?
Say, come ye from the shore of the holy Salvador,
Or the gulf of the rich Caribbees?"

"From a shore no search hath found, from a gulf no line can sound,
Without rudder or needle we steer;
Above, below, our bark, dies the sea fowl and the shark,
As we fly by the last Buccaneer.

"To-night there shall be heard on the rocks of Cape de Verde
A loud crash, and a louder roar;
And to-morrow shall the deep, with a heavy moaning sweep
The corpses and the wreck to the shore."

The stately ship of Clyde securely now may ride
In the breath of the citron shades;
And Severn's towering mast securely now flies fast,
Through the sea of the balmy Trades.

From St. Jago's wealthy port, from Havannah's royal fort,
The seaman goes forth without fear;
For since that stormy night not a mortal hath had sight
Of the flag of the last Buccaneer.

EPITAPH ON A JACOBITE.

(1845.)

To my true king I offered free from stain.
Courage and faith; vain faith, and courage vain.
For him, I threw lands, honors, wealth, away,
And one dear hope, that was more prized than they.
For him I languished in a foreign clime,
Gray-haired with sorrow in my manhood's prime;
Heard on Lavernia Scargill's whispering trees,
And pined by Arno for my lovelier Tees;
Beheld each night my home in fevered sleep,
Each morning started from the dream to weep;
Till God, who saw me tried too sorely, gave
The resting place I asked, an early grave.
Oh thou, whom chance leads to this nameless stone,
From that proud country which was once mine own,
By those white cliffs I never more must see,
By that dear language which I spake like thee,
Forget all feuds, and shed one English tear
O'er English dust. A broken heart lies here.

LINES WRITTEN IN AUGUST, 1847.

The day of tumult, strife, defeat, was o'er;
Worn out with toil, and noise, and scorn, and spleen,
I slumbered, and in slumber saw once more
A room in an old mansion, long unseen.

That room, methought, was curtained from the light;
Yet through the curtains shone the moon's cold ray
Full on a cradle, where, in linen white,
Sleeping life's first soft sleep, an infant lay.

Pale flickered on the hearth the dying flame,
And all was silent in that ancient hall,
Save when fits on the low night-wind came
The murmur of the distant waterfall.

And lo! the fairy queens who rule our birth
Drew nigh to speak the new born baby's doom:
With noiseless step, which left no trace on earth,
From gloom they came, and vanished into gloom.

Not deigning on the boy a glance to cast,
Swept careless by the gorgeous Queen of Gain;
More scornful still, the Queen of Fashion passed,
With mincing gait and sneer of cold disdain.

The Queen of Power tossed high her jewelled head,
And o'er her shoulder threw a wrathful frown:
The Queen of Pleasure on her pillow shed
Scarce one stray rose-leaf from her fragrant crown.

Still Fay in long procession followed Fay;
And still the little couch remained unblest:
But when those wayward sprites had passed away,
Came One, the last, the mightiest, and the best.

Oh glorious lady, with the eyes of light
And laurels clustering round thy lofty brow,
Who by the cradle's side didst watch that night,
Warbling a sweet strange music, who wast thou?

"Yes, darling; let them go;" so ran the strain:
"Yes; let them go, gain, fashion, pleasure, power,
And all the busy elves to whose domain
Belongs the nether sphere, the fleeting hour.

"Without one envious sigh, one anxious scheme,
The nether sphere, the fleeting hour resign.
Mine is the world of thought, the world of dream,
Mine all the past, and all the future mine.

"Fortune, that lays in sport the mighty low,
Age that to penance turns the joys of youth,
Shall leave untouched the gifts which I bestow,
The sense of beauty and the thirst of truth.

"Of the fair brotherhood who share my grace,
I, from thy natal day, pronounce thee free;
And, if for some I keep a nobler place,
I keep for none a happier than for thee.

"There are who, while to vulgar eyes they seem
Of all my bounties largely to partake,
Of me as of some rival's handmaid deem,
And court me but for gain's, power's, fashion's sake.

"To such, though deep their lore, though wide their fame
Shall my great mysteries be all unknown:
But thou, through good and evil, praise and blame,
Wilt not thou love me for myself alone?

"Yes; thou wilt love me with exceeding love;
And I will tenfold all that love repay,
Still smiling, though the tender may reprove,
Still faithful, though the trusted may betray.

"For aye mine emblem was, and aye shall be,
The ever-during plant whose bough I wear,
Brightest and greenest then, when every tree
That blossoms in the light of Time is bare.

"In the dark hour of shame, I deigned to stand
Before the frowning peers at Bacon's side:
On a far shore I smoothed with tender hand,
Through months of pain, the sleepless bed of Hyde:

"I brought the wise and brave of ancient days
To cheer the cell where Raleigh pined alone:
I lighted Milton's darkness with the blaze
Of the bright ranks that guard the eternal throne.

"And even so, my child, it is my pleasure
That thou not then alone shouldst feel me nigh,
When, in domestic bliss and studious leisure,
Thy weeks uncounted come, uncounted fly;

"Not then alone, when myriads, closely pressed
Around thy car, the shout of triumph raise;
Nor when, in gilded drawing rooms, thy breast
Swells at the sweeter sound of woman's praise.

"No: when on restless night dawns cheerless morrow,
When weary soul and body pine,
Thine am I still, in danger, sickness, sorrow,
In conflict, obloquy, want, exile, thine;

"Thine, where on mountain waves the snowbirds scream,
Where more than Thule's winter barbs the breeze,
Where scarce, though lowering clouds, one sickly gleam
Lights the drear May-day of Antarctic seas;

"Thine, when around the litter's track all day
White sandhills shall reflect the blinding glare;
Thine, when, through forests breathing death, thy way
All night shall wind by many a tiger's lair;

"Thine most, when friends turn pale, when traitors fly,
When, hard beset, thy spirit, justly proud,
For truth, peace, freedom, mercy, dares defy
A sullen priesthood and a raving crowd.

"Amidst the din of all things fell and vile,
Hate's yell, and envy's hiss, and folly's bray,
Remember me; and with an unforced smile
See riches, baubles, flatterers pass away.

"Yes: they will pass away; nor deem it strange:
They come and go, as comes and goes the sea;
And let them come and go: thou, through all change,
Fix thy firm gaze on virtue and on me."

TRANSLATION FROM PLAUTUS.

(1850.)

[The author passed a part of the summer and autumn of 1850 at Ventnor, in the Isle of Wight. He usually, when walking alone, had with him a book. On one occasion, as he was loitering in the landslip near Bonchurch, reading the Rudens of Plautus, it struck him that it might be an interesting experiment to attempt to produce something which might be supposed to resemble passages in the lost Greek drama of Diphilus, from which the Rudens appears to have been taken. He selected one passage in the Rudens, of which he then made the following version, which he afterwards copied out at the request of a friend to whom he had repeated it.]

Act. IV. *Sc.* vii.

Dæmones. O Gripe, Gripe, in ætate hominum plurimæ
Fiunt transennæ, ubi decipiuntur dolis;
Atque edepol in eas plerumque esca imponitur.
Quam si quis avidus pascit escam avariter,
Decipitur in transenna avaritia sua.
Ille, qui consulte, docte, atque astute cavet,
Diutine uti bene licet partum bene.
Mi istæc videtur præda prædatum irier:
Ut cum majore dote abeat, quam advenerit.
Egone ut, quod ad me adlatum esse alienum sciam,
Celem? Minime istuc faciet noster Dæmones.
Semper cavere hoc sapientes æquissimum est,
Ne conscii sint ipsi maleficiis suis.
Ego, mihi quum lusi, nil moror ullum lucrum.
Gripus. Spectavi ego pridem Comicos ad istum modum
Sapienter dicta dicere, atque iis plaudier,
Quum illos sapientis mores monstrabant poplo;
Sed quum inde suam quisque ibant diversi domun
Nullus erat illo pacto, ut illi jusserant.

ΔΑΙΜ. Ὦ Γρῖπε, Γρῖπε, πλεῖστα παγίδων σχήματα
ἴδοι τις ἂν πεπηγμέν' ἐν θνητῶν βίῳ,
καὶ πλεῖστ' ἐπ' αὐτοῖς δελέαθ' ὧν ἐπιθυμίᾳ
ὀρεγόμενός τις ἐν κακοῖς ἁλίσκεται·
ὅστις δ' ἀπιστεῖ καὶ σοφῶς φυλάττεται
καλῶς ἀπολαύει τῶν καλῶς πεπορισμένων.
ἅρπαγμα δ' οὐχ ἅρπαγμ' ὁ λάρναξ οὑτοσί,
ἀλλ' αὐτὸς οἶμαι, μᾶλλον ἁρπάξει τινά.
τόνδ' ἄνδρα κλέπτειν τἀλλότρι'—εὐφήμει, τάλαν·
ταυτήν γε μὴ μαίνοιτο μανίαν Δαιμονῆς.
τόδε γὰρ ἀεὶ σοφοῖσιν εὐλαβητέον,
μή τί ποθ' ἑαυτῷ τις ἀδίκημα συννοῇ·
κέρδη δ' ἔμοιγε πάνθ' ὅσοις εὐφραίνομαι,
κέρδος δ' ἀκερδὲς ὃ τοὐμὸν ἀλγυνεῖ κέαρ.

ΓΡΙΠ. καλῶ μὲν ἤδη κωμικῶν ἀκήκοα
σεμνῶς λεγόντων τοιάδε, τοὺς δὲ θεωμένους
κροτεῖν, ματαίοις ἡδομένους σοφίσμασιν·
εἶθ', ὡς ἀπῆλθ' ἕκαστος οἴκαδ', οὐδενὶ
οὐδὲν παρέμεινε τῶν καλῶς εἰρημένων.

PARAPHRASE.

To Oggier spake King Didier:
"When cometh Charlemange?
We looked for him in harvest:
We looked for him in rain.
Crops are reaped; and floods are past;
And still he is not here.
Some token show, that we may know
That Charlemange is near."

Then to the King made answer
Oggier, the christened Dane:
"When stands the iron harvest,
Ripe on the Lombard plain,
That stiff harvest which is reaped
With sword of knight and peer,
Then by that sign ye may divine
That Charlemange is near.

"When round the Lombard cities
The iron flood shall flow,
A swifter flood than Ticin,
A broader flood than Po,
Frothing white with many a plume,
Dark blue with many a spear,
Then by that sign ye may divine
That Charlemange is near."

INSCRIPTION ON THE STATUE OF LORD WILLIAM BENTINCK.

AT CALCUTTA. (1835.)

To
WILLIAM CAVENDISH BENTINCK,
Who, during seven years, ruled India with eminent
Prudence, Integrity, and Benevolence;
Who, placed at the head of a great empire, never laid aside
The simplicity and moderation of a private citizen:
Who infused into Oriental despotism the spirit of
British Freedom:
Who never forgot that the end of Government is
The happiness of the Governed:
Who abolished cruel rites:
Who effaced humiliating distinctions:
Who gave liberty to the expression of public opinion:
Whose constant study it was, to elevate the intellectual
And moral character of the Nations committed to his charge:
This Monument
Was erected by men,
Who, differing in Race, in Manners, in Language,
And in Religion,
Cherish, with equal veneration and gratitude,
The memory of his wise, upright,
And paternal Administration.

EPITAPH ON SIR BENJAMIN HEATH MALKIN. *

AT CALCUTTA. (1837.)

This monument
Is sacred to the memory
Of
SIR BENJAMIN HEATH MALKIN, Knight,
One of the Judges of the Supreme Court of Judicature:
A man eminently distinguished
By his literary and scientific attainments,
By his professional learning and ability,

* He was born on the 29th September, 1797. He died on the 21st October, 1837.

By the clearness and accuracy of his intellect,
By diligence, by patience, by firmness, by love of truth,
By public spirit, ardent and disinterested,
Yet always under the guidance of discretion,
By rigid uprightness, by unostentatious piety,
By the serenity of his temper,
And by the benevolence of his heart.

EPITAPH ON LORD METCALFE.

(1847.)

Near this stone is laid
CHARLES LORD METCALFE,
A Statesman tried in many high offices
And difficult conjunctures,
And found equal to all.
The three greatest Dependencies of the British Crown
Were successively entrusted to his care.
In India, his fortitude, his wisdom,
His probity, and his moderation,
Are held in honorable remembrance
By men of many races, languages, and religions.
In Jamaica, still convulsed by a social revolution,
His prudence calmed the evil passions
Which long suffering had engendered in one class
And long domination in another.
In Canada, not yet recovered from the calamities of civil war,
He reconciled contending factions
To each other, and to the Mother Country.
Costly monuments in Asiatic and American cities
Attest the gratitude of the nations which he ruled.
This tablet records the sorrow and the pride
With which his memory is cherished by his family.

POMPEII.

A POEM WHICH OBTAINED THE CHANCELLOR'S MEDAL AT THE CAMBRIDGE COMMENCEMENT, JULY, 1819.

Oh! land to Memory and to Freedom dear,
Land of the melting lyre and conquering spear,
Land of the vine-clad hill, the fragrant grove,
Of arts and arms, of Genius and of Love,
Hear, fairest Italy. Though now no more
The glittering eagles awe the Atlantic shore,
Nor at thy feet the gorgeous Orient flings
The blood-bought treasures of her tawny kings;
Though vanished all that formed thine old renown,
The laurel garland, and the jewelled crown,
The avenging poniard, the victorious sword,
Which reared thine empire, or thy rights restored,
Yet still the constant Muses haunt thy shore
And love to linger where they dwelt of yore.
If e'er of old they deigned, with favoring smile,
To tread the sea-girt shores of Albion's isle,
To smooth with classic arts our rugged tongue
And warm with classic glow the British song,
Oh! bid them snatch their silent hearts which wave
On the lone oak that shades thy Maro's grave,*
And sweep with magic hand the slumbering strings,
To fire the poet.—For thy clime he sings,
Thy scenes of gay delight and wild despair,
Thy varied forms of awful and of fair.
How rich that climate's sweets, how wild its storms,
What charms array it, and what rage deforms,
Well have thy mouldering walls, Pompeii, known,
Decked in those charms, and by that rage o'erthrown.
Sad city, gaily dawned thy latest day,
And poured its radiance on a scene as gay.
The leaves scarce rustled in the sighing breeze,
In azure dimples curled the sparkling seas,
And as the golden tide of light they quaffed,
Campania's sunny meads and vineyards laughed,
While gleamed each lichened oak and giant pine
On the far sides of swarthy Apennine.
Then mirth and music through Pompeii rung;
Then verdant wreathes on all her portals hung;

* See Eustace's description of the tomb of Virgil, on the Neapolitan coast.

Her sons, with solemn rite and jocund lay,
Hailed the glad splendors of that festal day.
With fillets bound the hoary priests advance,
And rosy virgins braid the choral dance.
The rugged warrior here unbends awhile
His iron front, and deigns a transient smile;
There, frantic with delight, the ruddy boy
Scarce treads on earth, and bounds and laughs with joy;
From every crowded altar perfumes rise
In billowy clouds of fragrance to the skies.
The milk-white monarch of the herd they lead,
With gilded horns, at yonder shrine to bleed;
And while the victim crops the broiderered plain,
And frisks and gambols towards the destined fane,
They little deem that like himself they stray
To death, unconscious, o'er a flowery way;
Heedless, like him, the impending stroke await,
And sport and wanton on the brink of fate.
What 'vails it that where yonder heights aspire,
With ashes piled, and seathed with rills of fire,
Gigantic phantoms dimly seem to glide,
In misty files along the mountain's side,
To view with threatening scowl your fated lands,
And toward your city point their shadowy hands? *
In vain celestial omens prompted fear,
And nature's signal spoke the ruin near.
In vain through many a night ye viewed from far
The meteor flag of elemental war
Unroll its blazing folds from yonder height,
In fearful sign of earth's intestine fight.
In vain Vesuvius groaned with wrath suppressed,
And muttered thunder in his burning breast.
Long since the Eagle from that flaming peak
Hath soared with screams a safer nest to seek.
Awed by the infernal beacon's fitful glare,
The howling fox hath left his wonted lair;
Nor dares the browsing goat in venturous leap
To spring, as erst, from dizzy steep to steep.—
Man only mocks the peril. Man alone
Defies the sulphurous flame, the warning groan.

* Dio Cassius relates that figures of gigantic size appeared, for some time previous to the destruction of Pompeii, on the summits of Vesuvius. This appearance was probably occasioned by the fantastic forms which the smoke from the crater of the volcano assumed.

While instinct, humbler guardian, wakes and saves,
Proud reason sleeps, nor knows the doom it braves.
But see, the opening theatre invites
The fated myriads to its gay delights.
In, in they swarm, tumultuous as the roar
Of foaming breakers on a rocky shore.
Th' enraptured throng in breathless transport views
The gorgeous temple of the Tragic Muse.
There, while her wand in shadowy pomp arrays
Ideal scenes, and forms of other days
Fair as the hopes of youth, a radiant band,
The sister arts, around her footstool stand,
To deck their Queen, and lend a milder grace
To the stern beauty of that awful face.
Far, far around the ravished eye surveys
The sculptured forms of gods and heroes blaze.
Above, the echoing roofs the peal prolong
Of lofty converse, or melodious song,
While, as the tones of passions sink or swell,
Admiring thousands own the moral spell,
Melt with the melting strains of fancied wo,
With terror stricken, or with transport glow.
Oh! for a voice like that which pealed of old
Through Salem's cedar courts and shrines of gold,
And in wild accents round the trembling dome
Proclaimed the havoc of avenging Rome;
While every palmy arch and sculptured tower
Shook with the footsteps of the parting power.
Such voice might check your tears, which idly stream
For the vain phantoms of the poet's dream;
Might bid those terrors rise, those sorrows flow,
For others perils, and for nearer wo.
The hour is come. Even now the sulphurous cloud
Involves the city in its funeral shroud,
And far along Campania's azure sky
Expands its dark and boundless canopy.
The Sun, though throned on heaven's meridian height,
Burns red and rayless through that sickly night.
Each bosom felt at once the shuddering thrill,
At once the music stopped. The song was still.
None in that cloud's portentous shade might trace
The fearful changes of another's face.
But through that horrid stillness each could hear
His neighbor's throbbing heart beat high with fear.

A moment's pause succeeds. Then wildly rise
Grief's sobbing plaints and terror's frantic cries.
The gates recoil; and towards the narrow pass
In wild confusion rolls the living mass.
Death—when thy shadow sceptre waves away
From his sad couch the prisoner of decay,
Though friendship view the close with glistening eye,
And love's fond lips imbibe the parting sigh,
By torture racked, by kindness soothed in vain,
The soul still clings to being and to pain.
But when have wider terrors clothed thy brow,
Or keener torments edged thy dart than now,
When with thy regal horrors vainly strove
The law of nature and the power of Love?
On mothers babes in vain for mercy call,
Beneath the feet of brothers brothers fall.
Behold the dying wretch in vain upraise
Towards yonder well-known face the accusing gaze;
See trampled to the earth the expiring maid
Clings round her lover's feet, and shrieks for aid.
Vain is the imploring glance, the frenzied cry;
All, all is fear; to succor is to die.—
Saw ye how wild, how red, how broad a light
Burst on the darkness of that mid-day night,
As fierce Vesuvius scattered o'er the vale
His drifted flames and sheets of burning hail,
Shook hell's wan lightnings from his blazing cone,
And gilded heaven with meteors not its own?
The morn all blushing rose; but sought in vain
The snowy villas and the flowery plain,
The purpled hills with marshalled vineyards gay,
The domes that sparkled in the sunny ray.
Where art or nature late hath deck'd the scene
With blazing marble or with spangled green,
There, streaked by many a fiery torrent's bed,
A boundless waste of hoary ashes spread.
Along that dreary waste where lately rung
The festal lay which smiling virgins sung,
Where rapture echoed from the warbling lute,
And the gay dance resounded, all is mute.—
Mute!—Is it Fancy shapes that wailing sound
Which faintly murmurs from the blasted ground,
Or live there still, who breathing in the tomb,
Curse the dark refuge which delays their doom,

In massive vaults, on which the incumbent plain
And ruined city heap their weight in vain?
Oh! who may sing that hour of mortal strife,
When nature calls on Death, yet clings to life?
Who paint the wretch that draws sepulchral breath
A living prisoner in the house of Death?
Pale as the corpse which loads the funeral pile,
With face convulsed that writhes a ghastly smile,
Behold him speechless move with hurried pace,
Incessant, round his dungeon's caverned space,
Now shrink in terror, and now groan in pain,
Gnaw his white lips and strike his burning brain.
Till fear o'erstrained in stupor dies away,
And Madness wrests her victim from dismay.
His arms sink down; his wild and stony eye
Glares without sight on blackest vacancy.
He feels not, sees not: wrapped in senseless trance
His soul is still and listless as his glance.
One cheerless blank, one rayless mist is there,
Thoughts, senses, passions, live not with despair.
Haste, Famine, haste, to urge the destined close,
And lull the horrid scene to stern repose.
Yet ere, dire Fiend, thy lingering tortures cease,
And all be hushed in still sepulchral peace,
Those caves shall wilder, darker deeds behold
Than e'er the voice of song or fable told,
Whate'er dismay may prompt, or madness dare,
Feasts of the grave, and banquets of despair.—
Hide, hide the scene; and o'er the blasting sight
Fling the dark veil of ages and of night.
Go, seek Pompeii now;—with pensive tread
Roam through the silent city of the dead.
Explore each spot, where still, in ruin grand,
Her shapeless piles and tottering columns stand,
Where the pale ivy's clasping wreaths o'ershade
The ruined temple's moss-clad colonnade,
Or violets on the hearth's cold marble wave,
And muse in silence on a people's grave.
Fear not.—No sign of death thine eyes shall scare,
No, all is beauty, verdure, fragrance there.
A gentle slope includes the fatal ground
With odorous shrubs and tufted myrtles crowned,
Beneath, o'ergrown with grass, or wreathed with flowers,

Lie tombs and temples, columns, baths, and towers.
As if in mockery, Nature seems to dress
In all her charms the beauteous wilderness,
And bids her gayest flowerets twine and bloom
In sweet profusion o'er a city's tomb.
With roses here she decks the untrodden path,
With lilies fringes there the stately bath;
The acanthus' * spreading foliage here she weaves
Round the gay capital which mocks its leaves;
There hangs the sides of every mouldering room
With tapestry from her own fantastic loom,
Wallflowers and weeds, whose glowing hues supply
With simple grace the purple's Tyrian dye.
The ruined city sleeps in fragrant shade,
Like the pale corpse of some Athenian maid,†
Whose marble arms, cold brows, and snowy neck
The fairest flowers of fairest climates deck,
Meet types of her whose form their wreaths array,
Of radiant beauty, and of swift decay.
Advance, and wander on through crumbling halls,
Through prostrate gates and ivied pedestals,
Arches, whose echoes now no chariots rouse,
Tombs, on whose summits goats undaunted browse.
See where yon ruined wall on earth reclines,
Through weeds and moss the half-seen painting shines,
Still vivid midst the dewy cowslips grows,
Or blends its colors with the blushing rose.
Thou lovely, ghastly scene of fair decay,
In beauty awful, and midst horrors gay,
Renown more wide, more bright shall gild thy name,
Than thy wild charms or fearful doom could claim.
Immortal spirits, in whose deathless song
Latium and Athens yet their reign prolong,
And from their thrones of fame and empire hurled,
Still sway the sceptre of the mental world,
You in whose breasts the flames of Pindus beamed,
Whose copious lips with rich persuasion streamed.
Whose minds unravelled nature's mystic plan,
Or traced the mazy labyrinth of man:

* The capital of the Corinthian pillar is carved, as is well known, in imitation of the acanthus. Mons. de Chateaubriand, as I have found since this Poem was written, has employed the same image in his Travels.

† It is the custom of the modern Greeks to adorn corpses profusely with flowers.

Bend, glorious spirits, from your blissful bowers,
And broidered couches of unfading flowers,
While round your locks the Elysian garlands blow
With sweeter odors, and with brighter glow.
Once more, immortal shades, atoning fame
Repair the honors of each glorious name.
Behold Pompeii's opening vaults restore
The long-lost treasures of your ancient lore,
The vestal radiance of poetic fire,
The stately buskin and the tuneful lyre,
The wand of eloquence, whose magic sway
The sceptres and the swords of earth obey,
And every mighty spell, whose strong control
Could nerve or melt, could fire or soothe the soul.
And thou, sad city, raise thy drooping head,
And share the honors of the glorious dead.
Had fate reprieved thee till the frozen north
Poured in wild swarms its hoarded millions forth,
Till blazing cities marked where Albion trod,
Or Europe quaked beneath the *scourge of God*,*
No lasting wreath had graced thy funeral pall,
No fame redeemed the horrors of thy fall.
Now shall thy deathless memory live entwined
With all that conquers, rules, or charms the mind.
Each lofty thought of Poet or of Sage,
Each grace of Virgil's lyre or Tully's page.
Like theirs whose genius consecrates thy tomb,
Thy fame shall snatch from time a greener bloom,
Shall spread where'er the Muse has reared her throne,
And live renowned in accents yet unknown;
Earth's utmost bounds shall join the glad acclaim,
And distant Camus bless Pompeii's name.

* The well-known name of Attila.

BATTLE OF IVRY.

[Henry the Fourth, on his accession to the French crown, was opposed by a large part of his subjects under the Duke of Mayenne, with the assistance of Spain and Savoy. In March, 1590, he gained a decisive victory over that party at Ivry. Before the battle, he addressed his troops, "My children, if you lose sight of your colors, rally to my white plume you will always find it in the path to honor and glory." His conduct was answerable to his promise. Nothing could resist his impetuous valor, and the leaguers underwent a total and bloody defeat. In the midst of the rout, Henry followed, crying—"Save the French!" and his clemency added a number of the enemies to his own army.—*Aikin's Biographical Dictionary.*]

Now glory to the Lord of Hosts, from whom all glories are!
And glory to our Sovereign Liege, King Henry of Navarre!
Now let there be the merry sound of music and the dance,
Through thy cornfields green and sunny vines, oh! pleasant land of France.
And thou, Rochelle, our own Rochelle, proud city of the waters,
Again let rapture light the eyes of all thy mourning daughters.
As thou wert constant in our ills, be joyous in our joy,
For cold, and stiff, and still are they who wrought thy walls annoy.
Hurrah! hurrah! a single field hath turned the chance of war;
Hurrah! hurrah! for Ivry and King Henry of Navarre.

Oh! how our hearts were beating, when, at the dawn of day,
We saw the army of the League drawn out in long array;
With all its priest-led citizens, and all its rebel peers,
And Appenzel's stout infantry, and Egmont's Flemish spears,
There rode the brood of false Lorraine, the curses of our land,
And dark Mayenne was in the midst, a truncheon in his hand;
And as we looked on them, we thought of Seine's empurpled flood,
And good Coligni's hoary hair all dabbled with his blood;
And we cried unto the living God, who rules the fate of war,
To fight for his own holy name and Henry of Navarre.

The King is come to marshal us, in all his armor drest,
And he has bound a snow-white plume upon his gallant crest;
He looked upon his people, and a tear was in his eye,
He looked upon the traitors, and his glance was stern and high.
Right graciously he smiled on us, as rolled from wing to wing,
Down all our line, in deafening shout, "God save our lord, the King."
"And if my standard-bearer fall, as fall full well he may—
For never saw I promise yet of such a bloody fray—
Press where ye see my white plume shine, amidst the ranks of war,
And be your oriflamme to-day the helmet of Navarre."

Hurrah! the foes are moving. Hark to the mingled din
Of fife, and steed, and trump, and drum, and roaring culverin!
The fiery Duke is pricking fast across St. André's plain,
With all the hireling chivalry of Guelders and Almayne.
Now by the lips of those ye love, fair gentlemen of France,
Charge for the golden lilies now upon them with the lance!
A thousand spurs are striking deep, a thousand spears in rest,
A thousand knights are pressing close behind the snow-white crest;
And in they burst, and on they rushed, while, like a guiding star,
Amidst the thickest carnage blazed the helmet of Navarre.

Now, God be praised, the day is ours! Mayenne hath turned his rein,
D'Aumale hath cried for quarter, the Flemish Count is slain,
Their ranks are breaking like thin clouds before a Biscay gale;
The field is heaped with bleeding steeds, and flags and cloven mail;
And then we thought on vengeance, and all along our van,
"Remember St. Bartholomew," was passed from man to man;

But out spake gentle Henry then, "No Frenchman is my foe;
Down, down with every foreigner, but let your brethren go."
Oh! was there ever such a knight in friendship or in war,
As our sovereign lord, King Henry, the soldier of Navarre.

Ho! maidens of Vienna,—ho! matrons of Luzerne,
Weep, weep, and rend your hair for those who never shall return.
Ho! Philip, send for charity, thy Mexican pistoles,
That Antwerp monks may sing a mass for thy poor spearmen's souls.
Ho! gallant nobles of the league, look that your arms be bright;
Ho! burghers of St. Génévière, keep watch and ward to-night;
For our God hath crushed the tyrant, our God hath raised the slave,
And mocked the counsel of the wise and the valor of the brave.
Then glory to his holy name from whom all glories are;
And glory to our sovereign lord, King Henry of Navarre.

THE ARMADA.

Attend, all ye who list to hear
Our noble England's praise;
I tell of the thrice famous deeds
She wrought in ancient days,
When that great fleet invincible
Against her bore in vain
The richest spoils of Mexico,
The stoutest hearts of Spain.

It was about the lovely close
Of a warm summer day,
There came a gallant merchant-ship
Full sail to Plymouth Bay;
Her crew hath seen Castile's black fleet,
Beyond Aurigny's isle,
At earliest twilight, on the waves,
Lie heaving many a mile.

At sunrise she escaped their van,
By God's especial grace;
And the tall Pinta, till the noon,
Had held her close in chase.
Forthwith a guard at every gun
Was placed along the wall;
The beacon blazed upon the roof
Of Edgecumbe's lofty hall;
Many a light fishing bark put out
To pry along the coast,
And with loose rein and bloody spur
Rode inland many a post.
With his white hair unbonneted,
The stout old sheriff comes;
Before him march the halberdiers;
Before him sound the drums;
His yeomen round the market cross
Make clear an ample space;
For there behooves him to set up
The standard of Her Grace.
And haughtily the trumpets peal
And gayly dance the bells,
As slow upon the laboring wind
The royal blazon swells.
Look how the Lion of the sea
Lifts up his ancient crown,
And underneath his deadly paw
Treads the gay lilies down.
So stalked he when he turned to flight,
On that famed Picard field,
Bohemia's plume, and Genoa's bow,
And Cæsar's eagle shield.
So glared he when at Agincourt
In wrath he turned to bay,
And crushed and torn beneath his claws
The princely hunters lay.
Ho! strike the flag-staff deep, Sir Knight:
Ho! scatter flowers, fair maids:
Ho! gunners, fire a loud salute:
Ho! gallants, draw your blades:
Thou sun, shine on her joyously;
Ye breezes, waft her wide;
Our glorious SEMPER EADEM,
The banner of our pride.

The freshening breeze of eve unfurled
That banner's massy fold;
The parting gleam of sunshine kissed
That haughty scroll of gold;
Night sank upon the dusky beach,
And on the purple sea,
Such night in England ne'er hath been
Nor e'er again shall be.
From Eddystone to Berwick bounds,
From Lynn to Milford Bay,
That time of slumber was as bright
And busy as the day;
For swift to east and swift to west
The ghastly war-flame spread,
High on St. Michael's Mount it shone:
It shone on Beachy Head.
Far on the deep the Spaniard saw,
Along each southern shire,
Cape beyond cape, in endless range,
Those twinkling points of fire.
The fisher left his skiff to rock
On Tamar's glittering waves:
The rugged miners poured to war
From Mendip's sunless caves:
O'er Longleat's towers, o'er Cranbourne's oaks,
The fiery herald flew:
He roused the shepherds of Stonehenge,
The rangers of Beaulieu.
Right sharp and quick the bells all night
Rang out from Bristol town,
And ere the day three hundred horse
Had met on Clifton down;
The sentinel on Whitehall gate
Looked forth into the night,
And saw o'erhanging Richmond Hill
The streak of blood-red light.
Then bugle's note and cannon's roar
The death-like silence broke,
And with one start, and with one cry,
The royal city woke.
At once on all her stately gates
Arose the answering fires;
At once the wild alarum clashed
From all her reeling spires;

From all the batteries of the Tower
Pealed loud the voice of fear;
And all the thousand masts of Thames
Sent back a louder cheer:
And from the furthest wards was heard
The rush of hurrying feet,
And the broad streams of pikes and flags
Rushed down each roaring street;
And broader still became the blaze,
And louder still the din,
As fast from every village round
The horse came spurring in:
And eastward straight from wild Blackheath
The warlike errand went,
And roused in many an ancient hall
The gallant squires of Kent.
Southward from Surrey's pleasant hills
Flew those bright couriers forth;
High on bleak Hampstead's swarthy moor
They started for the north:
And on, and on, without a pause
Untired they bounded still:
All night from tower to tower they sprang;
They sprang from hill to hill:
Till the proud peak unfurled the flag
O'er Darwin's rocky dales,
Till like volcanoes flared to heaven
The stormy hills of Wales,
Till twelve fair counties saw the blaze
On Malvern's lonely height,
Till streamed in crimson on the wind
The Wrekin's crest of light,
Till broad and fierce the stars came forth
On Ely's stately fane,
And tower and hamlet rose in arms
O'er all the boundless plain;
Till Belvoir's lordly terraces
The sign of Lincoln sent,
And Lincoln sped the message on
O'er the wide vale of Trent;
Till Skiddaw saw the fire that burned
On Gaunt's embattled pile,
And the red glare on Skiddaw roused
The burghers of Carlisle.

* * * * * * *

THE CAVALIER'S MARCH TO LONDON.

To horse! to horse! brave cavaliers!
To horse for church and crown!
Strike, strike your tents! snatch up your spears!
And ho for London town!
The imperial harlot, doomed a prey
To our avenging fires,
Sends up the voice of her dismay
From all her hundred spires.

The Strand resounds with maiden's shrieks,
The 'Change with merchants' sighs,
And blushes stand on brazen cheeks,
And tears in iron eyes;
And, pale with fasting and with fright,
Each Puritan committee
Hath summoned forth to prayer and fight
The Roundheads of the city.

And soon shall London's sentries hear
The thunder of our drum,
And London's dames, in wilder fear,
Shall cry, Alack! They come!
Fling the fascines;—tear up the spikes;
And forward, one and all.
Down, down with all their train-band pikes,
Down with their mud-built wall.

Quarter?—Foul fall your whining noise,
Ye recreant spawn of fraud!
No quarter! Think on Strafford, boys.
No quarter! Think on Laud.
What ho! The craven slaves retire.
On! Trample them to mud,
No quarter! Charge.—No quarter!
No quarter! Blood! blood! blood!

Where next? In sooth there lacks no witch,
Brave lads, to tell us where,
Sure London's sons be passing rich,
Her daughters wondrous fair:
And let that dastard be the theme
Of many a board's derision,
Who quails for sermon, cuff, or scream
Of any sweet precisian.

Their lean divines, of solemn brow,
Sworn foes to throne and steeple,
From an unwonted pulpit now
Shall edify the people:
Till the tired hangman, in despair,
Shall curse his blunted shears,
And vainly pinch, and scrape, and tear,
Around their leathern ears.

We'll hang, above his own Guildhall,
The city's grave Recorder,
And on the den of thieves we'll fall,
Though Pym should speak to order.
In vain the lank-haired gang shall try
To cheat our martial law;
In vain shall Lenthall trembling cry
That strangers must withdraw.

Of bench and woolsack, tub and chair,
We'll build a glorious pyre,
And tons of rebel parchment there
Shall crackle in the fire.
With them shall perish, cheek by jowl,
Petition, psalm, and libel,
The colonel's canting muster-roll
The chaplain's dog-eared Bible.

We'll tread a measure round the blaze
Where England's pest expires,
And lead along the dance's maze
The beauties of the friars:
Then smiles in every face shall shine,
And joy in every soul.
Bring forth, bring forth the oldest wine,
And crown the largest bowl.

And as with nod and laugh ye sip
The goblet's rich carnation,
Whose bursting bubbles seem to tip
The wink of invitation;
Drink to those names,—those glorious names,—
Those names no time shall sever,—
Drink, in a draught as deep as Thames,
Our church and king for ever!

LAYS OF ANCIENT ROME.

PREFACE.

THAT what is called the history of the kings and early consuls of Rome is to a great extent fabulous, few scholars have, since the time of Beaufort, ventured to deny. It is certain that, more than three hundred and sixty years after the date ordinarily assigned for the foundation of the city, the public records were, with scarcely an exception, destroyed by the Gauls. It is certain that the oldest annals of the commonwealth were compiled more than a century and a half after the destruction of the records. It is certain, therefore, that the great Latin writers of a later period did not possess those materials, without which a trustworthy account of the infancy of the republic could not possibly be framed. They own, indeed, that the chronicles to which they had access were filled with battles that were never fought and consuls that were never inaugurated; and we have abundant proof that, in these chronicles, events of the greatest importance, such as the issue of the war with Porsena, and the issue of the war with Brennus, were grossly misrepresented. Under these circumstances a wise man will look with great suspicion on the legend which has come down to us. He will, perhaps, be inclined to regard the princes who are said to have founded the civil and religious institutions of Rome, the son of Mars, and the husband of Egeria, as mere mythological personages of the same class with Perseus and Ixion. As he draws nearer and nearer to the confines of authentic history, he will become less and less hard of belief. He will admit that the most important parts of the narrative have some foundation in truth. But he will distrust almost all the details, not only because they

seldom rest on any solid evidence, but also because he will constantly detect in them, even when they are within the limits of physical possibility, that peculiar character, more easily understood than defined, which distinguishes the creations of the imagination from the realities of the world in which we live.

The early history of Rome is indeed far more poetical than anything else in Latin literature. The loves of the Vestal and the God of War, the cradle laid among the reeds of Tiber, the fig-tree, the she-wolf, the shepherd's cabin, the recognition, the fratricide, the rape of the Sabines, the death of Tarpeia, the fall of Hostus Hostilius, the struggle of Mettus Curtius though the marsh, the women rushing with torn raiment and dishevelled hair between their fathers and their husbands, the nightly meetings of Numa and the Nymph by the well in the sacred grove, the fight of the three Romans and the three Albans, the purchase of the Sibylline books, the crime of Tullia, the simulated madness of Brutus, the ambiguous reply of the Delphian oracle to the Tarquins, the wrongs of Lucretia, the heroic actions of Horatius Cocles, of Scævola, and of Clœlia, the battle of Regillus won by the aid of Castor and Pollux, the fall of Cremera, the touching story of Coriolanus, the still more touching story of Virginia, the wild legend about the draining of the Alban lake, the combat between Valerius Corvus and the gigantic Gaul, are among the many instances which will at once suggest themselves to every reader.

In the narrative of Livy, who was a man of fine imagination, these stories retain much of their genuine character. Nor could even the tasteless Dionysius distort and mutilate them into mere prose. The poetry shines, in spite of him, through the dreary pedantry of his eleven books. It is discernible in the most tedious and in the most superficial modern works on the early times of Rome. It enlivens the dulness of the Universal History, and gives a charm to the most meager abridgments of Goldsmith.

Even in the age of Plutarch there were discerning men who rejected the popular account of the foundation of Rome, because that account appeared to them to have the air, not of a history, but of a romance or a drama. Plutarch, who was displeased at their incredulity, had nothing better to say in reply to their arguments than that chance sometimes turns poet, and produces trains of events not to be distinguished from the most elaborate plots which are constructed

by art.* But though the existence of a poetical element in the early history of the Great City was detected so many ages ago, the first critic who distinctly saw from what source that poetical element had been derived was James Perizonius, one of the most acute and learned critics of the seventeenth century. His theory, which, in his own age, attracted little or no notice, was revived in the present generation by Niebuhr, a man who would have been the first writer of his time, if his talent for communicating truths had borne any proportion to his talent for investigating them. It has been adopted by several eminent scholars of our own country, particularly by the Bishop of St. David's, by Professor Malden, and by the lamented Arnold. It appears to be now generally received by men conversant with classical antiquity; and indeed it rests on such strong proofs, both internal and external, that it will not be easily subverted. A popular exposition of this theory and of the evidence by which it is supported may not be without interest even for readers who are unacquainted with the ancient languages.

The Latin literature which has come down to us is of later date than the commencement of the second Punic war, and consists almost exclusively of words fashioned on Greek models. The Latin metres, heroic, elegiac, lyric, and dramatic, are of Greek origin. The best Latin epic poetry is the feeble echo of the Iliad and Odyssey. The best Latin eclogues are imitations of Theocritus. The plan of the most finished didactic poem in the Latin tongue was taken from Hesiod. The Latin tragedies are bad copies of the masterpieces of Sophocles and Euripides. The Latin comedies are free translations from Demophilus, Menander, and Apollodorus. The Latin philosophy was borrowed, without alteration, from the Portico and the academy; and the great Latin orators constantly proposed to themselves as patterns the speeches of Demosthenes and Lysias.

But there was an earlier Latin literature, a literature truly Latin, which has wholly perished—which had, indeed, almost wholly perished long before those whom we are in the habit of regarding as the greatest Latin writers were born. That literature abounded with metrical romances,

* Ὑποπτον μὲν ενιοις εστι το δραματικον και πλασματωδες· οὐ δει δε απιστειν, την τύχην δρῶντας, οιων ποιημαται δημιουργος εστι.—Plut. Rom. viii. This remarkable passage has been more grossly misinterpreted than any other in the Greek language, where the sense was so obvious. The Latin version of Cruserius, the French version of Amyot, the old English version by several hands, and the later English version by Langhorne, are all equally destitute of every trace of the meaning of the original. None of the translators saw even that ποιημα is a poem. They all render it an event.

such as are found in every country where there is much curiosity and intelligence, but little reading and writing. All human beings, not utterly savage, long for some information about past times, and are delighted by narratives which present pictures to the eye of the mind. But it is only in very enlightened communities that books are readily accessible. Metrical composition, therefore, which, in a highly civilized nation, is a mere luxury, is, in nations imperfectly civilized, almost a necessary of life, and is valued less on account of the pleasure which it gives to the ear than on account of the help which it gives to the memory. A man who can invent or embellish an interesting story, and put it into a form which others may easily retain in their recollection, will always be highly esteemed by a people eager for amusement and information, but destitute of libraries. Such is the origin of ballad-poetry, a species of composition which scarcely ever fails to spring up and flourish in every society, at a certain point in the progress towards refinement. Tacitus informs us that songs were the only memorials of the past which the ancient Germans possessed. We learn from Lucan and from Ammianus Marcellinus, that the brave actions of the ancient Gauls were commemorated in the verses of Bards. During many ages, and through many revolutions, minstrelsy retained its influence over both the Teutonic and the Celtic race. The vengeance exacted by the spouse of Attila for the murder of Siegfried was celebrated in rhyme, of which Germany is still justly proud. The exploits of Athelstane were commemorated by the Anglo-Saxons, and those of Canute by the Danes, in rude poems, of which a few fragments have come down to us. The chants of the Welsh harpers preserved, through ages of darkness, a faint and doubtful memory of Arthur. In the highlands of Scotland may still be gleaned some reliques of the old songs about Cuthullin and Fingal. The long struggle of the Servians against the Ottoman power was recorded in lays full of martial spirit. We learn from Herrera that, when a Peruvian Inca died, men of skill were appointed to celebrate him in verses which all the people learned by heart, and sang in public on days of festival. The feats of Kurroglou, the great freebooter of Turkistan, recounted in ballads composed by himself, are known in every village of Northern Persia. Captain Beechey heard the bards of the Sandwich Islands recite the heroic achievements of Tamehameha, the most illustrious of their kings.

Mungo Park found in the heart of Africa a class of singing men, the only annalists of their rude tribes, and heard them tell the story of the great victory which Damel, the negro prince of the Jaloffs, won over Abdulkader, the Mussulman tyrant of Foota Torra. This species of poetry attained a high degree of excellence among the Castilians, before they began to copy Tuscan patterns. It attained a still higher degree of excellence among the English and the Lowland Scotch, during the fourteenth, fifteenth, and sixteenth centuries. But it reached its full perfection in ancient Greece; for there can be doubt that the great Homeric poems are generically ballads, though widely indeed distinguished from all other ballads, and, indeed, from almost all other human compositions, by transcendent merit.

As it is agreeable to general experience that, at a certain stage in the progress of society, ballad-poetry should flourish, so it is also agreeable to general experience that at a subsequent stage in the progress of society, ballad-poetry should be undervalued and neglected. Knowledge advances: manners change: great foreign models of composition are studied and imitated. The phraseology of the old minstrels becomes obsolete. Their versification, which, having received its laws only from the ear, abounds in irregularities, seems licentious and uncouth. Their simplicity appears beggarly when compared with the quaint forms and gaudy coloring of such artists as Cowley and Gongora. The ancient lays, unjustly despised by the learned and polite, linger for a time in the memory of the vulgar, and are at length too often irretrievably lost. We cannot wonder that the ballads of Rome should have altogether disappeared, when we remember how very narrowly, in spite of the invention of printing, those of our own country and those of Spain escaped the same fate. There is, indeed, little doubt that oblivion covers many English songs equal to any that were published by Bishop Percy, and many Spanish songs as good as the best of those which have been so happily translated by Mr. Lockhart. Eighty years ago England possessed only one tattered copy of Childe Waters and Sir Cauline, and Spain only one tattered copy of the noble poem of the Cid. The snuff of a candle, or a mischievous dog, might in a moment have deprived the world forever of any of those fine compositions. Sir Walter Scott, who united to the fire of a great poet the minute curiosity and patient diligence of a great antiquary, was but just in time to save the precious

reliques of the Minstrelsy of the Border. In Germany, the lay of the Nibelungs had been long utterly forgotten, when, in the eighteenth century, it was, for the first time, printed from a manuscript in the old library of a noble family. In truth, the only people who, through their whole passage from simplicity to the highest civilization, never for a moment ceased to love and admire their old ballads, were the Greeks.

That the early Romans should have had ballad poetry, and that this poetry should have perished, is, therefore, not strange. It would, on the contrary, have been strange if it had not come to pass; and we should be justified in pronouncing them highly probable, even if we had no direct evidence on the subject. But we have direct evidence of unquestionable authority.

Ennius, who flourished in the time of the second Punic War, was regarded in the Augustan age as the father of Latin poetry. He was, in truth, the father of the second school of Latin poetry,—of the only school of which the works have descended to us. But from Ennius himself we learn that there were poets who stood to him in the same relation in which the author of the romance of Count Alarcos stood to Garcilaso, or the author of the "Lytell Geste of Robin Hode" to Lord Surrey. Ennius speaks of verses which the Fauns and the Bards were wont to chant in the old time, when none had yet studied the graces of speech, when none had yet climbed the peaks sacred to the Goddesses of Grecian song. "Where," Cicero mournfully asks, "are those old verses now?" *

Contemporary with Ennius was Quintus Fabius Pictor, the earliest of the Roman annalists. His account of the infancy and youth of Romulus and Remus has been preserved by Dionysius, and contains a very remarkable reference to the

* "Quid? Nostri veteras versus ubi sunt?
. . . . . 'Quos olim Fauni vatesque canebant,
Cum neque Musarum scopulos quisquam superàrat,
Nec dicti studiosus erat.'"
Cic. in *Bruto*, cap. xviii.

The Muses, it should be observed, are Greek divinities. The Italian Goddesses of verse were the Camœnæ. At a later period, the appellations were used indiscriminately; but in the age of Ennius there was probably a distinction. In the epitaph of Nævius, who was the representative of the old Italian school of poetry, the Camœnæ, not the Muses, are represented as grieving for the loss of their votary. The "Musarum scopuli" are evidently the peaks of Parnassus.

Scaliger, in a note on Varro (*De Linqua Latina*, lib. vi.), suggests, with great ingenuity, that the Fauns, who were represented by the superstition of later ages as a race of monsters, half gods and half brutes, may really have been a class of men who exercised in Latium, at a very remote period, the same functions which belonged to the Magians in Persia, and to the Bards in Gaul.

old Latin poetry. Fabius says that, in his time, his countrymen were still in the habit of singing ballads about the Twins. "Even in the hut of Faustulus,"—so these old lays appear to have run,—" the children of Rhea and Mars were, in port and in spirit, not like unto swineherds or cowherds, but such that men might well guess them to be of the blood of kings and gods." *

Cato the Censor, who also lived in the days of the Second Punic War, mentioned this lost literature in his lost work on the antiquities of his country. Many ages, he said, before his time, there were ballads in praise of illustrious

* Οι δε ἀνδρωεθεντες γινονται, κατα τε αζιωσιν πορφης και φρονηματος ογκον, ου συοφορβοις και βουκολοις εοικοτες, αλλ᾽ οιους αν τις αξιωσειε τους εκ βασιλειου τε φυντας γενους, και απο δυιμοιων σπορας γενεαθαι νομιζομενους,ως εν τοις πατριοις υμνοις υπο Ρωμαιων ετι και νονα δεται.—*Dion. Hal.* i. 79. This passage has sometimes been cited as if Dionysius had been speaking in his own person, and had, Greek as he was, been so industrious or so fortunate as to discover some valuable remains of that early Latin poetry which the greatest Latin writers of his age regretted as hopelessly lost. Such a supposition is highly improbable; and indeed it seems clear from the context that Dionysius, as Reiske and other editors evidently thought, was merely quoting from Fabius Pictor. The whole passage has the air of an extract from an ancient chronicle, and is introduced by the words, Κοιντος μεν φάβιος δ Πικτωρ λεγόμενος, τηοε γραφει.

Another argument may be urged which seems to deserve consideration. The author of the passage in question mentions a thatched hut which, in his time, stood between Mount Palatine and the Circus. This hut, he says, was built by Romulus, and was constantly kept in repair at the public charge, but never in any respect embellished. Now, in the age of Dionysius there certainly was at Rome a thatched hut, said to have been that of Romulus. But this hut, as we learn from Vitruvius, stood, not near the Circus, but in the Capitol. (Vit. ii. 1.) If, therefore, we understand Dionysius to speak in his own person, we can reconcile his statement with that of Vitruvius only by supposing that there were at Rome, in the Augustan age, two thatched huts, both believed to have been built by Romulus, and both carefully repaired, and held in high honor. The objections to such a supposition seem to be strong. Neither Dionysius nor Vitruvius speaks of more than one such hut. Dio Cassius informs us that twice, during the long administration of Augustus, the hut of Romulus caught fire (xlviii. 43. liv. 29.) Had there been two such huts, would he not have told us of which he spoke? An English historian would hardly give an account of a fire at Queen's College without saying whether it was at Queen's College, Oxford, or at Queen's College, Cambridge. Marcus Seneca, Macrobius, and Conon, a Greek writer from whom Photius has made large extracts, mention only one hut of Romulus, that in the Capitol. (*M. Seneca. Contr.* 1. 6; *Macrobius, Sat.* 1. 15; *Photius. Bibl.* 186.) Ovid, Petronius, Valerius Maximus, Lucius Seneca, and St. Jerome, mention only one hut of Romulus without specifying the site. (*Ovid, Fasti*, iii. 183, *Petronius, Fragm.; Val. Max.* iv. 4; *L. Seneca, Consolatio ad Helviam: D. Hieron. ad Paulinianum de Didymo.*)

The whole difficulty is removed, if we suppose that Dionysius was merely quoting Fabius Pictor. Nothing is more probable than that the cabin which in the time of Fabius stood near the Circus, might, long before the age of Augustus, have been transported to the Capitol, as the place fittest, by reason both of its safety and of its sanctity, to contain so precious a relic.

The language of Plutarch confirms this hypothesis. He describes, with great precision, the spot where Romulus dwelt between the Palatine Mount and the Circus; but he says not a word implying that the dwelling was still to be seen there. Indeed, his expressions imply that it was no longer there. The evidence of Solinus is still more to the point. He, like Plutarch, describes the spot where Romulus had resided, and says expressly that the hut had been there, but that, in his time, it was there no longer. The site, it is certain, was well remembered, and probably retained its old name, as Charing Cross and the Haymarket have done. This is probably the explanation of the words, "casa Romuli" in Victor's description of the Tenth Region of Rome, under Valentinian.

men; and these ballads it was the fashion for the guests at banquets to sing in turn while the piper played. "Would," exclaims Cicero, "that we still had the old ballads of which Cato speaks!" *

Valerius Maximus gives us exactly similar information, without mentioning his authority, and observes that the ancient Roman ballads were probably of more benefit to the young than all the lectures of the Athenian schools, and that to the influence of the national poetry were to be ascribed the virtues of such men as Camillus and Fabricius.†

Varro, whose authority on all questions connected with the antiquities of his country is entitled to the greatest respect, tells us that at banquets it was once the fashion for boys to sing, sometimes with and sometimes without instrumental music, ancient ballads in praise of men of former times. These young performers, he observes, were of unblemished character, a circumstance which he probably mentioned because, among the Greeks, and indeed in his time among the Romans also, the morals of singing boys were in no high repute.‡

The testimony of Horace, though given incidentally, confirms the statements of Cato, Valerius Maximus, and Varro. The poet predicts that, under the peaceful administration of Augustus, the Romans will, over their full goblets, sing to the pipe, after the fashion of their fathers, the deeds of brave captains, and the ancient legends touching the origin of the city.§

The proposition, then, that Rome had ballad-poetry is

* Cicero refers twice to this important passage in Cato's Antiquities:—"Gravissimus auctor in 'Originibus' dixit Cato, morem apud majores hunc epularum fuisse, ut deinceps, qui accubarent, canerent ad tibiam clarorum virorum laudes atque virtutes. Ex quo perspicuum est, et cantus tum fuisse rescriptos vocum sonis, et carmina."—*Tusc. Quæst.* iv. 2. Again: "Utinam exstarent illa carmine quæ multis sæculis ante suam ætatem in epulis esse cantitata a singulis convivis de clarorum virorum laudibus in 'Originibus' scriptum reliquit Cato."—*Brutus.* cap. xix.

† "Majores natu in conviviis ad tibias egregia superiorum opera carmine comprehensa pangebant, quo ad ea imitanda juventutem alacriorum redderent. * * * * Quas Athenas, quam scholam, quæ alienigena studia huic domesticæ disciplinæ prætulerim? Inde oriebantur Camilli, Scipiones, Fabricii, Marcelli, Fabii."—*Val. Max.* ii. 1.

‡ "In conviviis pueri modesti ut cantarent carmina antiqua, in quibus laudes erant majorum, et assa voce, et cum tibicine."—Nonius, *Assa voce pro sola.*

§ "Nosque et profestis lucibus et sacris,
Inter jocosi munera Liberi,
Cum prole matronisque nostris,
Rite Deos prius apprecati,
Virtute functos, MORE PATRUM, duces,
Lydis remixto carmine tibiis,
Trojamque, et Anchisen, et almæ
Progeniem Veneri canemus."
Carm. iv. 51.

not merely in itself highly probable, but it is fully proved by direct evidence of the greatest weight.

This proposition being established, it becomes easy to understand why the early history of the city is unlike almost everything else in Latin literature—native where almost everything else is borrowed, imaginative where almost everything else is prosaic. We can scarcely hesitate to pronounce that the magnificent, pathetic, and truly national legends, which present so striking a contrast to all that surrounds them, are broken and defaced fragments of that early poetry which, even in the age of Cato the Censor, had become antiquated, and of which Tully had never heard a line.

That this poetry should have been suffered to perish will not appear strange when we consider how complete was the triumph of the Greek genius over the public mind of Italy. It is probable that, at an early period, Homer, Archilochus, and Herodotus, furnished some hints to the Latin minstrels:* but it was not till after the war with Pyrrhus that the poetry of Rome began to put off its old Ausonian character. The transformation was soon consummated. The conquered, says Horace, led captive the conquerors. It was precisely at the time at which the Roman people rose to unrivalled political ascendancy, that they stooped to pass under the intellectual yoke. It was precisely at the time at which the sceptre departed from Greece that the empire of her language and of her arts became universal and despotic. The revolution indeed was not effected without a struggle. Nævius seems to have been the last of the ancient line of poets. Ennius was the founder of a new dynasty. Nævius celebrated the first Punic war in Saturnian verse, the old national verse of Italy.† Ennius sang the second Punic

* See the Preface to the Lay of the Battle of Regillus.

† Cicero speaks highly in more than one place of this poem of Nævius. Ennius sneered at it, and stole from it.

As to the Saturnian measure, see Herman's Elementa Doctrinæ Metricæ. iii. 9.

The Saturnian line consisted of two parts. The first was a catalectic dimeter iambic; the second was composed of three trochees. But the license taken by the early Latin poets seems to have been almost boundless. The most perfect Saturnian line which has been preserved by the grammarians was the work, not of a professional artist, but of an amateur;

"Dabunt malum Metelli Nævio poetæ."

There has been much difference of opinion among learned men respecting the history of this measure. That it is the same with a Greek measure used by Archilochus is indisputable. (Bentley, Phalaris, xi.) But in spite of the authority of Terentianus Maurus, and of the still higher authority of Bentley, we may venture to doubt whether the coincidence was not fortuitous. We constantly find the same rude and simple numbers in different countries, under circumstances which make it impossible to suspect that there has been imitation

War in numbers borrowed from the Iliad. The elder poet, in the epitaph which he wrote for himself, and which is a fine specimen of the early Roman diction and versification, plaintively boasted that the Latin language had died with him.* Thus, what to Horace appeared to be the first faint dawn of Roman literature, appeared to Nævius to be its hapless setting. In truth, one literature was setting and another dawning.

on either side. Bishop Heber heard the children of a village in Bengal singing "Radha, Radha," to the tune of "My boy Billy." Neither the Castilian nor the German minstrels of the middle ages owed anything to Paros or to ancient Rome. Yet both the poem of the Cid and the poem of the Nibelungs contain many Saturnian verses; as,—

"Estas neuvas a mio Cid eran venidas."
"A mi lo dicen; a ti dan las orejadas."
"Man möote michel wunder von Sifride sagen."
"Wa ich den künic vinde daz sol man mir sagen."

Indeed, there cannot be a more perfect Saturnian line than one which is sung in every English nursery—

"The queen was in her parlor eating bread and honey;"

yet the author of this line, we may be assured, borrowed nothing from either Nævius or Archilochus.

On the other hand, it is by no means improbable that, two or three hundred years before the time of Ennius, some Latin minstrels may have visited Sybaris or Crotona, may have heard some verses of Archilochus sung, may have been pleased with the metre, and may have introduced it at Rome. Thus much is certain, that the Saturnian measure, if not a native of Italy, was at least so early and so completely naturalized there that its foreign origin was forgotten.

Bentley says, indeed, that the Saturnian measure was first brought from Greece into Italy by Nævius. But this is merely *obiter dictum*, to use a phrase common in our courts of law, and would not have been deliberately maintained by that incomparable critic, whose memory is held in reverence by all lovers of learning. The arguments which might be brought against Bentley's assertion —for it is mere assertion, supported by no evidence—are innumerable. A few will suffice.

1. Bentley's assertion is opposed to the testimony of Ennius. Ennius sneered at Nævius for writing on the First Punic War in verses such as the old Italian bards used before Greek literature had been studied. Now, the poem of Nævius was in Saturnian verse. Is it possible that Ennius could have used such expressions, if the Saturnian verse had been just imported from Greece for the first time?

2. Bentley's assertion is opposed to the testimony of Horace. "When Greece," says Horace, "introduced her arts into our uncivilized country, those rugged Saturnian numbers passed away." Would Horace have said this, if the Saturnian numbers had been imported from Greece just before the hexameter?

3. Bentley's assertion is opposed to the testimony of Festus and of Aurelius Victor, both of whom positively say that the most ancient prophecies attributed to the Fauns were in Saturnian verse.

4. Bentley's assertion is opposed to the testimony of Terentianus Maurus, to whom he has himself appealed. Terentianus Maurus does indeed say that the Saturnian measure, though believed by the Romans from a very early period ("credidit vetustas") to be of Italian invention, was really borrowed from the Greeks. But Terentianus Maurus does not say that it was first borrowed by Nævius. Nay, the expressions used by Terentianus Maurus clearly imply the contrary; for how could the Romans have believed, from a very early period, that this measure was the indigenous production of Latium, if it was really brought over from Greece in an age of intelligence and liberal curiosity,—in the age which gave birth to Ennius, Plautus, Cato the Censor, and other distinguished writers? If Bentley's assertion were correct, there could have been no more doubt at Rome about the Greek origin of the Saturnian measure than about the Greek origin of hexameters or Sapphics.

* Aulus Gellius, *Noctes Atticæ*, i. 34.

The victory of the foreign taste was decisive: and indeed we can hardly blame the Romans for turning away with contempt from the rude lays which had delighted their fathers, and giving their whole admiration to the great productions of Greece. The national romances, neglected by the great and the refined whose education had been finished at Rhodes or Athens, continued, it may be supposed, during some generations, to delight the vulgar. While Virgil, in hexameters of exquisite modulation, described the sports of rustics, those rustics were still singing their wild Saturnian ballads.* It is not improbable that, at the time when Cicero lamented the irreparable loss of the poems mentioned by Cato, a search among the nooks of the Apennines, as active as the search which Sir Walter Scott made among the descendants of the moss-troopers of Liddesdale, might have brought to light many fine remains of ancient minstrelsy. No such search was made. The Latin ballads perished forever. Yet discerning critics have thought that they could still perceive in the early history of Rome numerous fragments of this lost poetry, as the traveller on classic ground sometimes finds, built into the heavy wall of a fort or convent, a pillar rich with acanthus leaves, or a frieze where the Amazons and Bacchanals seem to live. The theatres and temples of the Greek and the Roman were degraded into the quarries of the Turk and the Goth. Even so did the old Saturnian poetry become the quarry in which a crowd of orators and annalists found the materials for their prose.

It is not difficult to trace the process by which the old songs were transmuted into the form which they now wear. Funeral panegyric and chronicle appear to have been the intermediate links which connected the lost ballads with the histories now extant. From a very early period it was the usage that an oration should be pronounced over the remains of a noble Roman. The orator, as we learn from Polybius, was expected, on such an occasion, to recapitulate all the services which the ancestors of the deceased had, from the earliest time, rendered to the commonwealth. There can be little doubt that the speaker on whom this duty was imposed would make use of all the stories suited to his purpose which were to be found in the popular lays. There can be as little doubt that the family of an eminent man would preserve a copy of the speech which had been pronounced over his corpse. The compilers of the early chronicles would have

* See Servius, in Georg. ii. 385.

recourse to these speeches; and the great historians of a later period would have recourse to the chronicles.

It may be worth while to select a particular story, and to trace its probable progress through these stages. The description of the migration of the Fabian house to Cremera is one of the finest of the many fine passages which lie thick in the earlier books of Livy. The Consul, clad in his military garb, stands in the vestibule of his house, marshalling his clan, three hundred and six fighting men, all of the same proud patrician blood, all worthy to be attended by the fasces and to command the legions. A sad and anxious retinue of friends accompanies the adventurers through the streets; but the voice of lamentation is drowned by the shouts of admiring thousands. As the procession passes the Capitol, prayers and vows are poured forth, but in vain. The devoted band, leaving Janus on the right, marches to its doom through the Gate of Evil Luck. After achieving great deeds of valor against overwhelming numbers, all perish save one child, the stock from which the great Fabian race was destined again to spring, for the safety and glory of the commonwealth. That this fine romance, the details of which are so full of poetical truth, and so utterly destitute of all show of historical truth, came originally from some lay which had often been sung with great applause at banquets, is in the highest degree probable. Nor is it difficult to imagine a mode in which the transmission might have taken place. The celebrated Quintus Fabius Maximus, who died about twenty years before the First Punic War, and more than forty years before Ennius was born, is said to have been interred with extraordinary pomp. In the eulogy pronounced over his body all the great exploits of his ancestors were doubtless recounted and exaggerated. If there were then extant songs which gave a vivid and touching description of an event, the saddest and the most glorious in the long history of the Fabian house, nothing could be more natural than that the panegyrist should borrow from such songs their finest touches, in order to adorn his speech. A few generations later the songs would perhaps be forgotten or remembered only by shepherds and vine-dressers. But the speech would certainly be preserved in the archives of the Fabian nobles. Fabius Pictor would be well acquainted with a document so interesting to his personal feelings, and would insert large extracts from it in his rude chronicle. That chronicle, as we know, was the oldest to which Livy

had access. Livy would at a glance distinguish the bold strokes of the forgotten poet from the dull and feeble narrative by which they were surrounded, would retouch them with a delicate and powerful pencil, and would make them immortal.

That this might happen at Rome can scarcely be doubted; for something very like this has happened in several countries, and, among others, in our own. Perhaps the theory of Perizonius cannot be better illustrated than by showing that what he supposes to have taken place in ancient times has, beyond all doubt, taken place in modern times.

"History," says Hume, with the utmost gravity, "has preserved some instances of Edgar's amours, from which, as from a specimen, we may form a conjecture of the rest." He then tells very agreeably the stories of Elfleda and Elfrida; two stories which have a most suspicious air of romance, and which, indeed, greatly resemble, in their general character, some of the legends of early Rome. He cites, as his authority for these two tales, the chronicle of William of Malmesbury, who lived in the time of King Stephen. The great majority of readers suppose that the device by which Elfleda was substituted for her young mistress, the artifice by which Athelwold obtained the hand of Elfrida, the detection of that artifice, the hunting party, and the vengeance of the amorous king, are things about which there is no more doubt than about the execution of Anne Boleyn, or the slitting of Sir John Coventry's nose. But, when we turn to William of Malmesbury, we find that Hume, in his eagerness to relate these pleasant fables, has overlooked one very important circumstance. William does indeed tell both the stories; but he gives us distinct notice that he does not warrant their truth, and that they rest on no better authority than that of ballads.*

Such is the way in which these two well known tales have been handed down. They originally appeared in a poetical form. They found their way from ballads into an old chronicle. The ballads perished; the chronicle remained. A great historian, some centuries after the ballads had been altogether forgotten, consulted the chronicle. He was struck by the lively coloring of these ancient fictions; he transferred them to his pages; and thus we find inserted, as unquestionable facts, in a narrative which is likely to last

* "Infamias quas post dicam magis resperserunt cantilenæ." Edgar appears to have been most mercilessly treated in the Anglo-Saxon ballads. He was the favorite of the monks; and the monks and the minstrels were at deadly feud.

as long as the English tongue, the inventions of some minstrel whose works were probably never committed to writing, whose name is buried in oblivion, and whose dialect has become obsolete. It must then be admitted to be possible, or rather highly probable, that the stories of Romulus and Remus, and of the Horatii and Curiatii, may have had a similar origin.

Castilian literature will furnish us with another parallel case. Mariana, the classical historian of Spain, tells the story of the ill-starred marriage which the King Don Alonso brought about between the heirs of Carrion and the two daughters of the Cid. The Cid bestowed a princely dower on his sons-in-law. But the young men were base and proud, cowardly and cruel. They were tried in danger, and found wanting. They fled before the Moors, and once, when a lion broke out of his den, they ran and couched in an unseemly hiding-place. They knew that they were despised, and took counsel how they might be avenged. They parted from their father-in-law with many signs of love, and set forth on a journey with Doña Elvira and Doña Sol. In a solitary place the bridegrooms seized their brides, stripped them, scourged them, and departed, leaving them for dead. But one of the house of Bivar, suspecting foul play, had followed them in disguise. The ladies were brought back safe to the house of their father. Complaint was made to the king. It was adjudged by the Cortes that the dower given by the Cid should be returned, and that the heirs of Carrion together with one of their kindred should do battle against three knights of the party of the Cid. The guilty youths would have declined the combat; but all their shifts were vain. They were vanquished in the lists, and forever disgraced, while their injured wives were sought in marriage by great princes.*

Some Spanish writers have labored to show, by an examination of dates and circumstances, that this story is untrue. Such confutation was surely not needed; for the narrative is on the face of it a romance. How it found its way into Mariana's history is quite clear. He acknowledges his obligations to the old chronicles, and had doubtless before him the "Cronica del famoso Cavallero Cid Ruy Diez Campeador," which had been printed as early as the year 1552. He little suspected that all the most striking passages in this chronicle were copied from a poem of the

* Mariana, lib. x. cap. 4.

twelfth century, a poem of which the language and versification had long been obsolete, but which glowed with no common portion of the fire of the Iliad. Yet such was the fact. More than a century and a half after the death of Mariana, this grand old ballad, of which one imperfect copy on parchment, four hundred years old, had been preserved at Bivar, was for the first time printed. Then it was found that every interesting circumstance of the story of the heirs of Carrion was derived by the eloquent Jesuit from a song of which he had never heard, and which was composed by a minstrel whose very name had long been forgotten.*

Such, or nearly such, appears to have been the process by which the lost ballad-poetry of Rome was transformed into history. To reverse that process, to transform some portions of early Roman history back into the poetry out of which they were made, is the object of this work.

In the following poems the author speaks, not in his own person, but in the persons of ancient minstrels who know only what a Roman citizen, born three or four hundred years before the Christian era, may be supposed to have known, and who are in nowise above the passions and prejudices of their age and country. To these imaginary poets must be ascribed some blunders which are so obvious that it is unnecessary to point them out. The real blunder would have been to represent these old poets as deeply versed in general history, and studious of chronological accuracy. To them must also be attributed the illiberal sneers at the Greeks, the furious party spirit, the contempt for the arts of peace, the love of war for its own sake, the ungenerous exultation over the vanquished, which the reader will sometimes observe. To portray a Roman of the age of Camillus or Curius as superior to national antipathies, as mourning over the devastation and slaughter by which empire and triumphs were to be won, as looking on human suffering with the sympathy of Howard, or as treating conquered enemies with the delicacy of the Black Prince, would be to violate all dramatic propriety. The old Romans had some great virtues,—fortitude, temperance, veracity, spirit to resist oppression, respect for legitimate authority, fidelity in the observing of contracts, disinterestedness, ardent

* See the account which Sanchez gives of the Bivar manuscript in the first volume of the *Coleccion de Poesias Castellanas anteriores al Siglo XV.* Part of the story of the Lords of Carrion, in the poem of the Cid, has been translated by Mr. Frere in a manner above all praise.

public spirit; but Christian charity and chivalrous generosity were alike unknown to them.

It would have been obviously improper to mimic the manner of any particular age or country. Something has been borrowed, however, from our own old ballads, and more from Sir Walter Scott, the great restorer of our ballad-poetry. To the Iliad still greater obligations are due; and those obligations have been contracted with the less hesitation because there is reason to believe that some of the old Latin minstrels really had recourse to that inexhaustible store of poetical images.

It would have been easy to swell this little volume to a very considerable bulk, by appending notes filled with quotations; but to a learned reader such notes are not necessary; for an unlearned reader they would have little interest; and the judgment passed both by the learned and by the unlearned on a work of the imagination will always depend much more on the general character and spirit of such a work than on minute details.

HORATIUS.

THERE can be little doubt that among those parts of early Roman history which had a poetical origin was the legend of Horatius Cocles. We have several versions of the story, and these versions differ from each other in points of no small importance. Polybius, there is reason to believe, heard the tale recited over the remains of some Consul or Prætor descended from the old Horatian patricians; for he evidently introduces it as a specimen of the narratives with which the Romans were in the habit of embellishing their funeral oratory. It is remarkable that, according to his description, Horatius defended the bridge alone, and perished in the waters. According to the chronicles which Livy and Dionysius followed, Horatius had two companions, swam safe to shore, and was loaded with honors and rewards.

These discrepancies are easily explained. Our own literature, indeed, will furnish an exact parallel to what may have taken place at Rome. It is highly probable that the memory of the war of Porsena was preserved by compositions much resembling the two ballads which stand first in the *Reliques of Ancient English Poetry*. In both those ballads the English commanded by the Percy fight with the Scots, commanded by the Douglas. In one of the ballads, the Douglas is killed by a nameless English archer, and the Percy by a Scottish spearman: in the other, the Percy slays the Douglas in single combat, and is himself made prisoner. In the former, Sir Hugh Montgomery is shot through the heart by a Northumbrian bowman: in the latter, he is taken, and exchanged for the Percy. Yet both the ballads relate to the same event, and that an event which probably took place within the memory of persons who

were alive when both the ballads were made. One of the minstrels says:

"Old men that knowen the grownde well yenoughe
Call it the battell of Otterburn:
At Otterburn began this spurne
Upon a monnyn day.
Ther was the dougghte Doglas slean:
The Perse never went away."

The other poet sums up the event in the following lines:

"Thys fraye bygan at Otterborne
Bytwene the nyghte and the day;
Ther the Dowglas lost hys lyfe,
And the Percy was lede away."

It is by no means unlikely that there were two old Roman lays about the defence of the bridge; and that, while the story which Livy has transmitted to us was preferred by the multitude, the other, which ascribed the whole glory to Horatius alone, may have been the favorite with the Horatian house.

The following ballad is supposed to have been made about a hundred and twenty years after the war which it celebrates, and just before the taking of Rome by the Gauls. The author seems to have been an honest citizen, proud of the military glory of his country, sick of the disputes of factions, and much given to pining after good old times which had never really existed. The allusion, however, to the partial manner in which the public lands were allotted could proceed only from a plebeian; and the allusion to the fraudulent sale of spoils marks the date of the poem, and shows that the poet shared in the general discontent with which the proceedings of Camillus, after the taking of Veii, were regarded.

The penultimate syllable of the name Porsena, has been shortened in spite of the authority of Niebuhr, who pronounces, without assigning any ground for his opinion, that Martial was guilty of a decided blunder in the line,

"Hanc spectare manum Porsena non potuit."

It is not easy to understand how any modern scholar, whatever his attainments may be,—and those of Niebuhr were undoubtedly immense,—can venture to pronounce that Martial did not know the quantity of a word which he must have uttered and heard uttered a hundred times before he left school. Niebuhr seems also to have forgotten that

Martial has fellow culprits to keep him in countenance. Horace has committed the same decided blunder; for he gives us, as a pure iambic line,

"Minacis aut Etrusca Porsenæ manus."

Silius Italicus has repeatedly offended in the same way, as when he says,

"Cernitur effugiens ardentem Porsena dextram;"

and again,

"Clusinum vulgus, cum, Porsena magne, jubebas."

A modern writer may be content to err in such company.

Niebuhr's supposition that each of the three defenders of the bridge was the representative of one of the three patrician tribes is both ingenious and probable, and has been adopted in the following poem.

HORATIUS.

A LAY MADE ABOUT THE YEAR OF THE CITY CCCLX.

1.

LARS PORSENA of Clusium
By the Nine Gods he swore
That the great house of Tarquin
Should suffer wrong no more.
By the Nine Gods he swore it,
And named a trysting day,
And made his messengers ride forth,
East and west and south and north,
To summon his array.

2.

East and west and south and north
The messengers ride fast,
And tower and town and cottage
Have heard the trumpet's blast.
Shame on the false Etruscan
Who lingers in his home,
When Porsena of Clusium
Is on the march for Rome.

3.

The horsemen and the footmen
  Are pouring in amain
From many a stately market-place;
  From many a fruitful plain;
From many a lonely hamlet,
  Which, hid by beach and pine,
Like an eagle's nest hangs on the crest
  Of purple Apennine;

4.

From lordly Volaterræ,
  Where scowls the far-famed hold
Piled by the hands of giants
  For god-like kings of old;
From seagirt Populonia,
  Whose sentinels descry
Sardinia's snowy mountain-tops
  Fringing the southern sky;

5.

From the proud mart of Pisæ,
  Queen of the western waves,
Where ride Massilia's triremes
  Heavy with fair-haired slaves;
From where sweet Clanis wanders
  Through corn, and vines, and flowers;
From where Cortona lifts to heaven
  Her diadem of towers.

6.

Tall are the oaks whose acorns
  Drop in dark Auser's rill;
Fat are the stags that champ the boughs
  Of the Ciminian hill;
Beyond all streams Clitumnus
  Is to the herdsman dear;
Best of all pools the fowler loves
  The great Volsinian mere.

7.

But now no stroke of woodman
  Is heard by Auser's rill;
No hunter tracks the stag's green path
  Up the Ciminian hill;
Unwatched along Clitumnus
  Grazes the milk-white steer;
Unharmed the water-fowl may dip
  In the Volsinian mere.

8.

The harvests of Arretium
  This year old men shall reap ;
This year young boys in Umbro
  Shall plunge the struggling sheep ;
And in the vats of Luna,
  This year, the must shall foam
Round the white feet of laughing girls,
  Whose sires have marched to Rome.

9.

There be thirty chosen prophets,
  The wisest of the land,
Who alway by Lars Porsena
  Both morn and evening stand :
Evening and morn the Thirty
  Have turned the verses o'er,
Traced from the right on linen white
  By mighty seers of yore.

10.

And with one voice the Thirty
  Have their glad answer given :
"Go forth, go forth, Lars Porsena,
  Go forth, beloved of Heaven ;
Go, and return in glory
  To Clusium's royal dome,
And hang round Nurscia's altars
  The golden shields of Rome."

11.

And now hath every city
  Sent up her tale of men :
The foot are fourscore thousand,
  The horse are thousands ten.
Before the gates of Sutrium
  Is met the great array,
A proud man was Lars Porsena
  Upon the trysting day.

12.

For all the Etruscan armies
  Were ranged beneath his eye,
And many a banished Roman,
  And many a stout ally ;
And with a mighty following
  To join the muster came
The Tusculan Mamilius,
  Prince of the Latian name.

13.

But by the yellow Tiber
Was tumult and affright:
From all the spacious champaign
To Rome men took their flight.
A mile around the city,
The throng stopped up the ways:
A fearful sight it was to see
Through two long nights and days.

14.

For aged folk on crutches,
And women great with child,
And mothers sobbing over babes
That clung to them and smiled,
And sick men borne in litters
High on the necks of slaves,
And troops of sun-burned husbandmen
With reaping-hooks and staves.

15.

And droves of mules and asses
Laden with skins of wine,
And endless flocks of goats and sheep
And endless herds of kine,
And endless trains of wagons
That creaked beneath their weight
Of corn-sacks and of household goods
Choked every roaring gate.

16.

Now, from the rock Tarpeian,
Could the wan burghers spy
The line of blazing villages
Red in the midnight sky.
The Fathers of the City,
They sat all night and day,
For every hour some horseman came
With tidings of dismay.

17.

To eastward and to westward
Have spread the Tuscan bands;
Nor house, nor fence, nor dovecote,
In Crustumerium stands.
Verbenna down to Ostia
Hath wasted all the plain;
Astur hath stormed Janiculum,
And the stout guards are slain.

18.

I wis, in all the Senate,
There was no heart so bold,
But sore it ached, and fast it beat,
When that ill news was told.
Forthwith up rose the Consul,
Uprose the Fathers all;
In haste they girded up their gowns,
And hied them to the wall.

19.

They held a council standing
Before the River-gate;
Short time was there, ye well may guess,
For musing or debate.
Out spoke the Consul roundly:
"The bridge must straight go down;
For, since Janiculum is lost,
Naught else can save the town."

20.

Just then a scout came flying,
All wild with haste and fear:
"To arms! to arms! Sir Consul;
Lars Porsena is here."
On the low hills to westward
The Consul fixed his eye,
And saw the swarthy storm of dust
Rise fast along the sky.

21.

And nearer fast and nearer
Doth the red whirlwind come;
And louder still and still more loud,
From underneath that rolling cloud,
Is heard the trumpet's war-note proud,
The trampling and the hum.
And plainly and more plainly
Now through the gloom appears,
Far to left and far to right,
In broken gleams of dark-blue light,
The long array of helmets bright,
The long array of spears.

22.

And plainly and more plainly,
Above that glimmering line,
Now might ye see the banners
Of twelve fair cities shine;
But the banner of proud Clusium
Was highest of them all,
The terror of the Umbrian,
The terror of the Gaul.

23.

And plainly and more plainly
Now might the burghers know,
By port and vest, by horse and crest,
Each warlike Lucumo.
There Cilnius of Arretium
On his fleet roan was seen;
And Astur of the fourfold shield,
Girt with the brand none else may wield,
Tolumnius with the belt of gold,
And dark Verbenna from the hold
By reedy Thrasymene.

24.

Fast by the royal standard,
O'erlooking all the war,
Lars Porsena of Clusium
Sate in his ivory car.
By the right wheel rode Mamilius,
Prince of the Latian name;
And by the left false Sextus,
That wrought the deed of shame.

25.

But when the face of Sextus
Was seen among the foes,
A yell that rent the firmament
From all the town arose.
On the house-tops was no woman
But spate towards him and hissed;
No child but screamed out curses,
And shook its little fist.

26.

But the Consul's brow was sad,
And the Consul's speech was low,
And darkly looked he at the wall,
And darkly at the foe.
"Their van will be upon us
Before the bridge goes down;
And if they once may win the bridge,
What hope to save the town?"

27.

Then out spake brave Horatius,
The Captain of the gate:
"To every man upon this earth
Death cometh soon or late.
And how can man die better
Than facing fearful odds,
For the ashes of his fathers,
And the temples of his Gods,

28.

"And for the tender mother
Who dandled him to rest,
And for the wife who nurses
His baby at her breast,
And for the holy maidens
Who feed the eternal flame,
To save them from false Sextus
That wrought the deed of shame?

29.

"Hew down the bridge, Sir Consul,
With all the speed ye may;
I, with two more to help me,
Will hold the foe in play.
In yon strait path a thousand
May well be stopped by three.
Now, who will stand on either hand,
And keep the bridge with me?"

30.

Then out spake Spurius Lartius,
A Ramnian proud was he:
"Lo, I will stand at thy right hand,
And keep the bridge with thee."
And out spake strong Herminius,
Of Titian blood was he:
"I will abide on thy left side,
And keep the bridge with thee."

31.

"Horatius," quoth the Consul,
"As thou sayest, so let it be."
And straight against that great array
Forth went the dauntless Three.
For Romans in Rome's quarrel
Spared neither land nor gold,
Nor son nor wife, nor limb nor life,
In the brave days of old.

32.

Then none was for a party;
Then all were for the state;
Then the great man helped the poor,
And the poor man loved the great:
Then lands were fairly portioned;
Then spoils were fairly sold:
The Romans were like brothers
In the brave days of old.

33.

Now Roman is to Roman
More hateful than a foe,
And the Tribunes beard the high,
And the Fathers grind the low.
As we wax hot in faction,
In battle we wax cold;
Wherefore men fight not as they fought
In the brave days of old.

34.

Now, while the Three were tightening
Their harness on their backs,
The Consul was the foremost man
To take in hand an axe;
And Fathers mixed with Commons
Seized hatchet, bar, and crow,
And smote upon the planks above,
And loosed the props below.

35.

Meanwhile the Tuscan army,
Right glorious to behold,
Came flashing back the noonday light.
Rank behind rank, like surges bright
Of a broad sea of gold.
Four hundred trumpets sounded
A peal of warlike glee,
As that great host, with measured tread,
And spears advanced, and ensigns spread
Rolled slowly towards the bridge's head,
Where stood the dauntless Three.

36.

The Three stood calm and silent,
And looked upon the foes,
And a great shout of laughter
From all the vanguard rose:
And forth three chiefs came spurring
Before that mighty mass;
To earth they sprang, their swords they drew,
And lifted high their shields, and flew
To win the narrow pass;

37.

Aunus from green Tifernum,
Lord of the Hill of Vines;
And Seius, whose eight hundred slaves
Sicken in Ilva's mines;
And Picus, long to Clusium
Vassal in peace and war,

Who led to fight his Umbrian powers
From that gray crag where, girt with towers,
The fortress of Nequinum lowers
O'er the pale waves of Nar.

38.

Stout Lartius hurled down Aunus
Into the stream beneath;
Herminius struck at Seius,
And clove him to the teeth;
At Picus brave Horatius
Darted one fiery thrust,
And the proud Umbrian's gilded arms
Clashed in the bloody dust.

39.

Then Ocnus of Falerii
Rushed on the Roman Three;
And Lausulus of Urgo
The rover of the sea;
And Aruns of Volsinium,
Who slew the great wild boar,
The great wild boar that had his den
Amidst the reeds of Cosa's fen,
And wasted fields and slaughtered men
Along Albinia's shore.

40.

Herminius smote down Aruns;
Lartius laid Ocnus low:
Right to the heart of Lausulus
Horatius sent a blow.
"Lie there," he cried, "fell pirate!
No more, aghast and pale,
From Ostia's walls the crowd shall mark
The track of thy destroying bark.
No more Campania's hinds shall fly
To woods and caverns when they spy
Thy thrice accursed sail."

41.

But now no sound of laughter
Was heard amongst the foes.
A wild and wrathful clamor
From all the vanguard rose.
Six spears' lengths from the entrance
Halted that mighty mass,
And for a space no man came forth
To win the narrow pass.

42.

But hark! the cry is Astur:
And lo! the ranks divide;
And the great Lord of Luna
Comes with his stately stride.
Upon his ample shoulders
Clangs loud the fourfold shield,
And in his hand he shakes the brand
Which none but he can wield.

43.

He smiled on those bold Romans
A smile serene and high;
He eyed the flinching Tuscans,
And scorn was in his eye.
Quoth he, "The she-wolf's litter
Stand savagely at bay:
But will ye dare to follow,
If Astur clears the way?"

44.

Then, whirling up his broadsword
With both hands to the height,
He rushed against Horatius,
And smote with all his might.
With shield and blade Horatius
Right deftly turned the blow.
The blow, though turned, came yet too nigh;
It missed his helm, but gashed his thigh:
The Tuscans raised a joyful cry
To see the red blood flow.

45.

He reeled, and on Herminius
He leaned one breathing-space;
Then, like a wild cat mad with wounds,
Sprang right at Astur's face.
Through teeth, and skull, and helmet,
So fierce a thrust he sped,
The good sword stood a hand-breadth out
Behind the Tuscan's head.

46.

And the great Lord of Luna
Fell at that deadly stroke,
As falls on Mount Alvernus
A thunder-smitten oak.
Far o'er the crashing forest
The giant arms lie spread;
And the pale augurs, muttering low,
Gaze on the blasted head.

47.

On Astur's throat Horatius
Right firmly pressed his heel,
And thrice and four times tugged amain,
Ere he wrenched out the steel.
"And see," he cried, "the welcome,
Fair guest, that waits you here!
What noble Lucumo comes next
To taste our Roman cheer?"

48.

But at his haughty challenge
A sullen murmur ran,
Mingled of wrath, and shame, and dread,
Along that glittering van.
There lacked not men of prowess,
Nor men of lordly race;
For all Etruria's noblest
Were round the fatal place.

49.

But all Etruria's noblest
Felt their hearts sink to see
On the earth the bloody corpses,
In the path the dauntless Three:
And, from the ghastly entrance
Where those bold Romans stood,
All shrank, like boys who unaware,
Ranging the woods to start a hare,
Come to the mouth of the dark lair
Where, growling low, a fierce old bear
Lies amidst bones and blood.

50.

Was none who would be foremost
To lead such dire attack;
But those behind cried "Forward!"
And those before cried "Back!"
And backward now and forward
Wavers the deep array;
And on the tossing sea of steel,
To and fro the standards reel;
And the victorious trumpet-peal
Dies fitfully away.

51.

Yet one man for one moment
Strode out before the crowd;
Well known was he to all the Three,
And they gave him greeting loud.

"Now welcome, welcome Sextus!
Now welcome to thy home!
Why dost thou stay, and turn away?
Here lies the road to Rome."

52.

Thrice looked he on the city;
Thrice looked he on the dead;
And thrice came on in fury,
And thrice turned back in dread;
And, white with fear and hatred,
Scowled at the narrow way
Where, wallowing in a pool of blood,
The bravest Tuscans lay.

53.

But meanwhile axe and lever
Have manfully been plied,
And now the bridge hangs tottering
Above the boiling tide.
"Come back, come back, Horatius!"
Loud cried the fathers all.
"Back, Lartius! back, Herminius!
Back, ere the ruin fall!"

54.

Back darted Spurius Lartius;
Herminius darted back:
And as they passed, beneath their feet
They felt the timbers crack.
But when they turned their faces
And on the farther shore
Saw brave Horatius stand alone,
They would have crossed once more.

55.

But with a crash like thunder
Fell every loosened beam,
And, like a dam, the mighty wreck
Lay right athwart the stream:
And a long shout of triumph
Rose from the walls of Rome,
As to the highest turret-tops
Was splashed the yellow foam.

56.

And like a horse unbroken
When first he feels the rein,
The furious river struggled hard,
And tossed his tawny mane;

And burst the curb, and bounded,
Rejoicing to be free;
And whirling down, in fierce career,
Battlement, and plank, and pier,
Rushed headlong to the sea.

57.

Alone stood brave Horatius,
But constant still in mind;
Thrice thirty thousand foes before,
And the broad flood behind.
"Down with him!" cried false Sextus,
With a smile on his pale face.
"Now yield thee," cried Lars Porsena,
"Now yield thee to our grace."

58.

Round turned he, as not deigning
Those craven ranks to see;
Naught spake he to Lars Porsena,
To Sextus naught spake he;
But he saw on Palatinus
The white porch of his home;
And he spake to the noble river
That rolls by the towers of Rome.

59.

"Oh, Tiber! father Tiber!
To whom the Romans pray,
A Roman's life, a Roman's arms,
Take thou in charge this day!"
So he spake, and speaking sheathed
The good sword by his side,
And, with his harness on his back,
Plunged headlong in the tide.

60.

No sound of joy or sorrow
Was heard from either bank;
But friends and foes in dumb surprise,
With parted lips and straining eyes,
Stood gazing where he sank;
And when above the surges
They saw his crest appear,
All Rome sent forth a rapturous cry,
And even the ranks of Tuscany
Could scarce forbear to cheer.

61.

But fiercely ran the current,
Swollen high by months of rain:
And fast his blood was flowing;
And he was sore in pain,

And heavy with his armor,
And spent with changing blows:
And oft they thought him sinking,
But still again he rose.

62.

Never, I ween, did swimmer,
In such an evil case,
Struggle through such a raging flood
Safe to the landing place:
But his limbs were borne up bravely
By the brave heart within,
And our good father Tiber
Bare bravely up his chin.*

63.

"Curse on him!" quoth false Sextus;
"Will not the villain drown?
But for this stay, ere close of day
We should have sacked the town!"
"Heaven help him!" quoth Lars Porsena,
"And bring him safe to shore;
For such a gallant feat of arms
Was never seen before."

64.

And now he feels the bottom;
Now on dry earth he stands;
Now round him throng the Fathers
To press his gory hands;
And now with shouts and clapping,
And noise of weeping loud,
He enters through the River-gate,
Borne by the joyous crowd.

65.

They gave him of the corn-land,
That was of public right,
As much as two strong oxen
Could plough from morn till night;
And they made a molten image,
And set it up on high,
And there it stands unto this day
To witness if I lie.

* "Our ladye bare upp her chinne."
Ballad of Childe Waters.
"Never heavier man and horse
Stemmed a midnight torrent's force;
* * * * * * *
Yet through good heart and our lady's grace,
At length he gained the landing-place."
Lay of the Last Minstrel

66.

It stands in the Comitium,
Plain for all folk to see;
Horatius in his harness,
Halting upon one knee;
And underneath is written,
In letters all of gold,
How valiantly he kept the bridge
In the brave days of old.

67.

And still his name sounds stirring
Unto the men of Rome,
As the trumpet blast that cries to them
To charge the Volscian home;
And wives still pray to Juno
For boys with hearts as bold
As his who kept the bridge so well
In the brave days of old.

68.

And in the nights of winter,
When the cold north winds blow,
And the long howling of the wolves
Is heard amidst the snow;
When round the lonely cottage
Roars loud the tempest's din,
And the good logs of Algidus
Roar louder yet within;

69.

When the oldest cask is opened,
And the largest lamp is lit,
When the chestnuts glow in the embers
And the kid turns on the spit;
When young and old in circle
Around the firebrands close;
When the girls are weaving baskets
And the lads are shaping bows;

70.

When the goodman mends his armor,
And trims his helmet's plume;
When the goodwife's shuttle merrily
Goes flashing through the loom;
With weeping and with laughter
Still is the story told,
How well Horatius kept the bridge
In the brave days of old.

THE
BATTLE OF THE LAKE REGILLUS.

THE following poem is supposed to have been produced ninety years after the lay of Horatius. Some persons mentioned in the lay of Horatius make their appearance again, and some appellations and epithets used in the lay of Horatius have been purposely repeated; for, in an age of ballad-poetry, it scarcely ever fails to happen, that certain phrases come to be appropriated to certain men and things, and are regularly applied to those men and things by every minstrel. Thus we find both in the Homeric poems and in Hesiod, βιη 'Ηζακληειη, περικλυτος' Αμφιγυηεις, διακτοζος' Αζγειφοντης, επταπυλος θηβη, 'Ελενης 'ενεκ ηυκομοιο. Thus, too, in our own national songs, Douglas is almost always the doughty Douglas: England is merry England: all the gold is red; and all the ladies are gay.

The principal distinction between the lay of Horatius and the lay of the Lake Regillus is, that the former is meant to be purely Roman, while the latter, though national in its general spirit, has a slight tincture of Greek learning and of Greek superstition. The story of the Tarquins, as it has come down to us, appears to have been compiled from the works of several popular poets; and one, at least, of those poets appears to have visited the Greek colonies in Italy, if not Greece itself, and to have had some acquaintance with the works of Homer and Herodotus. Many of the most striking adventures of the house of Tarquin, till Lucretia makes her appearance, have a Greek character. The Tarquins themselves are represented as Corinthian nobles of the great house of the Bacchiadæ, driven from the country by the tyranny of that Cypselus, the tale of whose strange escape Herodotus has related with incomparable simplicity and

liveliness.* Livy and Dionysius tells us that, when Tarquin the Proud was asked what was the best mode of governing a conquered city, he replied only by beating down with his staff all the tallest poppies in his garden.† This is exactly what Herodotus, in the passage to which reference has already been made, relates of the council given to Periander, the son of Cypselus. The stratagem by which the town of Gabii is brought under the power of the Tarquins is, again, obviously copied from Herodotus.‡ The embassy of the young Tarquins to the oracle at Delphi is just such a story as would be told by a poet whose head was full of the Greek mythology; and the ambiguous answer returned by Apollo is in the exact style of the prophecies which, according to Herodotus, lured Crœsus to destruction. Then the character of the narrative changes. From the first mention of Lucretia to the retreat of Porsena nothing seems to be borrowed from foreign sources. The villany of Sextus, the suicide of his victim, the revolution, the death of the sons of Brutus, the defence of the bridge, Mucius burning his hand, § Clœlia swimming through Tiber, seem to be all strictly Roman. But when we have done with the Tuscan war, and enter upon the war with the Latines, we are again struck by the Greek air of the story. The battle of the Lake Regillus is in all respects a Homeric battle, except that the combatants ride astride on their horses, instead of driving chariots. The mass of fighting men is hardly mentioned. The leaders single each other out, and engage hand to hand. The great object of the warriors on both sides is, as in the Iliad, to obtain possession of the spoils and bodies of the slain; and several circumstances are related which forcibly remind us of the great slaughter round the corpses of Sarpedon and Patroclus.

But there is one circumstance which deserves especial notice. Both the war of Troy and the war of Regillus were caused by the licentious passions of young princes, who were therefore peculiarly bound not to be sparing of their own persons in the day of battle. Now the conduct of Sextus at Regillus, as described by Livy, so exactly resembles that of Paris, as described at the beginning of the third book of the Iliad, that it is difficult to believe the re-

* Herodotus, v. 92. Livy, i. 34. Dionysius, iii. 46.
† Livy, i. 54. Dionysius, iv. 56.
‡ Herodotus, iii. 154. Livy, i. 53.
§ M. de Pouilly attempted, a hundred and twenty years ago, to prove that the story of Mucius was of Greek origin; but he was signally confuted by the Abbé Sallier. See the *Mémoires de l'Académie des Inscriptions*, vi. 27 68.

semblance accidental. Paris appears before the Trojan ranks, defying the bravest Greek to encounter him :

Τρωσιν μεν προμαχιζεν' Αλεξανδρος θεοειδης,
. . . . . Ἀργειων προκαλιζετο παντας αριστους,
αντιβιον μαχεσασθαι εν αινη δηιοτητι.

Livy introduces Sextus in a similar manner : " Ferocem iuvenem Tarquinium ostentanten se in primâ exsulum acie.' Menelaus rushes to meet Paris. A Roman noble, eager for vengeance, spurs his horse towards Sextus. Both the guilty princes are instantly terror-stricken :

Τον δ' ως ουν ενοησεν Αλεξανδρος θεοειδης,
εν προμαχοισι φανεντα, κατεπληγη φιλον ητορ,
αψ δ' εταρων εις εθνος εχαζετο κηρ αλεεινων.

" Tarquinius," says Livy, " retro in agmen suorum infenso cessit hosti." If this be a fortuitous coincidence, it is one of the most extraordinary in literature.

In the following poem, therefore, images and incidents have been borrowed, not merely without scruple, but on principle, from the incomparable battle-pieces of Homer.

The popular belief at Rome, from an early period seems to have been that the event of the great day of Regillus was decided by supernatural agency. Castor and Pollux, it was said, had fought, armed and mounted, at the head of the legions of the commonwealth, and had afterwards carried the news of the victory with incredible speed to the city. The well in the Forum at which they had alighted was pointed out. Near the well rose their ancient temple. A great festival was kept to their honor on the Ides of Quintilis, supposed to be the anniversary of the battle ; and on that day sumptuous sacrifices were offered to them at the public charge. One spot on the margin of Lake Regillus was regarded during many ages with superstitious awe. A mark, resembling in shape a horse's hoof, was discernible in the volcanic rock ; and this mark was believed to have been made by one of the celestial chargers.

How the legend originated, cannot now be ascertained ; but we may easily imagine several ways in which it might have originated : nor is it at all necessary to suppose, with Julius Frontinus, that two young men were dressed up by the Dictator to personate the sons of Leda. It is probable that Livy is correct when he says that the Roman general, in the hour of peril, vowed a temple to Castor. If so, nothing could be more natural than that the multitude should

ascribe the victory to the favor of the Twin Gods. When such was the prevailing sentiment, any man who chose to declare that, in the midst of the confusion and slaughter, he had seen two godlike forms on white horses scattering the Latines, would find ready credence. We know, indeed, that, in modern times, a very similar story actually found credence among a people much more civilized than the Romans of the fifth century before Christ. A chaplain of Cortes, writing about thirty years after the conquest of Mexico, in an age of printing-presses, libraries, universities, scholars, logicians, jurists, and statesmen, had the face to assert that, in one engagement against the Indians, St. James had appeared on a gray horse at the head of the Castilian adventurers. Many of these adventurers were living when this lie was printed. One of them, honest Bernal Diaz, wrote an account of the expedition. He had the evidence of his own senses against the chaplain's legend; but he seems to have distrusted even the evidence of his own senses. He says that he was in the battle, and that he saw a gray horse, with a man on his back, but that the man was, to his thinking, Francesco de Moria, and not the ever-blessed apostle St. James. "Nevertheless," he adds, "it may be that the person on the gray horse was the glorious apostle St. James, and that I, sinner that I am, was unworthy to see him." The Romans of the age of Cincinnatus were probably quite as credulous as the Spanish subjects of Charles the Fifth. It is therefore conceivable that the appearance of Castor and Pollux may have become an article of faith before the generation which had fought at Regillus had passed away. Nor could anything be more natural than that the poets of the next age should embellish this story, and make the celestial horsemen bear the tidings of victory to Rome.

Many years after the Temple of the Twin Gods had been built in the Forum, an important addition was made to the ceremonial by which the state annually testified its gratitude for their protection. Quintus Fabius and Publius Decius were elected Censors at a momentous crisis. It had become absolutely necessary that the classification of the citizens should be revised. On that classification depended the distribution of political power. Party spirit ran high; and the republic seemed to be in danger of falling under the dominion either of a narrow oligarchy or of an ignorant and headstrong rabble. Under such circumstances, the most illustrious patrician and the most illustrious plebeian of the

age were intrusted with the office of arbitrating between the angry factions; and they performed their arduous task to the satisfaction of all honest and reasonable men.

One of their reforms was a remodelling of the equestrian order; and, having effected this reform, they determined to give to their work a sanction derived from religion. In the chivalrous societies of modern times, societies which have much more than may at first sight appear in common with the equestrian order of Rome, it has been usual to invoke the special protection of some Saint, and to observe this day with peculiar solemnity. Thus the companions of the Garter wear the image of St. George depending from their collars, and meet, on great occasions, in St. George's Chapel. Thus, when Louis the Fourteenth instituted a new order of chivalry for the rewarding of military merit, he commended it to the favor of his own glorified ancestor and patron, and decreed that all the members of the fraternity should meet at the royal palace on the Feast of St. Louis, should attend the King to Chapel, should hear mass, and should subsequently hold their great annual assembly. There is a considerable resemblance between this rule of the Order of St. Louis and the rule which Fabius and Decius made respecting the Roman knights. It was ordained that a grand muster and inspection of the equestrian body should be part of the ceremonial performed, on the anniversary of the battle of Regillus, in honor of Castor and Pollux, the two equestrian Gods. All the knights, clad in purple and crowned with olive, were to meet at a Temple of Mars in the suburbs. Thence they were to ride in state to the Forum, where the temple of the Twins stood. This pageant was, during several centuries, considered as one of the most splendid sights of Rome. In the time of Dionysius the cavalcade sometimes consisted of five thousand horsemen, all persons of fair repute and easy fortune.*

There can be no doubt that the Censors who instituted this magnificent ceremony acted in concert with the Pontiffs to whom, by the constitution of Rome, the superintendence of the public worship belonged; and it is probable that those high religious functionaries were, as usual, fortunate enough to find in their books or traditions some warrant for the innovation.

* See Livy, ix. 46. Val. Max., ii. 2. Aurel. Vict. De Viris Illustribus, 32. Dionysius, vi. 13. Plin. Hist. Nat. xv. 5. See also the singularly ingenious chapter in Niebuhr's posthumous volume, *Die Censur des Q. Fabius und P. Decius.*

The following poem is supposed to have been made for this great occasion. Songs, we know, were chanted at the religious festivals of Rome from an early period, indeed from so early a period that some of the sacred verses were popularly ascribed to Numa, and were utterly unintelligible in the age of Augustus. In the second Punic War a great feast was held in honor of Juno, and a song was sung in her praise. This song was extant when Livy wrote; and, though exceedingly rugged and uncouth, seemed to him not wholly destitute of merit.* A song, as we learn from Horace, was part of the established ritual at the great Secular Jubilee.† It is therefore likely that the Censors and Pontiffs, when they had resolved to add a grand procession of knights to the other solemnities annually performed on the Ides of Quintilis, would call in the aid of a poet. Such a poet would naturally take for his subject the battle of Regillus, the appearance of the Twin Gods, and the institution of their festival. He would find abundant materials in the ballads of his predecessors; and he would make free use of the scanty stock of Greek learning which he had himself acquired. He would probably introduce some wise and holy Pontiff enjoining the magnificent ceremonial which, after a long interval, had at length been adopted. If the poem succeeded, many persons would commit it to memory. Parts of it would be sung to the pipe at banquets. It would be peculiarly interesting to the great Posthumian house, which numbered among its many images that of the Dictator Aulus, the hero of Regillus. The orator who, in the following generation, pronounced the funeral panegyric over the remains of Lucius Posthumius Megellus, thrice Consul, would borrow largely from the lay; and thus some passages, much disfigured, would probably find their way into the chronicles which were afterwards in the hands of Dionysius and Livy.

Antiquaries differ widely as to the situation of the field of battle. The opinion of those who suppose that the armies met near Cornufelle, between Frascati and the Monte Porzio, is, at least, plausible, and has been followed in the poem.

As to the details of the battle, it has not been thought desirable to adhere minutely to the accounts which have come down to us. Those accounts, indeed, differ widely from each other, and, in all probability, differ as widely

* Livy, xxvi. 27. † Hor. Carmen Seculare.

from the ancient poem from which they were originally derived.

It is unnecessary to point out the obvious indications of the Iliad, which have been purposely introduced.

THE BATTLE OF THE LAKE REGILLUS.

A LAY SUNG AT THE FEAST OF CASTOR AND POLLUX ON THE IDES OF QUINTILIS, IN THE YEAR OF THE CITY CCCCLI.

1.

Ho, trumpets, sound a war-note!
Ho, lictors, clear the way!
The Knights will ride in all their pride,
Along the streets to-day.
To-day the doors and windows
Are hung with garlands all,
From Castor in the Forum,
To Mars without the wall.
Each knight is robed in purple,
With olive each is crown'd;
A gallant war-horse under each
Paws haughtily the ground.
While flows the Yellow River,
While stands the Sacred Hill,
The proud Ides of Quintillis
Shall have such honor still.
Gay are the Martian Kalends:
December's Nones are gay.
But the proud Ides, when the squadron rides,
Shall be Rome's whitest day.

2.

Unto the Great Twin Brethren
We keep this solemn feast.
Swift, swift, the Great Twin Brethren
Came spurring from the east.
They came o'er wild Parthenius
Tossing in waves of pine,
O'er Cirrha's dome, o'er Adria's foam,
O'er purple Apennine,
From where with flutes and dances
Their ancient mansion rings,

In lordly Lacedæmon,
The City of two kings,
To where, by Lake Regillus,
Under the Porcian height,
All in the lands of Tusculum,
Was fought the glorious fight.

3.

Now on the place of slaughter
Are cots and sheepfolds seen,
And rows of vines, and fields of wheat,
And apple-orchards green.
The swine crush the big acorns
That fall from Corne's oaks;
Upon the turf by the Fair Fount
The reaper's pottage smokes.
The fisher baits his angle;
The hunter twangs his bow;
Little they think on those strong limbs
That moulder deep below.
Little they think how sternly
That day the trumpets pealed;
How in the slippery swamp of blood
Warrior and war-horse reeled;
How wolves came with fierce gallop,
And crows on eager wings,
To tear the flesh of captains,
And peck the eyes of kings;
How thick the dead lay scattered
Under the Porcian height;
How through the gates of Tusculum
Raved the wild stream of flight;
And how the Lake Regillus
Bubbled with crimson foam,
What time the Thirty Cities
Came forth to war with Rome.

4.

But, Roman, when thou standest
Upon that holy ground,
Look thou with heed on the dark rock
That girds the dark lake round.
So shalt thou see a hoof-mark
Stamped deep into the flint:
It was no hoof of mortal steed
That made so strange a dint:
There to the Great Twin Brethren
Vow thou thy vows, and pray
That they, in tempest and in fight,
Will keep thy head away.

5.

Since last the Great Twin Brethren
Of mortal eyes were seen,
Have years gone by a hundred
And fourscore and thirteen.
That summer a Virginius
Was Consul first in place;
The second was stout Aulus,
Of the Posthumian race.
The Herald of the Latines
From Gabii came in state:
The Herald of the Latines
Passed through Rome's Eastern Gate:
The Herald of the Latines
Did in our Forum stand;
And there he did his office,
A sceptre in his hand.

6.

"Hear, Senators and people
Of the good town of Rome:
The Thirty Cities charge you
To bring the Tarquins home:
And if ye still be stubborn,
To work the Tarquins wrong,
The Thirty Cities warn you,
Look that your walls be strong."

7.

Then spake the Consul Aulus,
He spake a bitter jest;
"Once the jays sent a message
Unto the eagle's nest:—
Now yield thou up thine eyrie
Unto the carrion-kite,
Or come forth valiantly, and face
The jays in deadly fight.—
Forth looked in wrath the eagle;
And carrion-kite and jay,
Soon as they saw his beak and claw,
Fled screaming far away."

8.

The Herald of the Latines
Hath hied him back in state:
The fathers of the City
Are met in high debate.
Then spake the elder Consul,
An ancient man and wise:
"Now hearken, Conscript Fathers,
To that which I advise.

In seasons of great peril
'Tis good that one bear sway;
Then choose we a Dictator,
Whom all men shall obey.
Camerium knows how deeply
The sword of Aulus bites;
And all our city calls him
The man of seventy fights.
Then let him be Dictator
For six months and no more,
And have a master of the Knights,
And axes twenty-four."

9.

So Aulus was Dictator,
The man of seventy fights;
He made Æbutius Elva
His Master of the Knights,
On the third morn thereafter,
At dawning of the day,
Did Aulus and Æbutius
Set forth with their array.
Sepronius Atratinus
Was left in charge at home
With boys and with gray-headed men,
To keep the walls of Rome.
Hard by the Lake Regillus
Our camp was pitched at night;
Eastward a mile the Latines lay,
Under the Porcian height.
Far over hill and valley
Their mighty host was spread;
And with their thousand watchfires
The midnight sky was red.

10.

Up rose the golden morning
Over the Porcian height,
The proud Ides of Quintilis
Marked evermore with white.
Not without secret trouble
Our bravest saw the foes,
For, girt by threescore thousand spears,
The thirty standards rose.
From every warlike city
That boasts the Latian name,
Foredoomed to dogs and vultures,
That gallant army came;
From Setia's purple vineyards,
From Norba's ancient wall,
From the white streets of Tusculum,
The proudest town of all;

From where the Witch's Fortress
O'erhangs the dark-blue seas,
From the still glassy lake that sleeps
Beneath Aricia's trees—
Those trees in whose dim shadow
The ghastly priest doth reign,
The priest who slew the slayer,
And shall himself be slain ;—
From the drear banks of Ufens,
Where flights of marsh-fowl play,
And buffaloes lie wallowing
Through the hot summer's day ;
From the gigantic watch-towers,
No work of earthly men,
Whence Cora's sentinels o'erlook
The never-ending fen ;
From the Laurentian jungle,
The wild hog's reedy home,
From the green steps whence Anio leaps
In floods of snow-white foam.

11.

Aricia, Cora, Norba,
Velitræ, with the might
Of Setia and of Tusculum,
Were marshalled on their right :
Their leader was Mamilius,
Prince of the Latian name ;
Upon his head a helmet
Of red gold shone like flame :
High on a gallant charger
Of dark-gray hue he rode ;
Over his gilded armor
A vest of purple flowed,
Woven in the land of sunrise
By Syria's dark-browed daughters,
And by the sails of Carthage brought
Far o'er the southern waters.

12.

Lavinium and Circeium
Had on the left their post,
With all the banners of the marsh,
And banners of the coast.
Their leader was false Sextus,
That wrought the deed of shame :
With restless pace and haggard face.
To his last field he came.
Men said he saw strange visions,
Which none beside might see ;
And that strange sounds were in his ears,
Which none might hear but he.

A woman fair and stately,
But pale as are the dead,
Oft through the watches of the night
Sate spinning by his bed.
And as she plied the distaff,
In a sweet voice and low,
She sang of great old houses
And fights fought long ago.
So spun she and so sung she,
Until the east was gray;
Then pointed to her bleeding breast,
And shrieked, and fled away.

13.

But in the centre thickest
Were ranged the shields of foes,
And from the centre loudest
The cry of battle rose.
There Tibur marched and Pedum
Beneath proud Tarquin's rule,
And Ferentinum of the rock,
And Gabii of the pool.
There rode the Volscian succors:
There, in a dark, stern ring,
The Roman exiles gathered close
Around the ancient king.
Though white as Mount Soracte,
When winter nights are long,
His beard flowed down o'er mail and belt,
His heart and hand were strong;
Under his hoary eyebrows
Still flashed forth quenchless rage;
And if the lance shook in his gripe,
'Twas more with hate than age.
Close at his side was Titus
On an Apulian steed,
Titus, the youngest Tarquin,
Too good for such a breed.

14.

Now on each side the leaders
Gave signal for the charge;
And on each side the footmen
Strode on with lance and targe;
And on each side the horsemen
Struck their spurs deep in gore,
And front to front the armies
Met with a mighty roar:
And under that great battle
The earth with blood was red;
And, like the Pomptine fog at morn,
The dust hung ovehead;

And louder still and louder
Rose from the darkened field
The braying of the war-horns,
The clang of sword and shield,
The rush of squadrons sweeping
Like whirlwinds o'er the plain,
The shouting of the slayers,
And screeching of the slain.

15.

False Sextus rode out foremost:
His look was high and bold;
His corslet was of bison's hide,
Plated with steel and gold.
As glares the famished eagle
From the Digentian rock,
On a choice lamb that bounds alone
Before Bandusia's flock,
Herminius glared on Sextus,
And came with eagle speed;
Herminius on black Auster,
Brave champion on brave steed.
In his right hand the broadsword
That kept the bridge so well,
And on his helm the crown he won
When proud Fidenæ fell.
Wo to the maid whose lover
Shall cross his path to-day!
False Sextus saw, and trembled,
And turned, and fled away.
As turns, as flies, the woodman
In the Calabrian brake,
When through the reeds gleams the round eye
Of that fell painted snake;
So turned, so fled, false Sextus,
And hid him in the rear,
Behind the dark Lavinian ranks,
Bristling with crest and spear.

16.

Then far to North Æbutius,
The Master of the Knights,
Gave Tubero of Norba
To feed the Porcian kites.
Next under those red horse-hoofs
Flaccus of Setia lay;
Better had he been pruning
Among his elms that day.
Mamilius saw the slaughter,
And tossed his golden crest,
And towards the Master of the Knights
Through the thick battle pressed.
Æbutius smote Mamilius
So fiercely on the shield,

That the great lord of Tusculum
Wellnigh rolled on the field.
Mamilius smote Æbutius,
With a good aim and true,
Just where the neck and shoulder join,
And pierced him through and through;
And brave Æbutius Elva
Fell swooning to the ground:
But a thick wall of bucklers
Encompassed him around.
His clients from the battle
Bare him some little space;
And filled a helm from the dark lake,
And bathed his brow and face;
And when at last he opened
His swimming eyes to light,
Men say, the earliest word he spake
Was, "Friends, how goes the fight?"

17.

But meanwhile in the centre
Great deeds of arms were wrought;
There Aulus the Dictator,
And there Valerius fought.
Aulus with his good broadsword,
A bloody passage cleared
To where, amidst the thickest foes,
He saw the long white beard.
Flat lighted that good broadsword
Upon proud Tarquin's head.
He dropped the lance: he dropped the reins:
He fell as fall the dead.
Down Aulus springs to slay him,
With eyes like coals of fire;
But faster Titus hath sprung down,
And hath bestrode his sire.
Latian captains, Roman knights,
Fast down to earth they spring;
And hand to hand they fight on foot
Around the ancient king.
First Titus gave tall Cæso
A death wound in the face;
Tall Cæso was the bravest man
Of the brave Fabian race;
Aulus slew Rex of Gabii,
The priest of Juno's shrine:
Valerius smote down Julius,
Of Rome's great Julian line;
Julius, who left his mansion
High on the Velian hill,
And through all turns of weal and wo
Followed proud Tarquin still.
Now right across proud Tarquin
A corpse was Julius laid:

And Titus groaned with rage and grief,
And at Valerius made.
Valerius struck at Titus,
And lopped off half his crest;
But Titus stabbed Valerius
A span deep in the breast.
Like a mast snapped by the tempest,
Valerius reeled and fell.
Ah! wo is me for the good house
That loves the people well!
Then shouted loud the Latines;
And with one rush they bore
The struggling Romans backward
Three lances' length and more:
And up they took proud Tarquin,
And laid him on a shield,
And four strong yeomen bare him,
Still senseless, from the field.

18.

But fiercer grew the fighting
Around Valerius dead;
For Titus dragged him by the foot,
And Aulus by the head.
"On, Latines, on!" quoth Titus,
"See how the rebels fly!"
"Romans, stand firm!" quoth Aulus,
"And win this fight or die!
They must not give Valerius
To raven and to kite;
For aye Valerius loathed the wrong,
And aye upheld the right:
And for your wives and babies
In the front rank he fell.
Now play the men for the good house
That loves the people well!"

19.

Then tenfold round the body
The roar of battle rose,
Like the roar of a burning forest,
When a strong north wind blows.
Now backward, and now forward,
Rocked furiously the fray,
Till none could see Valerius,
And none wist where he lay.
For shivered arms and ensigns
Were heaped there in a mound,
And corpses stiff, and dying men
That writhed and gnawed the ground;
And wounded horses kicking,
And snorting purple foam:
Right well did such a couch befit
A Consular of Rome.

20.

But north looked the Dictator;
North looked he long and hard;
And spake to Caius Cossus,
The Captain of his Guard:
"Caius, of all the Romans
Thou hast the keenest sight;
Say, what through yonder storm of dust
Comes from the Latian right?"

21.

Then answered Caius Cossus:
"I see an evil sight;
The banner of proud Tusculum
Comes from the Latian right;
I see the plumed horsemen;
And far before the rest
I see the dark-gray charger,
I see the purple vest;
I see the golden helmet
That shines far off like flame;
So ever rides Mamilius,
Prince of the Latian name."

22.

"Now hearken, Caius Cossus:
Spring on thy horse's back;
Ride as the wolves of Apennine
Were all upon thy track;
Haste to our southward battle:
And never draw thy rein
Until thou find Herminius,
And bid him come amain."

23.

So Aulus spake, and turned him
Again to that fierce strife;
And Caius Cossus mounted,
And rode for death and life.
Loud clanged beneath his horse-hoofs
The helmets of the dead,
And many a curdling pool of blood
Splashed him from heel to head.
So came he far to southward,
Where fought the Roman host,
Against the banners of the marsh
And banners of the coast.
Like corn before the sickle
The stout Lavinians fell,
Beneath the edge of the true sword
That kept the bridge so well.

24.

"Herminius! Aulus greets thee;
He bids thee come with speed,
To help our central battle;
For sore is there our need.
There wars the youngest Tarquin,
And there the Crest of Flame,
The Tusculan Mamilius,
Prince of the Latian name.
Valerius hath fallen fighting
In front of our array,
And Aulus of the seventy fields
Alone upholds the day."

25.

Herminius beat his bosom,
But never a word he spake:
He clapped his hands on Auster's mane;
He gave the reins a shake.
Away, away went Auster
Like an arrow from the bow;
Black Auster was the fleetest steed
From Aufidus to Po.

26.

Right glad were all the Romans
Who, in that hour of dread,
Against great odds bare up the war
Around Valerius dead,
When from the south the cheering
Rose with a mighty swell,—
"Herminius comes, Herminius,
Who kept the bridge so well!"

27.

Mamilius spied Herminius,
And dashed across the way.
"Herminius! I have sought thee
Through many a bloody day.
One of us two, Herminius,
Shall never more go home.
I will lay on for Tusculum,
And lay thou on for Rome!"

28.

All round them paused the battle,
While met in mortal fray
The Roman and the Tusculan,
The horses black and gray.
Herminius smote Mamilius
Through breastplate and through breast,
And fast flowed out the purple blood
Over the purple vest.

Mamilius smote Herminius
Through headpiece and through head,
And side by side those chiefs of pride
Together fell down dead.
Down fell they dead together
In a great lake of gore;
And still stood all who saw them fall
While men might count a score.

29.

Fast, fast with heels wild spurning,
The dark-gray charger fled;
He burst through ranks of fighting men,
He sprang o'er heaps of dead.
His bridle far out-streaming,
His flanks all blood and foam,
He sought the southern mountains,
The mountains of his home.
The pass was steep and rugged,
The wolves they howled and whined;
But he ran like a whirlwind up the pass,
And he left the wolves behind.
Through many a startled hamlet
Thundered his flying feet:
He rushed through the gate of Tusculum,
He rushed up the long white street;
He rushed by tower and temple,
And paused not from his race
Till he stood before his master's door
In the stately market-place.
And straightway round him gathered
A pale and trembling crowd,
And when they knew him cries of rage
Break forth, and wailing loud:
And women rent their tresses
For their great prince's fall:
And old men girt on their old swords,
And went to man the wall.

30.

But, like a graven image,
Black Auster kept his place,
And ever wistfully he looked
Into his master's face.
The raven-mane that daily,
With pats and fond caresses,
The young Herminia washed and combed,
And twined in even tresses,
And decked with colored ribands
From her own gay attire,
Hung sadly o'er her father's corpse
In carnage and in mire.

Forth with a shout sprang Titus,
And seized black Auster's rein,
Then Aulus sware a fearful oath,
And ran at him amain.
"The furies of thy brother
With me and mine abide,
If one of your accursed house
Upon black Auster ride!"
As on an Alpine watch-tower
From Heaven comes down the flame,
Full on the neck of Titus
The blade of Aulus came:
And out the red-blood spouted,
In a wide arch and tall,
As spouts a fountain in the court
Of some rich Capuan's hall.
The knees of all the Latines
Were loosened with dismay
When dead, on dead Herminius,
The bravest Tarquin lay.

31.

And Aulus the Dictator
Stroked Auster's raven mane,
With heed he looked unto the girths,
With heed unto the rein.
"Now bear me well, Black Auster,
Into yon thick array;
And thou and I will have revenge
For thy good lord this day."

32

So spake he; and was buckling
Tighter Black Auster's band,
When he was aware of a princely pair
That rode at his right hand.
So like they were, no mortal
Might one from other know:
White as snow their armor was:
Their steeds were white as snow.
Never on earthly anvil
Did such rare armor gleam;
And never did such gallant steeds
Drink of an earthly stream.

33.

And all who saw them trembled,
And pale grew every cheek;
And Aulus the Dictator
Scarce gathered voice to speak.
"Say by what name men call you?
What city is your home?
And wherefore ride ye in such guise
Before the ranks of Rome?"

34.

"By many names men call us;
In many lands we dwell:
Well! Samothracia knows us:
Cyrene knows us well.
Our house in gay Tarentum
Is hung each morn with flowers:
High o'er the masts of Syracuse
Our marble portal towers:
But by the proud Eurotas
Is our dear native home;
And for the right we come to fight
Before the ranks of Rome."

35.

So answered those strange horsemen,
And each couched low his spear;
And forthwith all the ranks of Rome
Were bold, and of good cheer:
And on the thirty armies
Came wonder and affright,
And Ardea wavered on the left,
And Cora on the right.
Rome to the charge!" cried Aulus;
"The foe begins to yield!
Charge for the hearth of Vesta!
Charge for the Golden Shield!
Let no man stop to plunder,
But slay, and slay, and slay:
The gods who live for ever
Are on our side to-day."

36.

Then the fierce trumpet-flourish
From earth to heaven arose,
The kites know well the long stern swell
That bids the Romans close.
Then the good sword of Aulus
Was lifted up to slay:
Then, like a crag down Apennine,
Rushed Auster through the fray.
But under those strange horsemen
Still thicker lay the slain;
And after those strange horses
Black Auster toiled in vain.
Behind them Rome's long battle
Came rolling on the foe,
Ensigns dancing wild above,
Blades all in line below.
So comes the Po in flood-time
Upon the Celtic plain:
So comes the squall, blacker than night,
Upon the Adrian main.

Now, by our Sire Quirinius,
It was a goodly sight
To see the thirty standards
Sweep down the tide of flight.
So flies the spray of Adria
When the black squall doth blow;
So corn sheaves in the flood-time
Spin down the whirling Po.
False Sextus to the mountains
Turned first his horse's head:
And fast fled Ferentinum,
And fast Circeium fled.
The horsemen of Nomentum
Spurred hard out of the fray;
The footmen of Velitræ
Threw spear and shield away.
And underfoot was trampled,
Amidst the mud and gore,
The banners of proud Tusculum,
That never stooped before:
And down went Flavius Faustus,
Who led his stately ranks
From where the apple blossoms wave
On Anio's echoing banks,
And Tullus of Arpinum,
Chief of the Volscian aids,
And Metius with the long fair curls,
The lover of Anxur's maids,
And the white head of Vulso,
The great Arician seer,
And Nepos of Laurentum,
The hunter of the deer;
And in the back false Sextus
Felt the good Roman steel,
And wriggling in the dust he died,
Like a worm beneath the wheel:
And fliers and pursuers
Were mingled in a mass;
And far away the battle
Went roaring through the pass.

37.

Sempronius Atratinus
Sate in the Eastern gate.
Beside him were three Fathers,
Each in his chair of state;
Fabius, whose nine stout grandsons
That day were in the field,
And Manlius, eldest of the Twelve
Who keep the Golden Shield;
And Sergius, the High Pontiff,
For wisdom far renowned;
In all Etruria's colleges
Was no such Pontiff found.

And all around the portal,
And high above the wall,
Stood a great throng of people,
But sad and silent all;
Young lads, and stooping elders
That might not bear the mail,
Matrons with lips that quivered,
And maids with faces pale.
Since the first gleam of daylight,
Sempronius had not ceased
To listen for the rushing
Of horse-hoofs from the east.
The mist of eve was rising,
The sun was hastening down,
When he was aware of a princely pair
Fast pricking towards the town.
So like they were, man never
Saw twins so like before;
Red with gore their armor was,
Their steeds were red with gore.

38.

"Hail to the great Asylum!
Hail to the hill-tops seven!
Hail to the fire that burns for aye,
And the shield that fell from heaven!
This day, by Lake Regillus,
Under the Porcian height,
All in the lands of Tusculum,
Was fought a glorious fight.
To-morrow your Dictator
Shall bring in triumph home
The spoils of thirty cities
To deck the shrines of Rome!"

39.

Then burst from that great concourse
A shout that shook the towers,
And some ran north and some ran south,
Crying, "The day is ours!"
But on rode these strange horsemen,
With slow and lordly pace;
And none who saw their bearing
Durst ask their name or race.
On rode they to the Forum.
While laurel-boughs and flowers,
From house-tops and from windows,
Fell on their crests in showers.
When they drew nigh to Vesta,
They vaulted down amain,
And washed their horses in the well
That springs by Vesta's fane.
And straight again they mounted,
And rode to Vesta's door;
Then, like a blast, away they passed,
And no man saw them more.

40.

And all the people trembled,
And pale grew every cheek;
And Sergius the High Pontiff
Alone found voice to speak:
"The Gods who live for ever
Have fought for Rome to-day!
These be the Great Twin Brethren
To whom the Dorians pray.
Back comes the Chief in triumph,
Who in the hour of fight,
Hath seen the Great Twin Brethren
In harness on his right.
Safe comes the ship to haven,
Through billows and through gales,
If once the Great Twin Brethren
Sit shining on the sails.
Wherefore they washed their horses
In Vesta's holy well,
Wherefore they rode to Vesta's door,
I know, but may not tell.
Here, hard by Vesta's temple,
Build we a stately dome
Unto the Great Twin Brethren
Who fought so well for Rome.
And when the months returning
Bring back this day of fight,
The proud Ides of Quintilis,
Marked evermore with white,
Unto the Great Twin Brethren
Let all the people throng,
With chaplets and with offerings,
With music and with song;
And let the doors and windows
Be hung with garlands all,
And let the Knights be summoned
To Mars without the wall:
Thence let them ride in purple
With joyous trumpet-sound,
Each mounted on his war-horse,
And each with olive crowned;
And pass in solemn order
Before the sacred dome,
Where dwell the Great Twin Brethren
Who fought so well for Rome."

VIRGINIA.

A COLLECTION consisting exclusively of war-songs would give an imperfect, or rather an erroneous notion of the spirit of the old Latin ballads. The Patricians during about a century and a half after the expulsion of the kings, held all the high military commands. A Plebeian, even though, like Lucius Siccius, he were distinguished by his valor and knowledge of war, could serve only in subordinate posts. A minstrel, therefore, who wished to celebrate the early triumphs of his country, could hardly take any but Patricians for his heroes. The warriors who are mentioned in the two preceding lays, Horatius, Lartius, Herminius, Aulus Posthumius Æbutius Elva, Sempronius Atratinus, Valerius Poplicola, were all members of the dominant order; and a poet who was singing their praises, whatever his own political opinions might be, would naturally abstain from insulting the class to which they belonged, and from reflecting on the system which had placed such men at the head of the legions of the commonwealth.

But there was a class of compositions in which the great families were by no means so courteously treated. No parts of early Roman history are richer with poetical coloring than those which relate to the long contest between the privileged houses and the commonalty. The population of Rome was, from a very early period, divided into hereditary casts, which, indeed, readily united to repel foreign enemies, but which regarded each other, during many years, with bitter animosity. Between those castes there was a barrier hardly less strong than that which, at Venice, parted the members of the Great Council from their countrymen. In some respects indeed, the line which separated an Icilius or a Duilius from a Posthumius or a Fabius was even more

deeply marked than that which separated the rower of a gondola from a Contarini or a Morosini. At Venice the distinction was merely civil. At Rome it was both civil and religious. Among the grievances under which the Plebeians suffered, three were felt as peculiarly severe. They were excluded from the highest magistracies; they were excluded from all share in the public lands; and they were ground down to the dust by partial and barbarous legislation touching pecuniary contracts. The ruling class ir Rome was a moneyed class; and it made and administered the laws with a view solely to its own interest. Thus the relation between lender and borrower was mixed up with the relation between sovereign and subject. The great men held a large portion of the community in dependence by means of advances at enormous usury. The law of debt, framed by creditors, and for the protection of creditors, was the most horrible that has ever been known among men. The liberty, and even the life, of the insolvent were at the mercy of the Patrician money-lenders. Children often became slaves in consequence of the misfortunes of their parents. The debtor was imprisoned, not in a public jail under the care of impartial public functionaries, but in a private workhouse belonging to the creditor. Frightful stories were told respecting these dungeons. It was said that torture and brutal violation were common; that tight stocks, heavy chains, scanty measures of food, were used to punish wretches guilty of nothing but poverty; and that brave soldiers, whose breasts were covered with honorable scars, were often marked still more deeply on the back by the scourges of high-born usurers.

The Plebeians were, however, not wholly without constitutional rights. From an early period they had been admitted to some share of political power. They were enrolled in the centuries, and were allowed a share, considerable though not proportioned to their numerical strength, in the disposal of those high dignities from which they were themselves excluded. Thus their position bore some resemblance to that of the Irish Catholics during the interval between the year 1792 and the year 1829. The Plebeians had also the privilege of annually appointing officers, named Tribunes, who had no active share in the government of the Commonwealth, but who, by degrees, acquired a power which made them formidable even to the ablest and most resolute Consuls and Dictators. The person of the Tribune

was inviolable; and, though he could directly effect little, he could obstruct everything.

During more than a century after the institution of the Tribunesnip, the Commons struggled manfully for the removal of grievances under which they labored; and, in spite of many checks and reverses, succeeded in wringing concession after concession from the stubborn aristocracy. At length, in the year of the city 378, both parties mustered their whole strength for their last and most desperate conflict. The popular and active Tribune, Caius Licinius, proposed the three memorable laws which are called by his name, and which were intended to redress the three great evils of which the Plebeians complained. He was supported, with eminent ability and firmness, by his colleague, Lucius Sextius. The struggle appears to have been the fiercest that ever in any community terminated without an appeal to arms. If such a contest had raged in any Greek city, the streets would have run with blood. But, even in the paroxysms of faction, the Roman retained his gravity, his respect for law, and his tenderness for the lives of his fellow-citizens. Year after year Licinius and Sextius were re-elected Tribunes. Year after year, if the narrative which has come down to us is to be trusted, they continued to exert, to the full extent, their power of stopping the whole machine of government. No curule magistrates could be chosen; no military muster could be held. We know too little of the state of Rome in those days to be able to conjecture how, during that long anarchy, the peace was kept, and ordinary justice administered between man and man. The animosity of both parties rose to the greatest height. The excitement, we may well suppose, would have been peculiarly intense at the annual election of Tribunes. On such occasions there can be little doubt that the great families did all that could be done, by threats and caresses, to break the union of the Plebeians. That union, however, proved indissoluble. At length the good cause triumphed. The Licinian laws were carried. Lucius Sextius was the first Plebeian Consul, Caius Licinius the third.

The results of this great change were singularly happy and glorious. Two centuries of prosperity, harmony, and victory followed the reconciliation of the orders. Men who remembered Rome engaged in waging petty wars almost within sight of the Capitol lived to see her the mistress of Italy. While the disabilities of the Plebeians continued,

she was scarcely able to maintain her ground against the Volscians and Hernicans. When those disabilities were removed, she rapidly became more than a match for Carthage and Macedon.

During the great Licinian contest the Plebeian poets were, doubtless, not silent. Even in modern times songs have been by no means without influence on public affairs; and we may therefore infer, that, in a society where printing was unknown, and where books were rare, a pathetic or humorous party-ballad must have produced effects such as we can but faintly conceive. It is certain that satirical poems were common at Rome from a very early period. The rustics who lived at a distance from the seat of government, and took little part in the strife of factions, gave vent to their petty local animosities in coarse Fescennine verse. The lampoons of the city were doubtless of a higher order; and their sting was early felt by the nobility. For in the twelve Tables, long before the time of the Licinian laws, a severe punishment was denounced against the citizen who should compose or recite verses reflecting on another.* Satire is, indeed the only sort of composition in which the Latin poets, whose works have come down to us, were not mere imitators of foreign models; and it is therefore the only sort of composition in which they had never been rivalled. It was not, like their tragedy, their comedy, their epic and lyric poetry, a hot-house plant which, in return for assiduous and skilful culture, yielded only scanty and sickly fruits. It was hardy, and full of sap; and in all the various juices which it yielded might be distinguished the flavor of the Ausonian soil. "Satire," said Quintilian, with just pride, "is all our own." It sprang, in truth, naturally from the constitution of the Roman government and from the spirit of the Roman people; and, though it submitted to metrical rules derived from Greece, it retained to the last its essentially Roman character. Lucilius was the earliest satirist whose works were held in esteem under the Cæsars. But, many years before Lucilius was born, Nævius had been flung into a dungeon, and guarded there with circumstances of unusual rigor till the Tribunes interfered in his behalf, on account of the bitter lines in which he had attacked the great Cæcilian

* Cicero justly infers from this law that there had been early Latin poets whose works had been lost before his time. "Quam-quam id quidem etiam xii tabulæ declarant; condi jam tum solitum esse carmen, quod ne liceret fieri ad alterius injuriam lege sanxerunt."—*Tusc.* iv. 2.

family.* The genius and spirit of the Roman satirists survived the liberties of their country, and were not extinguished by the cruel despotism of the Julian and Flavian emperors. The great poet who told the story of Domitian's turbot was the legitimate successor of those forgotten minstrels whose songs animated the factions of the infant Republic.

Those minstrels, as Niebuhr has remarked, appear to have generally taken the popular side. We can hardly be mistaken in supposing that, at the great crisis of the civil conflict, they employed themselves in versifying all the most powerful and virulent speeches of the Tribunes, and in heaping abuse on the chiefs of the aristocracy. Every personal defect, every domestic scandal, every tradition dishonorable to a noble house, would be sought out, brought into notice, and exaggerated. The illustrious head of the aristocratical party, Marcus Furius Camillus, might perhaps be, in some measure, protected by his venerable age and by the memory of his great services to the state. But Appius Claudius Crassus enjoyed no such immunity. He was descended from a long line of ancestors distinguished by their haughty demeanor, and by the inflexibility with which they had withstood all the demands of the Plebeian order. While the political conduct and deportment of the Claudian nobles drew upon them the fiercest public hatred, they were wanting, if any credit is due to the early history of Rome, in a class of qualities which, in a military Commonwealth, is sufficient to cover a multitude of offences. Several of them appear to have been eloquent, versed in civil business, and learned after the fashion of their age; but in war they were not distinguished by skill or valor. Some of them, as if conscious where their weakness lay, had, when filling the highest magistracies, taken internal administration as their department of public business, and left the military command to their colleagues.† One of them had been intrusted with an army, and had failed ignominiously.‡ None of them had been honored with a triumph. None of them had achieved any martial exploit, such as those by which Lucius Quinctius Cincinnatus, Titus Quinctius Capitolinus, Aulus Cornelius Cossus, and, above all, the great Camillus, had extorted the reluctant esteem of the multitude. During the Licinian conflict, Appius Claudius Crassus signalized himself by the ability and severity with

* Plautus, Miles Gloriosus. Aulus Gellius iii. 3.
† In the years of the city 260, 304, and 330.
‡ In the year of the city 282.

which he harangued against the two great agitators. He would naturally, therefore, be the favorite mark of the Plebeian satirists; nor would they have been at a loss to find a point on which he was open to attack.

His grandfather, named like himself, Appius Claudius, had left a name as much detested as that of Sextus Tarquinius. He had been Consul more than seventy years before the introduction of the Licinian laws. By availing himself of a singular crisis in public feeling, he had obtained the consent of the Commons to the abolition of the Tribuneship, and had been the chief of that Council of Ten to which the whole direction of the State had been committed. In a few months his administration had become universally odious. It was swept away by an irresistible outbreak of popular fury; and its memory was still held in abhorrence by the whole city. The immediate cause of the downfall of this execrable government was said to have been an attempt made by Appius Claudius on the chastity of a beautiful young girl of humble birth. The story ran, that the Decemvir, unable to succeed by bribes and solicitations, resorted to an outrageous act of tyranny. A vile dependent of the Claudian house laid claim to the damsel as his slave. The cause was brought before the tribunal of Appius. The wicked magistrate, in defiance of the clearest proofs, gave judgment for the claimant; but the girl's father, a brave soldier, saved her from servitude and dishonor by stabbing her to the heart in the sight of the whole Forum. That blow was the signal for a general explosion. Camp and city rose at once; the Ten were pulled down; the Tribuneship was re-established; and Appius escaped the hands of the executioner only by a voluntary death.

It can hardly be doubted that a story so admirably adapted to the purposes both of the poet and of the demagogue would be eagerly seized upon by minstrels burning with hatred against the Patrician order, against the Claudian house, and especially against the grandson and namesake of the infamous Decemvir.

In order that the reader may judge fairly of these fragments of the lay of Virginia, he must imagine himself a Plebeian who has just voted for the re-election of Sextius and Licinius. All the power of the Patricians has been exerted to throw out the two great champions of the Commons. Every Posthumius, Æmilius, and Cornelius has used his influence to the utmost. Debtors have been let out of the

workhouses on condition of voting against the men of the people; clients have been posted to hiss and interrupt the favorite candidates; Appius Claudius Crassus has spoken with more than his usual eloquence and asperity; all has been in vain; Licinius and Sextius have a fifth time carried all the tribes; work is suspended; the booths are closed; the Plebeians bear on their shoulders the two champions of liberty through the Forum. Just at this moment it is announced that a popular poet, a zealous adherent of the Tribunes, has made a new song which will cut the Claudian family to the heart. The crowd gathers round him, and calls on him to recite it. He takes his stand on the spot where, according to tradition, Virginia, more than seventy years ago, was seized by the pander of Appius, and he begins his story.

VIRGINIA.

FRAGMENTS OF A LAY SUNG IN THE FORUM ON THE DAY WHEREON LUCIUS SEXTIUS SEXTINUS LATERANUS AND CAIUS LICINIUS CALVUS STOLO WERE ELECTED TRIBUNES OF THE COMMONS THE FIFTH TIME, IN THE YEAR OF THE CITY CCCLXXXII.

Ye good men of the Commons, with loving hearts and true,
Who stand by the bold Tribunes that still have stood by you,
Come, make a circle round me, and mark my tale with care,
A tale of what Rome once hath borne; of what Rome yet may bear.
This is no Grecian fable, of fountains running wine,
Of maids with snaky tresses, or sailors turned to swine.
Here, in this very Forum, under the noonday sun,
In sight of all the people, the bloody deed was done.
Old men still creep among us who saw that fearful day,
Just seventy years and seven ago, when the wicked Ten bare sway.

Of all the wicked Ten still the names are held accursed,
And of all the wicked Ten, Appius Claudius was the worst.
He stalked along the Forum like King Tarquin in his pride:
Twelve axes waited on him, six marching on a side;
The townsmen shrank to right and left, and eyed askance with fear
His lowering brow, his curling mouth which always seemed to sneer
That brow of hate, that mouth of scorn, marks all the kindred still;
For never was there Claudius yet but wished the Commons ill:

Nor lacks he fit attendance; for close behind his heels,
With outstretched chin and crouching pace, the client Marcus steals,
His loins girt up to run with speed, be the errand what it may,
And the smile flickering on his cheek, for aught his lord may say.
Such varlets pimp and jest for hire among the lying Greeks:
Such varlets still are paid to hoot when brave Licinius speaks.
Where'er ye shed the honey, the buzzing flies will crowd;
Where'er ye fling the carrion, the raven's croak is loud;
Where'er down Tiber garbage floats, the greedy pike ye see;
And wheresoe'r such lord is found, such client still will be.

Just then, as though one cloudless chink in a black stormy sky
Shines out the dewy morning-star, a fair young girl came by.
With her small tablets in her hand, and her satchel on her arm,
Home she went bounding from the school, nor dreamed of shame or harm;
And past those dreaded axes she innocently ran,
With bright, frank brow that had not learned to blush at gaze of man;
And up the Sacred Street she turned, and, as she danced along,
She warbled gayly to herself lines of the good old song,
How for a sport the princes came spurring from the camp,
And found Lucrece, combing the fleece, under the midnight lamp.
The maiden sang as sings the lark, when up he darts his flight,
From his nest in the green April corn, to meet the morning light;
And Appius heard her sweet young voice, and saw her sweet young face,
And loved her with the accursed love of his accursed race,
And all along the Forum, and up the Sacred Street,
His vulture eye pursued the trip of those small glancing feet.

* * * * * * * *

Over the Alban mountains the light of morning broke;
From all the roofs of the Seven Hills curled the thin wreaths of smoke:
The city gates were opened: the Forum, all alive,
With buyers and with sellers was humming like a hive.
Blithely on brass and timber the craftsman's stroke was ringing,
And blithely o'er her panniers the market-girl was singing,
And blithely young Virginia came smiling from her home:
Ah! wo for young Virginia, the sweetest maid in Rome!
With her small tablets in her hand, and her satchel on her arm,
Forth she went bounding to the school, nor dreamed of shame or harm.
She crossed the Forum shining with stalls in alleys gay,
And just had reached the very spot whereon I stand this day,
When up the varlet Marcus came; not such as when erewhile
He crouched behind his patron's heels with the true client smile:
He came with lowering forehead, swollen features, and clenched fist
And strode across Virginia's path, and caught her by the wrist.
Hard strove the frighted maiden, and screamed with look aghast;
And at her scream from right and left the folk came running fast;
The money-changer Crispus, with his thin silver hairs,
And Hanno from the stately booth glittering with Punic wares,
And the strong smith Muræna, grasping a half-forged brand.

And Volero the flesher, his cleaver in his hand.
All came in wrath and wonder; for all knew that fair child;
And, as she passed them twice a day, all kissed their hands and smiled
And the strong smith Muræna gave Marcus such a blow,
The caitiff reeled three paces back, and let the maiden go.
Yet glared he fiercely round him, and growled in harsh, fell tone,
"She's mine, and I will have her. I seek but for mine own:
She is my slave, born in my house, and stolen away and sold
The year of the sore sickness, ere she was twelve hours old.
'Twas in the sad September, the month of wail and fright,
Two augurs were borne forth that morn; the Consul died ere night.
I wait on Appius Claudius; I waited on his sire:
Let him who works the client wrong, beware the patron's ire."

So spake the varlet Marcus; and dread and silence came
On all the people at the sound of the great Claudian name.
For then there was no Tribune to speak the word of might,
Which makes the rich man tremble, and guards the poor man's right.
There was no brave Licinius, no honest Sextius then;
But all the city, in great fear, obeyed the wicked Ten.
Yet ere the varlet Marcus again might seize the maid,
Who clung tight to Muræna's skirt, and sobbed, and shrieked for aid.
Forth through the throng of gazers the young Icilius pressed,
And stamped his foot, and rent his gown, and smote upon his breast,
And sprang upon that column, by many a minstrel sung,
Whereon three mouldering helmets, three rustling swords are hung,
And beckoned to the people, and in bold voice and clear
Poured thick and fast the burning words which tyrants quake to hear.

"Now, by your children's cradles, now, by your father's graves,
Be men to-day, Quirites, or be for ever slaves!
For this did Servius give us laws? For this did Lucrece bleed?
For this was the great vengeance done on Tarquin's evil seed?
For this did those false sons make red the axes of their sire?
For this did Scævola's right hand hiss in the Tuscan fire?
Shall the vile fox-earth awe the race that stormed the lion's den?
Shall we, who could not brook one lord, crouch to the wicked Ten?
Oh for that ancient spirit, which curbed the Senate's will!
Oh for the tents which in old time whitened the Sacred Hill!
In those brave days our fathers stood firmly side by side;
They faced the Marcian fury; they tamed the Fabian pride;
They drove the fiercest Quinctius an outcast forth from Rome;
They sent the haughtiest Claudius with shivered fasces home.
But what their care bequeathed us our madness flung away:
All the ripe fruit of threescore years was blighted in a day.
Exult, ye proud Patricians! The hard-fought fight is o'er.
We strove for honors—'twas in vain: for freedom—'tis no more.
No crier to the polling, summons the eager throng;
No Tribune breathes the word of might that guards the weak from wrong.
Our very hearts, that were so high, sink down beneath your will.
Riches, and lands, and power, and state—ye have them:—keep them still.
Still keep the holy fillets; still keep the purple gown,

The axes, and the curule chair, the car, and laurel crown:
Still press us for your cohorts, and, when the fight is done,
Still fill your garners from the soil which our good swords have won.
Still, like a spreading ulcer, which leech-craft may not cure,
Let your foul usance eat away the substance of the poor.
Still let your haggard debtors bear all their fathers bore;
Still let your dens of torment be noisome as of yore;
No fire when Tiber freezes; no air in dog-star heat;
And store of rods for freeborn backs, and holes for freeborn feet.
Heap heavier still the fetters; bar closer still the grate;
Patient as sheep we yield us up unto your cruel hate.
But, by the Shades beneath us, and by the Gods above,
Add not unto your cruel hate your yet more cruel love!
Have ye not graceful ladies, whose spotless lineage springs
From Consuls, and High Pontiffs, and ancient Alban kings?
Ladies who deign not on our paths to set their tender feet,
Who from their cars look down with scorn upon the wondering street?
Who in Corinthian mirrors their own proud smiles behold,
And breathe of Capuan odors, and shine with Spanish gold?
Then leave the poor Plebeian his single tie to life—
The sweet, sweet love of daughter, of sister and of wife,
The gentle speech, the balm for all that his vexed soul endures,
The kiss, in which he half forgets even such a yoke as yours.
Still let the maiden's beauty swell the father's breast with pride;
Still let the bridegroom's arms enfold an unpolluted bride.
Spare us the inexpiable wrong, the unutterable shame,
That turns the coward's heart to steel, the sluggard's blood to flame.
Lest, when our latest hope is fled, ye taste of our despair,
And learn by proof, in some wild hour, how much the wretched dare."

* * * * * * * * * *

Straightway Virginius led the maid a little space aside,
To where the reeking shamble stood, piled up with horn and hide.
Close to yon low dark archway, where, in a crimson flood,
Leaps down to the great sewer the gurgling stream of blood.
Hard by, a flesher on a block had laid his whittle down:
Virginius caught the whittle up, and hid it in his gown.
And then his eyes grew very dim, and his throat began to swell,
And in a hoarse, changed voice he spake, "Farewell, sweet child. Farewell!
Oh! how I loved my darling! Though stern I sometimes be,
To thee, thou know'st, I was not so. Who could be so to thee?
And how my darling loved me! How glad she was to hear
My footsteps on the threshold when I came back last year!
And how she danced with pleasure to see my civic crown,
And took my sword, and hung it up, and brought me forth my gown!
Now, all those things are over—yes, all thy pretty ways,
Thy needlework, thy prattle, thy snatches of old lays;
And none will grieve when I go forth, or smile when I return,
Or watch beside the old man's bed, or weep upon his urn.
The house that was the happiest within the Roman walls,
The house that envied not the wealth of Capua's marble halls,
Now, for the brightness of thy smile, must have eternal gloom,
And for the music of thy voice, the silence of the tomb.

The time is come. See how he points his eager hand this way!
See how his eyes gloat on thy grief, like a kite's upon the prey!
With all his wit, he little deems that, spurned, betrayed, bereft,
Thy father hath in his despair one fearful refuge left.
He little deems that in this hand I clutch what still can save
Thy gentle youth from taunts and blows, the portion of the slave;
Yea, and from nameless evil, that passeth taunt and blow—
Foul outrage which thou know'st not, which thou shalt never know.
Then clasp me round the neck once more, and give me one more kiss;
And, now, my own dear little girl, there is no way but this."
With that he lifted high the steel, and smote her in the side,
And in her blood she sank to earth, and with one sob she died.

Then, for a little moment, all people held their breath;
And through the crowded Forum was stillness as of death;
And in another moment brake forth from one and all
A cry as if the Volscians were coming o'er the wall.
Some with averted faces shrieking fled home amain;
Some ran to call a leech; and some ran to lift the slain:
Some felt her lips and little wrist, if life might there be found;
And some tore up their garments fast, and strove to staunch the wound.
In vain they ran, and felt, and stanched; for never truer blow
That good right arm had dealt in fight against a Volscian foe.

When Appius Claudius saw that deed, he shuddered and sank down,
And hid his face some little space with the corner of his gown,
Till, with white lips and bloodshot eyes, Virginius tottered nigh,
And stood before the judgment-seat, and held the knife on high.
"Oh! dwellers in the nether gloom, avengers of the slain,
By this dear blood I cry to you, do right between us twain;
And even as Appius Claudius hath dwelt by me and mine,
Deal you by Appius Claudius and all the Claudian line!"
So spake the slayer of his child, and turned, and went his way;
But first he cast one haggard glance to where the body lay,
And writhed, and groaned a fearful groan; and then, with steadfast feet
Strode right across the market-place unto the Sacred Street.

Then up sprang Appius Claudius: "Stop him; alive or dead!
Ten thousand pounds of copper to the man who brings his head."
He looked upon his clients, but none would work his will.
He looked upon his lictors, but they trembled and stood still.
And, as Virginius through the press his way in silence cleft,
Ever the mighty multitude fell back to right and left.
And he hath passed in safety unto his woful home,
And there ta'en horse to tell the camp what deeds are done in Rome.

By this the flood of people was swollen from every side,
And streets and porches round were filled with that o'erflowing tide;
And close around the body gathered a little train
Of them that were the nearest and dearest to the slain.
They brought a bier and hung it with many a cypress crown,
And gently they uplifted her, and gently laid her down.
The face of Appius Claudius wore the Claudian scowl and sneer.

And in the Claudian note he cried, "What doth this rabble here?
Have they no crafts to mind at home, that hitherward they stray?
Ho! lictors, clear the market-place and fetch the corpse away!"
Till then the voice of pity and fury was not loud,
But a deep sullen murmur wandered among the crowd,
Like the moaning noise that goes before the whirlwind on the deep,
Or the growl of a fierce watch-dog but half-aroused from sleep.
But when the lictors at that word, tall yeomen all and strong,
Each with his axe and sheaf of twigs, went down into the throng,
Those old men say who saw that day of sorrow and of sin,
That in the Roman Forum was never such a din.
The wailing, hooting, cursing, the howls of grief and hate,
Were heard beyond the Pincian hill, beyond the Latin gate.
But close around the body where stood the little train
Of them that were the nearest and dearest to the slain,
No cries were there, but teeth set fast, low whispers, and black frowns,
And breaking up of benches, and girding up of gowns.
'Twas well the lictors might not pierce to where the maiden lay,
Else surely had they been all twelve torn limb from limb that day.
Right glad they were to struggle back, blood streaming from their heads,
With axes all in splinters and raiment all in shreds.
Then Appius Claudius gnawed his lip, and the blood left his cheek;
And thrice he beckoned with his hand, and thrice he strove to speak;
And thrice the tossing Forum sent out a frightful yell—
"See, see, thou dog! what thou hast done; and hide thy shame in hell!
Thou that wouldst make our maidens slaves, must first make slaves of men.
Tribunes!—Hurrah for Tribunes! Down with the wicked Ten!"
And straightway, thick as hailstones, came whizzing through the air
Pebbles, and bricks, and potsherds, all round the curule chair:
And upon Appius Claudius great fear and trembling came;
For never was a Claudius yet brave against aught but shame.
Though the great houses love us not, we own, to do them right,
That the great houses, all save one, have borne them well in fight
Still Caius of Corioli, his triumphs and his wrongs,
His vengeance and his mercy, live in our camp-fire songs.
Beneath the yoke of Furius oft have Gaul and Tuscan bowed;
And Rome may bear the pride of him of whom herself is proud.
But evermore a Claudius shrinks from a stricken field,
And changes color like a maid at sight of sword and shield.
The Claudian triumphs all were won within the City-towers;
The Claudian yoke was never pressed on any necks but ours.
A Cossus, like a wild cat, springs ever at the face;
A Fabius rushes like a boar against the shouting chase;
But the vile Claudian litter, raging with currish spite,
Still yelps and snaps at those who run, still runs from those who smite.
So now 'twas seen of Appius. When stones began to fly,
He shook, and crouched, and wrung his hands, and smote upon his thigh.
"Kind clients, honest lictors, stand by me in this fray!
Must I be torn to pieces? Home, home the nearest way!"

While yet he spake and looked around with a bewildered stare,
Four sturdy lictors put their necks beneath the curule chair;
And fourscore clients on the left, and fourscore on the right,
Arrayed themselves with swords and staves, and loins girt up for fight.
But, though without or staff or sword, so furious was the throng,
That scarce the train with might and main could bring their lord along.
Twelve times the crowd made at him; five times they seized his gown;
Small chance was his to rise again, if once they got him down:
And sharper came the pelting; and evermore the yell—
"Tribunes! we will have Tribunes!"—rose with a louder swell:
And the chair tossed as tosses a bark with tattered sail,
When raves the Adriatic beneath an eastern gale,
When the Calabrian sea-marks are lost in clouds of spume,
And the great Thunder-Cape has donned his veil of inky gloom.
One stone hit Appius in the mouth, and one beneath the ear;
And ere he reached Mount Palatine, he swooned with pain and fear.
His cursed head, that he was wont to hold so high with pride,
Now, like a drunken man's, hung down, and swayed from side to side;
And when his stout retainers had brought him to his door,
His face and neck were all one cake of filth and clotted gore.
As Appius Claudius was that day, so may his grandson be!
God send Rome one such other sight, and send me there to see!

* * * * * *

THE PROPHECY OF CAPYS.

It can hardly be necessary to remind any reader that, according to the popular tradition, Romulus, after he had slain his granduncle Amulius, and restored his grandfather Numitor, determined to quit Alba, the hereditary domain of the Sylvian princes, and to found a new city. The gods, it was added, vouchsafed the clearest signs of the favor with which they regarded the enterprise, and of the high destinies reserved for the young colony.

This event was likely to be a favorite theme of the old Latin minstrels. They would naturally attribute the project of Romulus to some divine intimation of the power and prosperity which it was decreed that his city should attain. They would probably introduce seers foretelling the victories

of unborn Consuls and Dictators, and the last great victory would generally occupy the most conspicuous place in the prediction. There is nothing strange in the supposition that the poet who was employed to celebrate the first great triumph of the Romans over the Greeks might throw his song of exultation into this form.

The occasion was one likely to excite the strongest feelings of national pride. A great outrage had been followed by a great retribution. Seven years before this time, Lucius Posthumius Megellus, who sprang from one of the noblest houses of Rome, and had been thrice Consul, was sent ambassador to Tarentum, with charge to demand reparation for grievous injuries. The Tarentines gave him audience in their theatre, where he addressed them in such Greek as he could command, which, we may well believe, was not exactly such as Cineas would have spoken. An exquisite sense of the ridiculous belonged to the Greek character; and closely connected with this faculty was a strong propensity to flippancy and impertinence. When Posthumius placed an accent wrong, his hearers burst into a laugh. When he remonstrated, they hooted him, and called him barbarian; and at length hissed him off the stage as if he had been a bad actor. As the grave Roman retired, a buffoon, who, from his constant drunkenness, was nicknamed the Pintpot, came up with gestures of the grossest indecency, and bespattered the Senatorial gown with filth. Posthumius turned round to the multitude and held up the gown, as if appealing to the universal law of nations. The sight only increased the insolence of the Tarentines. They clapped their hands, and set up a shout of laughter which shook the theatre. "Men of Tarentum," said Posthumius, "it will take not a little blood to wash this gown."*

Rome, in consequence of this insult, declared war against the Tarentines. The Tarentines sought for allies beyond the Ionian sea. Pyrrhus, King of Epirus, came to their help with a large army; and, for the first time, the two great nations of antiquity were fairly matched against each other.

The fame of Greece in arms, as well as in arts, was then at the height. Half a century earlier, the career of Alexander had excited the admiration and terror of all nations from the Ganges to the Pillars of Hercules. Royal houses, founded by Macedonian captains, still reigned at Antioch

* Dion. Hal. De Legationibus.

and Alexandria. That barbarian warriors, led by barbarian chiefs, should win a pitched battle against Greek valor guided by Greek science, seemed as incredible as it would now seem that the Burmese or the Siamese should, in the open plain, put to flight an equal number of the best English troops. The Tarentines were convinced that their countrymen were irresistible in war; and this conviction had emboldened them to treat with the grossest indignity one whom they regarded as the representative of an inferior race. Of the Greek generals then living, Pyrrhus was indisputably the first. Among the troops who were trained in the Greek discipline, his Epirotes ranked high. His expedition to Italy was a turning-point in the history of the world. He found there a people who, far inferior to the Athenians and Corinthians in the fine arts, in the speculative sciences, and in all the refinements of life, were the best soldiers on the face of the earth. Their arms, their gradations of rank, their order of battle, their method of intrenchment, were all of Latin origin, and had all been gradually brought near to perfection, not by the study of foreign models, but by the genius and experience of many generations of great native commanders. The first words which broke from the king, when his practised eye had surveyed the Roman encampment, were full of meaning:—"These barbarians," he said, "have nothing barbarous in their military arrangements." He was at first victorious; for his own talents were superior to those of the captains who were opposed to him, and the Romans were not prepared for the onset of the elephants of the East, which were then for the first time seen in Italy—moving mountains, with long snakes for hands.* But the victories of the Epirotes were fiercely disputed, dearly purchased, and altogether unprofitable. At length Manius Curius Dentatus, who had in his first consulship won two triumphs, was again placed at the head of the Roman Commonwealth, and sent to encounter the invaders. A great battle was fought near Beneventum. Pyrrhus was completely defeated. He repassed the sea; and the world learned with amazement that a people had been discovered who, in fair fighting, were superior to the best troops that had been drilled on the system of Parmenio and Antigonus.

The conquerors had a good right to exult in their success,

* *Anguimanus* is the old Latin epithet for elephant.—Lucretius, ii. 538, v. 1302

for their glory was all their own. They had not learned from their enemy how to conquer him. It was with their own national arms, and in their own national battle-array, that they had overcome weapons and tactics long believed to be invincible. The pilum and the broadsword had vanquished the Macedonian spear. The legion had broken the Macedonian phalanx. Even the elephants, when the surprise produced by their first appearance was over, could cause no disorder in the steady yet flexible battalions of Rome.

It is said by Florus, and may easily be believed, that the triumph far surpassed in magnificence any that Rome had previously seen. The only spoils which Papirius Cursor and Fabius Maximus could exhibit were flocks and herds, wagons of rude structure, and heaps of spears and helmets. But now, for the first time, the riches of Asia and the arts of Greece adorned a Roman pageant. Plate, fine stuffs, costly furniture, rare animals, exquisite paintings, and sculptures, formed part of the procession. At the banquet would be assembled a crowd of warriors and statesmen, among whom Manius Curius Dentatus would take the highest room. Caius Fabricius Luscinus, then, after two consulships and two triumphs, Censor of the Commonwealth, would doubtless occupy a place of honor at the board. In situations less conspicuous probably lay some of those who were, a few years later, the terror of Carthage; Caius Duilius, the founder of the maritime greatness of his country; Marcus Atilius Regulus, who owed to defeat a renown far higher than that which he had derived from his victories; and Caius Lutatius Catulus, who, while suffering from a grievous wound, fought the great battle of the Ægates, and brought the first Punic War to a triumphant close. It is impossible to recapitulate the names of these eminent citizens without reflecting that they were all, without exception, Plebeians, and would, but for the ever memorable struggle maintained by Caius Lucinius and Lucius Sextius, have been doomed to hide in obscurity, or to waste in civil broils, the capacity and energy which prevailed against Pyrrhus and Hamilcar.

On such a day we may suppose that the patriotic enthusiasm of a Latin poet would vent itself in reiterated shouts of *Io triumphe*, such as were uttered by Horace on a far less exciting occasion, and in boasts resembling those which Virgil, two hundred and fifty years later, put into the mouth of Anchises. The superiority of some foreign nations, and

especially of the Greeks, in the lazy arts of peace, would be admitted with disdainful candor; but pre-eminence in all the qualities which fit a people to subdue and govern mankind would be claimed for the Romans.

The following lay belongs to the latest age of the Latin ballad-poetry. Nævius and Livius Andronicus were probably among the children whose mothers held them up to see the chariot of Curius go by. The minstrel who sang on that day might possibly have lived to read the first hexameters of Ennius, and to see the first comedies of Plautus. His poem, as might be expected, shows a much wider acquaintance with the geography, manners, and productions of remote nations, than would have been found in compositions of the age of Camillus. But he troubles himself little about dates; and having heard travellers talk with admiration of the Colossus of Rhodes, and of the structures and gardens with which the Macedonian kings of Syria had embellished their residence on the banks of the Orontes, he has never thought of enquiring whether these things existed in the age of Romulus.

THE PROPHECY OF CAPYS.

A LAY SUNG AT THE BANQUET IN THE CAPITOL, ON THE DAY WHEN MANIUS CURIUS DENTATUS, A SECOND TIME CONSUL, TRIUMPHED OVER KING PYRRHUS AND THE TARENTINES, IN THE YEAR OF THE CITY CCCCLXXIX.

1.

Now slain is King Amulius,
Of the great Sylvian line,
Who reigned in Alba Longa,
On the throne of Aventine.
Slain is the Pontiff Camers,
Who spake the words of doom:
"The children to the Tiber,
The mother to the tomb."

2.

In Alba's Lake no fisher
His net to-day is flinging:
On the dark rind of Alba's oaks
To-day no axe is ringing:
The yoke hangs o'er the manger:
The scythe lies in the hay:
Through all the Alban villages
No work is done to-day.

3.

And every Alban burgher
Hath donned his whitest gown;
And every head in Alba
Weareth a poplar crown;
And every Alban door-post
With boughs and flowers is gay;
For to-day the dead are living;
The lost are found to-day.

4.

They were doomed by a bloody king:
They were doomed by a lying priest:
They were cast on the raging flood:
They were tracked by the raging beast.
Raging beast and raging flood
Alike have spared the prey;
And to-day the dead are living,
The lost are found to-day.

5.

The troubled river knew them,
And smoothed his yellow foam,
And gently rocked the cradle
That bore the fate of Rome.
The ravening she-wolf knew them,
And licked them o'er and o'er,
And gave them of her own fierce milk,
Rich with raw flesh and gore.
Twenty winters, twenty springs,
Since then have rolled away;
And to-day the dead are living,
The lost are found to-day.

6.

Blithe it was to see the twins,
Right goodly youths and tall,
Marching from Alba Longa
To their old grandsire's hall,
Along their path fresh garlands
Are hung from tree to tree:
Before them stride the pipers,
Piping a note of glee.

7.

On the right goes Romulus,
With arms to the elbows red,
And in his hand a broadsword,
And on the blade a head—
A head in an iron helmet,
With horse hair hanging down,
A shaggy head, a swarthy head,
Fixed in a ghastly frown—
The head of King Amulius
Of the great Sylvian line,
Who reigned in Alba Longa,
On the throne of Aventine.

8.

On the left side goes Remus,
With wrists and fingers red,
And in his hand a boar-spear,
And on the point a head—
A wrinkled head and aged,
With silver beard and hair,
And holy fillets round it,
Such as the pontiffs wear—
The head of ancient Camers,
Who spoke the words of doom:
"The children to the Tiber:
The mother to the tomb."

9.

Two and two behind the twins
Their trusty comrades go,
Four-and-twenty valiant men,
With club, and axe, and bow.
On each side every hamlet
Pours forth its joyous crowd,
Shouting lads, and baying dogs,
And children laughing loud,
And old men weeping fondly
As Rhea's boys go by,
And maids who shriek to see the heads,
Yet, shrieking, press more nigh.

10.

So they marched along the lake;
They marched by fold and stall,
By corn-field and by vineyard,
Unto the old man's hall.

11.

In the hall-gate sate Capys,
Capys, the sightless seer;
From head to foot he trembled
As Romulus drew near.

And up stood stiff his thin white hair,
And his blind eyes flashed fire:
"Hail! foster child of the wondrous nurse!
Hail! son of the wondrous sire!

12.

"But thou—what dost thou here
In the old man's peaceful hall?
What doth the eagle in the coop,
The bison in the stall?
Our corn fills many a garner;
Our vines clasp many a tree;
Our flocks are white on many a hill;
But these are not for thee.

13.

"For thee no treasure ripens
In the Tartessian mine;
For thee no ship brings precious bales
Across the Lybian brine:
Thou shalt not drink from amber;
Thou shalt not rest on down;
Arabia shall not steep thy locks,
Nor Sidon tinge thy gown.

14.

"Leave gold and myrrh and jewels,
Rich table and soft bed,
To them who of man's seed are born,
Whom woman's milk hath fed.
Thou wast not made for lucre,
For pleasure, nor for rest;
Thou that art sprung from the War-god's loins,
And hast tugged at the she-wolf's breast.

15.

"From sunrise until sunset
All earth shall hear thy fame:
A glorious city thou shalt build,
And name it by thy name.
And there, unquenched through ages,
Like Vesta's sacred fire,
Shall live the spirit of thy nurse,
The spirit of thy sire.

16.

"The ox toils through the furrow,
Obedient to the goad;
The patient ass, up flinty paths,
Plods with his weary load:
With whine and bound the spaniel
His master's whistle hears;

And the sheep yields her patiently
To the loud clashing shears.

17.

"But thy nurse will hear no master,
Thy nurse will bear no load;
And wo to them that shear her,
And wo to them that goad!
When all the pack, loud baying,
Her bloody lair surrounds,
She dies in silence, biting hard,
Amidst the dying hounds.

18.

"Pomona loves the orchard;
And Liber loves the vine;
And Pales loves the straw-built shed
Warm with the breath of kine;
And Venus loves the whispers
Of plighted youth and maid,
In April's ivory moonlight
Beneath the chestnut shade.

19.

"But thy father loves the clashing
Of broadsword and of shield:
He loves to drink the stream that reeks
From the fresh battle-field:
He smiles a smile more dreadful
Than his own dreadful frown,
When he sees the thick black cloud of smoke
Go up from the conquered town.

20.

"And such as is the War-god,
The author of thy line,
And such as she who suckled thee,
Even such be thou and thine.
Leave to the soft Campanian
His baths and his perfumes;
Leave to the sordid race of Tyre
Their dyeing-vats and looms;
Leave to the sons of Carthage
The rudder and the oar:
Leave to the Greek his marble Nymphs
And scrolls of wordy lore.

21.

"Thine, Roman, is the pilum:
Roman, the sword is thine,
The even trench, the bristling mound,
The legion's ordered line;

And thine the wheels of triumph,
Which with their laurelled train
Move slowly up the shouting streets
To Jove's eternal fane.

22.

"Beneath thy yoke the Volscian
Shall veil his lofty brow:
Soft Capua's curled revellers
Before thy chair shall bow:
The Lucumoes of Arnus
Shall quake thy rods to see:
And the proud Samnite's heart of steel
Shall yield to only thee.

23.

"The Gaul shall come against thee
From the land of snow and night;
Thou shalt give his fair haired armies
To the raven and the kite.

24.

"The Greek shall come against thee
The conquerer of the East.
Beside him stalks to battle
The huge earth-shaking beast,
The beast on whom the castle
With all its guards doth stand,
The beast who hath between his eyes
The serpent for a hand.
First march the bold Epirotes,
Wedged close with shield and spear;
And the ranks of false Tarentum
Are glittering in the rear.

25.

"The ranks of false Tarentum
Like hunted sheep shall fly:
In vain the bold Epirotes
Shall round their standards die:
And Apennine's gray vultures
Shall have a noble feast
On the fat and on the eyes
Of the huge earth-shaking beast.

26.

"Hurrah! for the good weapons
That keep the War-god's land.
Hurrah! for Rome's stout pilum
In a stout Roman hand.
Hurrah! for Rome's short broadsword,
That through the thick array
Of levelled spears and serried shields
Hews deep its gory way.

27.

"Hurrah! for the great triumph
That stretches many a mile.
Hurrah! for the wan captives
That pass in endless file.
Ho! bold Epirotes, whither
Hath the Red Knight ta'en flight?
Ho! dogs of false Tarentum,
Is not the gown washed white?

28.

"Hurrah! for the great triumph
That stretches many a mile.
Hurrah! for the rich dye of Tyre,
And the fine web of Nile,
The helmets gay with plumage
Torn from the pheasant's wings,
The belts set thick with starry gems
That shone on Indian kings,
The urns of massy silver,
The goblets rough with gold,
The many-colored tablets bright
With loves and wars of old,
The stone that breathes and struggles,
The brass that seems to speak;—
Such cunning they who dwell on high
Have given unto the Greek.

29.

"Hurrah! for Manius Curius,
The bravest son of Rome,
Thrice in utmost need sent forth,
Thrice drawn in triumph home.
Weave, weave, for Manius Curius
The third embroidered gown:
Make ready the third lofty car,
And twine the third green crown;
And yoke the steeds of Rosea
With necks like a bended bow;
And deck the bull, Mevania's bull,
The bull as white as snow.

30.

"Blest and thrice blest the Roman
Who sees Rome's brightest day,
Who sees that long victorious pomp
Wind down the Sacred Way,
And through the bellowing Forum,
And round the Suppliant's Grove,
Up to the everlasting gates
Of Captolian Jove.

31.

"Then where, o'er two bright havens
The towers of Corinth frown;
Where the gigantic King of day
On his own Rhodes looks down;
Where soft Orontes murmurs
Beneath the laurel shades;
Where Nile reflects the endless length
Of dark-red colonnades;
Where in the still deep water,
Sheltered from waves and blasts,
Bristles the dusky forest
Of Byrsa's thousand masts;
Where fur-clad hunters wander
Amidst the Northern ice;
Where through the sand of morning-land
The camel bears the spice;
Where Atlas flings his shadow
Far o'er the Western foam,
Shall be great fear on all who hear
The mighty name of Rome."

THE END.

to the deck.

that they consider labor, not as an evil to be endured for the sake of a good produced by it, but as a blessing, from which the wages are a sort of drawback; that they would rather work three days for a shilling, than one day for half a crown. The case, he may be assured, is by no means such as he supposes. If he will make proper inquiries he will learn, that, even where the thermometer stands at the lowest, no man will choose a laborious employment, when he can obtain equal remuneration with less trouble in another line. But it is unnecessary to resort to this argument; for it is perfectly clear, on Major Moody's own showing, that the demand for mechanical industry, though occasional and small, is still sufficient to render the business of an artisan much more lucrative than that of a field laborer.

"I have shown," says he, "that the sugar-planter himself, obtaining 287 days labor on the very cheapest terms, could not have afforded to give more than about 9*l.* per annum for laborers, and therefore, that he never could hope to induce any liberated African to work steadily for such wages, when the liberated African could obtain from 15*l.* to 21*l.* per annum by the irregular labor of occasionally cutting firewood, grass, or catching fish, &c. * * *

"This is the most favorable view of the case; for the fact is, the sugar-planter, on the very best soils in Tortola, could only afford to give 9*l.* per annum; but in soils of average fertility, he could only afford 6*l.* 15*s.* per annum to the laborer, even if the planter gave up all profits on his stock, consisting of lands, buildings, and machinery. If the liberated Negro would not labor steadily for 9*l.* per annum, it is clear he would be less likely to work for 6*l.* 15*s.* per annum; but if he did not work for less than that sum, the planter in Tortola could obtain no profit on stock, and consequently could have no motive for employing any person to work for such wages. The white race, being unable to work, must in this, as in all similar cases, perish, or abandon their country and property to the blacks, who can work, but who, as I have shown, are not likely to make use of more voluntary steady exertion than will afford the means of subsistence in the lowlands of the torrid zone, where the pleasure of repose forms so great an ingredient in the happiness of mankind, whether whites, blacks, or Indians." *

We really stand aghast at the extravagance of a writer who supposes that the principle which leads a man to prefer light labor and twenty-one pounds, to hard labor and six pounds fifteen shillings, is a principle of which the operation is confined to the torrid zone! But the matter may be put on a very short issue. Let Major Moody find any tropical country in which the inhabitants prefer mechanical trades to field labor when higher advantages are offered to the field laborer than to the mechanic. He will then have done what he has not done hitherto. He will have adduced one fact bearing on the question.

If the circumstances which we have been considering

* Second Part of Major Moody's Report, p. 72.

stood how to embalm them. Their mummies are beyond all price. The mouldering remains are valued, for the sake of the intricate folds in which they are swathed up, the sweet and pungent spices with which they are seasoned, and the gilded hieroglyphics with which they are emblazoned The Major has no such skill. Abundance of italics, and occasional flowers of speech from the Emmelines and Adelines of the Minerva Press, are the only ornaments which set off his speculations. If our object were to render him ridiculous, we could easily fill our pages with solecisms, with affected phrases, with sentences of which the obscurity would leave the most sagacious interpreter at a fault. But this is not our intention. We shall direct our attacks against the great principles of his theory. To find these out, indeed, is no easy task. For the work has neither beginning nor end. The author, instead of taking the trouble to state his propositions, and class his arguments for himself, has left the whole of that task to his opponents, and has made it as difficult as possible by the most elaborate artifice of disorder. We shall do our best, however, to perform it faithfully, and to separate the most important passages from much curious matter concerning the feudal system—the chisel of Phidias—the marriage in Cana of Galilee—the difference between Theory and Practice—the choice of Hercules—the peace and happiness of rural life—the rape of the Sabines—the Supreme Being—and Major Moody himself.

The first great principle, then, which the Major professes to have discovered is this, that there exists between the White and Black races an instinctive and unconquerable aversion, which must forever frustrate all hopes of seeing them unite in one society on equal terms. We shall consider in succession the facts from which he draws this bold conclusion.

By the constitution of Hayti, it seems, no white man of any nation can be a master or proprietor in that island. From this circumstance the Major deduces the following inference.

"It seems as if each party, when in power, acts as if it was mutually thought the two races could not exist together, in the same community, with equal political powers, from the operation of some powerful causes, which do not appear to have been felt in England in former ages, when her inhabitants were composed of freemen and slaves, or when the national distinctions among people living in the same country formed a political barrier between Britons and Romans, or Saxons and Normans." *

* Major Moody's Second Report, p. 29.

eign nation. The existence and the popularity of such a law as this sufficiently prove that *some* powerful cause operates upon our countrymen, which does not act elsewhere. Our ancestors always felt that, although in other countries foreigners may be permitted and even encouraged by the natives to settle among them, no such mixture could take place here. I have been credibly informed, also, that a Scotchman whose eye was struck out in a fray forty years back, swore that he never could bear the sight of a Southern after." With what a look would Sir Francis have risen to annihilate such an argument! What mirth would have shone in his eyes! What unsavory similitudes would have risen to his lips! With what confusion would the dabbler in experimental science have shrunk from a conflict with that all-embracing and all-penetrating mind, which fancy had elevated but not inebriated, which professional study had rendered subtle, but could not render narrow. As the Major seems very willing to be an experimental philosopher, if he knew how to set about it, we will give him one general rule, of which he seems never to have heard. It is this. When the phenomena can be explained by circumstances which, on grounds distinct from those phenomena, we know to exist, we must not resort to hypothetical solutions. We are not entitled to attribute the hatred which the Haytian Blacks may have felt towards the Whites to any latent physical cause, till we have shown that the ordinary principles of human nature will not explain it. Is it not natural, then, that men should hate those by whom they have been held in slavery, and to whom they have subsequently been opposed in a war of peculiar ferocity? Is it not also perfectly agreeable to that law of association, from which so large a portion of our pains and pleasures is derived, that what we have long regarded as a distinguishing badge of those whom we hate should itself become hateful to us? If these questions be answered in the affirmative, the aversion which the Haytian Negroes are said to entertain towards the Whites is at once explained.

The same remark applies to all that the Major has said respecting the state of public feeling in North America. The facts of the case he has stated quite correctly. It is true that, even in those States of the Union which have abolished slavery, the free Blacks are still regarded with disgust and contempt. The most benevolent inhabitants of New England and New York, conceive that liberty itself will scarcely

have fallen into similar errors. But that a man in England should believe all this, only because a man at Bogota chose to write it, argues a strange degree of credulity. Such vague authority is not sufficient to establish a fact. To quote it in support of a general proposition, is an insult to common sense. The expressions of this Columbian prove only, what the refusal of the Major to let a negro sit in his presence proves as satisfactorily, that there are very weak and very prejudiced people in the world.

Feelings exactly similar to those which are unhappily so common among the whites of the United States, have often existed in cases where it is impossible to attribute them to physical causes. From a time beyond the researches of historians, an impassable gulf has separated the Brahmin from the Paria. The Jews were long regarded by the Spaniards and Portuguese with as much contempt and hatred as the white North American feels for the man of color. The cases, indeed, are strikingly similar. The national features and rites of the Hebrews, like the black skin and woolly hair of the Africans, visibly distinguished them from the rest of the community. Every individual of the race bore about him the badges of the synagogue. Baptism itself could not wash away the distinction. Conversion might save him from the flames; but the stigma was indelible—he bore it to the grave—he bequeathed it to his children—his descendants, as long as their genealogy could be traced, were objects of scorn to the poorest Castilian peasant, who gloried in the name of an old Christian.

But we will not multiply examples in a case so plain. We hasten to another argument, on which Major Moody dwells with peculiar complacency. At this, indeed, we do not much wonder. It is entirely his own. He is the first writer who ever used it, and we venture to prophesy that he will be the last. We speak of his remarks on the influence of the sexual passion. We will give his own words:—

"In such committees as I have referred to, an observer will not fail to discover the want of a certain class of sympathies, which are daily seen in action when men of the same race live together, even in republics, like the United States of America, although a portion of the community consisted of men of different nations and habits, but yet resembling each other in external form, color, features, &c.

"I allude to the extraordinary rarity of virtuous unions having taken place between the males and females of the pure Negroes and the pure Whites in America. I certainly have heard of such unions as in certain classes of society are seen in London; but in America, they were considered rather as very extraordinary occurrences, particularly if the male should be

that the cause which separates the races is not moral, but physical! In the same manner, we presume, he would maintain, that a man who dines heartily without saying grace, is deficient, not in devotion, but in appetite.

The story which he tells respecting the free blacks, with whom he conversed in the United States, is alone sufficient to show the absurdity of his hypothesis. From his own account, it is plain that these blacks had no antipathy to white women. The repugnance was all on one side. And on which side? On that of the privileged class, of those whose superiority was till lately recognized by law, and is still established by custom. Is this a phenomenon so extraordinary that we must have recourse to a new instinct to account for it? Or may it not be explained into the same causes which in England prevent a lady from marrying a tinker, though the tinker would gladly marry the lady?

In the last century, the dissipated nobles of France lavished their wealth with the wildest profusion on actresses and opera girls. The favor of a distinguished heroine of this class, was thought to be cheaply purchased at the price of jewels, gilded coaches, palaces blazing with mirrors, or even of some drops of aristocratic blood. Yet the poorest gentleman in the kingdom would not have married Clairon. This, Major Moody would say, proves that men who wear swords, feathers, and red-heeled shoes, entertain a natural aversion to women who recite verses out of Andromaque and Tartuffe. We think that we could hit on a different explanation.

It happens, indeed, rather unluckily, that, of the phenomena which the Major recounts, there is none which cannot be satisfactorily explained into moral causes, and none which can possibly be explained into physical causes. White women, says he, much more rarely form licentious connections with black men, than white men with black women. And this is a proof that the aversion of the two races is natural. Why, if it were natural, does it not influence both sexes alike? The principles to which these facts must be referred, are principles which we see in daily operation among ourselves. Men of the highest rank in our country are frequently engaged in low amours. The wife or daughter of an English gentleman very seldom forgets herself so far. But who ever thought of attributing this to physical causes?

The Major, however, is resolved not to leave himself unrefuted in any point. "Even the free *colored* females,"

would have attracted a white lover, will, when her father has given her a good education, and can leave her a hundred thousand dollars, find no difficulty in procuring a white husband.

We have perhaps dwelt too long on the feeble and inconsistent arguments which the Major has urged in support of his hypothesis. But we were desirous, before we entered on that part of his work which relates to questions of more difficulty, to furnish our readers with a specimen of his logical powers. They will perhaps be inclined to suspect, that a man who reasons thus on one subject, is not very likely to reason justly on any.

We now come to the second great principle which Major Moody conceives himself to have established. It may be stated thus. The inhabitants of countries lying within the torrid zone can be induced to engage in steady agricultural labor only by necessity. The barrenness of the soil, or the density of the population, may create that necessity. In Hindostan, for example, the peasant must work or starve. But where a few inhabitants are thinly scattered over a fertile country, they will be able to procure a subsistence with very little exertion. With a subsistence they will be content. The heat renders agricultural labor so painful that those who are their own masters will prefer the enjoyment of repose to any of the comforts which they might be able to procure by regular industry. For this evil the only remedy is coercion, or, in other words, slavery. Such are the elements of the new philosophy of labor.

It may be doubted whether these doctrines, if admitted, would amount to a vindication of slavery. It does not appear to us quite certain that we are justified in compelling our fellow-creatures to engage in a particular employment, merely because that employment gives them exquisite pain. If a large portion of the human race be really placed in regions where rest and shade are the most delightful luxuries which they can enjoy, a benevolent man may perhaps be of opinion that they ought to be suffered to doze in their huts, except when necessity may drive them to employ an occasional hour in angling, gathering berries, or scattering a little rice in the marshes. We are entitled to demand that this point shall be saved to us; but we do not foresee that we shall need it. We assert, and will prove, that Major Moody has not established his theory; that he has not even raised a presumption in its favor; and that the facts on which he

took place respecting fifty-five apprentices who had formed part of the cargo of the Venus. Good accounts were received of forty. Only six were described as idle and disorderly.

Among sixty-five negroes who had been taken from the Candelario, there was not a single instance of grossly bad conduct. Fifty-seven received fair characters for honesty and industry.

Lastly, of one hundred and ten negroes who had been on board of the Atrevido, only four are characterized as decidedly worthless. Nine may be considered as doubtful. A favorable report is given of the remaining ninety-seven.

These facts, as we have said, we find in the papers signed by the Major himself. He has not, it is true, thought it necessary to give us the result of his inquiries in the Report so compendiously as we now exhibit it. He dwells at great length on particular cases which prove nothing. He fills page after page with the nonsense of planters who had no apprentices, who evidently knew nothing about the apprentices, and who, in general terms, proving nothing but their own folly and malevolence, characterized the whole race as idle, disorderly, quarrelsome, drunken, greedy. But, from the beginning to the end of the Report, he has not been able to spare three lines for the simple fact, that four-fifths of these vilified people receive excellent characters from their actual employers, from those who must have been best acquainted with their disposition, and who would have lost most by their idleness. Whoever wishes to know how Daniel Onabott broke his wife's nose—how Penelope Whan whipped a slave who had the yaws, how the Major, seventeen years ago, went without his supper in Guiana—how the arts and sciences proceeded northward from Carthage till they were stopped by the frozen zone, may find in the Report all this interesting information, and much more of the same kind. But those who wish to know that which Major Moody was commissioned to ascertain, and which it was his peculiar duty to state, must turn over three hundred folio pages of schedules. The Report does not, as far as we have been able to discover, give the most distant hint of the discoveries which they will make there.

We have no idea of charging the Major with intentional unfairness. But his prejudices really seem to have blinded him as to the effect of the evidence which he had himself collected. He hints that his colleague had privately pre-

est republican. Marriage becomes an unnatural prostitution. The Haytian refuses to admit the white to possess property within the sphere of negro domination. The most humane and enlightened citizen of the United States, can discover no means of benefiting the free African, but by sending him to a distance from men of European blood. "I should ill-perform my duty," says the Major, "if I suppressed all mention of a physical cause like this, which in practice is found to have an effect so powerful, however the philanthropist or the philosopher may regret it, and however it may be beyond their power to remove it by legislative means." * But, when it is desirable to prove the idleness of the free African, this omnipotent physical cause, this instinct against which the best and wisest men struggle in vain, which counteracts the attraction of sex, and defies the authority of law, sinks into a "mere prejudice against the color of a man's skin," an idle fancy, which never could induce any body of people to remove able-bodied men and women from their country, if those men and women were willing to work. Are all the free negroes of North America infirm, or are they all unwilling to work? They live in a temperate climate, and to them the Major's theory does not apply. Yet the whites are subscribing to transport them to another country. Why should we suppose the planters of Tortola to be superior to feelings which some of the most respectable men in the world are disposed to gratify, by sending thousands of people, at a great expense, from a country greatly understocked with hands?

It is true that the apprenticed Africans were not employed in the cultivation of the soil. The cause is evident. They could not legally be so employed. The Order in Council under the authority of which they were put out to service, provided that no woman should be employed in tillage. The blank form of indenture sent out by the government contained a similar restriction with regard to the males.

We are, however, inclined to believe with the Major, that these people, if they had been left to take their own course, would not have employed themselves in agriculture. Those who have become masters of their time, rarely do so employ themselves. We will go further. We allow that very few of the free blacks in our West Indian Islands will undergo the drudgery of cultivating the ground. Major

* Second Part of Major Moody's Report, p. 21.

that they consider labor, not as an evil to be endured for the sake of a good produced by it, but as a blessing, from which the wages are a sort of drawback; that they would rather work three days for a shilling, than one day for half a crown. The case, he may be assured, is by no means such as he supposes. If he will make proper inquiries he will learn, that, even where the thermometer stands at the lowest, no man will choose a laborious employment, when he can obtain equal remuneration with less trouble in another line. But it is unnecessary to resort to this argument; for it is perfectly clear, on Major Moody's own showing, that the demand for mechanical industry, though occasional and small, is still sufficient to render the business of an artisan much more lucrative than that of a field laborer.

"I have shown," says he, "that the sugar-planter himself, obtaining 287 days labor on the very cheapest terms, could not have afforded to give more than about 9*l.* per annum for laborers, and therefore, that he never could hope to induce any liberated African to work steadily for such wages, when the liberated African could obtain from 15*l.* to 21*l.* per annum by the irregular labor of occasionally cutting firewood, grass, or catching fish, &c. * * *

"This is the most favorable view of the case; for the fact is, the sugar-planter, on the very best soils in Tortola, could only afford to give 9*l.* per annum; but in soils of average fertility, he could only afford 6*l.* 15*s.* per annum to the laborer, even if the planter gave up all profits on his stock, consisting of lands, buildings, and machinery. If the liberated Negro would not labor steadily for 9*l.* per annum, it is clear he would be less likely to work for 6*l.* 15*s.* per annum; but if he did not work for less than that sum, the planter in Tortola could obtain no profit on stock, and consequently could have no motive for employing any person to work for such wages. The white race, being unable to work, must in this, as in all similar cases, perish, or abandon their country and property to the blacks, who can work, but who, as I have shown, are not likely to make use of more voluntary steady exertion than will afford the means of subsistence in the lowlands of the torrid zone, where the pleasure of repose forms so great an ingredient in the happiness of mankind, whether whites, blacks, or Indians." *

We really stand aghast at the extravagance of a writer who supposes that the principle which leads a man to prefer light labor and twenty-one pounds, to hard labor and six pounds fifteen shillings, is a principle of which the operation is confined to the torrid zone! But the matter may be put on a very short issue. Let Major Moody find any tropical country in which the inhabitants prefer mechanical trades to field labor when higher advantages are offered to the field laborer than to the mechanic. He will then have done what he has not done hitherto. He will have adduced one fact bearing on the question.

If the circumstances which we have been considering

* Second Part of Major Moody's Report, p. 72.

apprentice. It is not undeserving of remark, that not one of the apprentices who thus withdrew themselves from Tortola, ever hired themselves to agricultural labor for any fixed period.

"The occasional high wages in irregular kinds of industry, however uncertain, appear to have pleased them better than the permanent rewards procured by an employment less exposed to uncertainty, but which required a steady exertion." *

What the permanent rewards of agricultural labor were in Tortola, we have seen. The planter would have found it ruinous on most estates to give more than six pounds fifteen shillings a year, or about fourpence a day. Unless, therefore, they were much higher in St. Thomas, it is surely not extraordinary that they did not induce these apprentices to quit the employments to which, not by their own choice, but by the orders of the Government, they had been trained, for a pursuit uncongenial to all their habits. How often is it that an Englishman, who has served his apprenticeship to an artisan, hires himself to agricultural labor when he can find work in his own line?

But we will pass by the absurdity of condemning people for preferring high wages with little labor, to low wages with severe labor. We have other objections to make. The Major has told us that the African apprentices could not legally be employed in agriculture on the island of Tortola. If so, we wish to know how their dislike of agricultural labor could be their motive for quitting Tortola, or how, by bringing them back to Tortola, he could improve their habits in that respect? To bring a man by main force from a residence which he likes, and to place him in the hands of an employer acknowledged to be cruel, for fear that he may possibly be made a slave, seems to us also a somewhat curious proceeding, and deserves notice, as being the only indication of zeal for liberty which the Major appears to have betrayed during the whole course of his mission.

The Major might perhaps be justified in exerting himself to recover those apprentices who had emigrated without the consent of their masters. But with regard to the rest, his conduct appears to have been equally absurd and mischievous. He repeatedly tells us that Tortola is a poor island. It appears from the schedules, that he was in the habit of asking the masters and mistresses, whether their apprentices, after the term of service should have expired, would be able to support themselves. In the case of some most respectable and industrious workmen, the answer was, that

* First part of Major Moody's Report, p. 57.

morning to Saturday night on the sugar grounds of Tortola, and receives what is equivalent to something less than half-a-crown in return. But he ceases to be a slave, and becomes his own master; and then he finds that by cutting firewood, an employment which requires no great skill, he can earn eight shillings and fourpence a week. By working every other day he can procure better food and better clothes than ever he had before. In no country from the Pole to the Equator, would a laborer under such circumstances work steadily. The Major considers it as a strange phenomenon, peculiar to the torrid zone, that these people lay up little against seasons of sickness and distress—as if this were not almost universally the case among the far more intelligent population of England—as if we did not regularly see our artisans thronging to the alehouse when wages are high, and to the pawnbroker's shop when they are low—as if we were not annually raising millions, in order to save the working classes from the misery which otherwise would be the consequence of their own improvidence.

We are not the advocates of idleness and imprudence. The question before us is, not whether it be desirable that men all over the world should labor more steadily than they now do; but whether the laws which regulate labor within the tropics differ from those which are in operation elsewhere. This is a question which never can be settled, merely by comparing the quantity of work done in different places. By pursuing such a course, we should establish a separate law of labor for every country, and for every trade in every country. The free African does not work so steadily as the Englishman. But the wild Indian, by the Major's own account, works still less steadily than the African. The Chinese laborer, on the other hand, works more steadily than the Englishman. In this island, the industry of the porter or the waterman, is less steady than the industry of the ploughman. But the great general principle is the same in all. All will work extremely hard rather than miss the comforts to which they have been habituated; and all, when they find it possible to obtain their accustomed comforts with less than their accustomed labor, will not work so hard as they formerly worked, merely to increase them. The real point to be ascertained, therefore, is, whether the free African is content to miss his usual enjoyments, not whether he works steadily or not; for the Chinese peasant would work as irregularly as the Englishman,

poachers, ducked for wiches. The severest laws were enacted against them. To consort with them was long a capital offence. Yet a remnant of the race still preserves its peculiar language and manners—still prefers a tattered tent and a chance-meal of carrion to a warm house and a comfortable dinner. If the habits of the Indians of Guiana prove that slavery is necessary within the tropics, the habits of the Mohawks and Gypsies will equally prove, that it is necessary in the temperate zone. The heat cannot be the cause of that which is found alike in the coldest and in the hottest countries.

Major Moody gives a long account of the Maroon settlements near Surinam. These settlements were first formed by slaves, who fled from the plantations on the coast, about the year 1667. The society was, during the following century, augmented from time to time by fresh reinforcements of fugitive negroes. This supply, however, has now been for many years stopped. It is perfectly true, that these people were long contented with a bare subsistence, and that little of steady agricultural industry has ever existed amongst them. The Major again recurs to physical causes, and the heat of the sun. A better explanation may be given in one word, insecurity. During about one hundred years, the Maroons were absolutely run down like mad dogs. It appears from the work of Captain Stedman, to which the Major himself alludes, that those who fell into the hands of the whites were hung up by hooks thrust into their ribs, torn to pieces on the rack, or roasted on slow fires. They attempted to avoid the danger by frequently changing, and carefully concealing their residence. The accidental crowing of a cock, had brought destruction on a whole tribe. That a people thus situated should labor to acquire property which they could not enjoy—that they should engage in employments which would necessarily attach them to a particular spot, was not to be expected. Their habits necessarily became irregular and ferocious. They plundered the colony—they plundered each other—they lived by hunting and fishing. The only productions of the earth which they cultivated, were such as could be speedily reared and easily concealed. But during the last fifty years, these tribes have enjoyed a greater degree of security; and from the statement of Major Moody, who has himself visited that country, and who, though a wretched logician, is an unexceptionable witness, it appears, that they are rapidily advancing in civilization

"has always swarmed with such numbers of idle vagabonds as no laws could ever restrain. There are at this day in Scotland two hundred thousand people begging from door to door, living without any regard or subjection to the laws of the land, or to even those of God and nature. No magistrate could ever discover or be informed which way one in a hundred of these wretches died, or that ever they were baptized." He advises the Government to set them to work; but he strongly represents the difficulty of such an undertaking. "That sort of people is so desperately wicked, such enemies of all work and labor, and, which is yet more amazing, so proud in esteeming their own condition above that which they will be sure to call slavery, that, unless prevented by the utmost industry and diligence, upon the first publication of any orders for putting in execution such a design, they will rather die with hunger in caves and dens, and murder their young children." Fletcher was a brave, honest, and sensible man. He had fought and suffered for liberty. Yet the circumstances of his country shook his faith in the true principles of government. He looked with dismay on the mountains occupied by lawless chiefs and their gangs, and the lowlands cursed by the depredations of some plunderers and the protection of others. Everywhere he saw swarms of robbers and beggars. He contrasted this desolate prospect with the spectacle which Holland presented, the miracles which human industry had there achieved, a country rescued from the ocean, vast and splendid cities, ports crowded with ships, meadows cultivated to the highest point, canals along which hundreds of boats were constantly passing, mercantile houses of which the daily payments exceeded the whole rental of the Highlands, an immense population whose habits were sober and laborious, and who acquired their comforts, not by injuring, but by benefiting their neighbors. He did not sufficiently consider that this state of things sprung from the wisdom and vigor of a government, which insured to every man the fruits of his exertions, and protected equally the pleasures of every class, from the pipe of the mechanic to the picture-gallery and the tulip-garden of the Burgo-master;—that in Scotland, on the contrary, the police was feeble, and the gentry rich in men and destitute of money; that robbery was in consequence common; that people will not build barns to be burned, or rear cattle to be lifted; that insecurity produced idleness, and idleness crimes; that these crimes again augmented the in-

for them; and finally, that this dislike of labor can be explained only by the heat of the climate, and can be subdued only by coercion.

Now we have to say, in the first place, that the proofs which the Major brings refute each other. If, as he states, the Haytians are coerced, and have been coerced during the last thirty years, their idleness may be an excellent argument against slavery, but can be no argument against liberty. If it be said that the coercion employed in Hayti is not sufficiently severe, we answer thus:—We never denied, that of two kinds of coercion, the more severe is likely to be the more efficient. Men can be induced to work only by two motives, hope and fear; the former is the motive of the free laborer; the latter of the slave. We hold that, in the long run, hope will answer best. But we are perfectly ready to admit, that a strong fear will stimulate industry more powerfully than a weak fear. The case of Hayti, therefore, can at most only prove that severe slavery answers its purpose better than lenient slavery. It can prove nothing for slavery against freedom. But the Major is not entitled to use two contradictory arguments. One or the other he must abandon. If he chooses to reason on the decrees of Toussaint and Christophe he has no right to talk of the decrees of production. If, on the other hand, he insists on the idleness of the Haytians, he must admit their liberty. If they are not free, their idleness can be no argument against freedom.

But we will do more than expose the inconsistency of the Major. We will take both suppositions successively, and show that neither of them can affect the present question.

First, then, let it be supposed that a coercive system is established in Hayti. Major Moody seems to think that this fact, if admitted, is sufficient to decide the controversy.

"The annexed regulations," says he, "of Toussaint, Desformeau, and Christophe, as well as those of President Boyer, intended for people in circumstances similar to those of the liberated Africans, appear to prove practically that some such measures are necessary as those which I have submitted as the result of my own personal observation and experience, in the control of human labor in different climes, and under various circumstances." *

We must altogether dissent from this doctrine. It does not appear to us quite self-evident that every law which

* Second Part of Major Moody's Report, p. 90.

sonings which Major Moody founds on the decree of Christophe, may be refuted by this simple answer—that decree lays at least as many restraints on the capitalist as on the laborer. It directs him to provide machinery and mills. It limits the amount of his live-stock. It prescribes the circumstances under which he may form new plantations of coffee. It enjoins the manner in which he is to press his canes and to clean his cotton. The Major reasons thus: Christophe compelled the field-negroes to work. Hence it follows, that men who live in hot climates will not cultivate the soil steadily without compulsion. We may surely say, with equal justice, Christophe prescribed the manner in which the proprietor was to employ his capital, it is, therefore, to be inferred, that a capitalist in a hot climate cannot judge of his own interests, and that the government ought to take the management of his concerns out of his hands. If the Major will not adopt this conclusion, he must abandon his own. All our readers will admit, that a Prince who could lay the capitalists under such restrictions as those which we have mentioned, must have been ignorant of political science, and prone to interfere in cases where legislative interference is foolish and pernicious. What conclusion, then, can be justly drawn from the restraints imposed by such a ruler on the freedom of the peasant?

We have thus disposed of the first hypothesis, namely, that the Haytians are coerced. We will proceed to the second. Let it be supposed, that the Haytians are not coerced. In that case we say, that if they do not export as much as formerly, it will not necessarily follow that they do not work as much as formerly; and that, if they do not work as much as formerly, it still will not follow that their idleness proceeds from physical causes, or forms any exception to the general principles which regulate labor.

The first great cause which depresses the industry of the Haytians, is the necessity of keeping up large and costly establishments. All who, since the expulsion of the French, have governed that country, have wisely and honorably sacrificed every other consideration to the preservation of independence. Large armies have been kept up. A considerable part of the population has consequently been supported in an unproductive employment; and a heavy burden has been laid on the industry of the rest. Major Moody quotes the following passage from the narrative of a most respectable and benevolent American, Mr. Dewey:—

possible to be mistaken? No man of common sense can live three days in a country without finding out, whether it is by idleness, or by military duties, that the males are prevented from working. But Major Moody reasons thus:—Savages, from their propensity to indolence, make their women work for them. The Haytians make their women work for them; therefore the Haytians are indolent savages;—an exquisite specimen of syllogistic reasoning! Horses are quadrupeds: but a pig is a quadruped; therefore a pig is a horse. The dullest of the gravediggers in Hamlet would have been ashamed of such an argal.

The Major surely does not mean to deny, that, in civilized and industrious nations, circumstances similar to those which exist in Hayti, have compelled the women to engage in agricultural labor. History abounds with such instances. When, fourteen years ago, the Prussians rose against the French, almost the whole harvest of Silesia and Upper Saxony was gathered in by females. The conscriptions of Bonaparte frequently produced the same effect. The Major says, indeed, or rather we, endowing his purposes with Syntax, say for him, that if the numbers of the Haytian people and of the Haytian army were ascertained, the causes assigned by Mr. Dewey would be found to have produced only part of the effect. But what evidence does he offer? Where are his facts, and his reasonings on these facts? Does he know what the population of Hayti may be? Does he know how large its army may be? If he knows, why does he not tell us? If he does not know, how can he tell what might be the result of an examination into those particulars? It is something too much that a writer, who, when he tries to demonstrate, never demonstrates anything but his own ignorance of the art of reasoning, should expect to be implicitly believed when he merely dogmatizes.

We grant, that the Haytians do not rear any great quantity of sugar. But can this circumstance be explained only by supposing that they are averse to the labor necessary for that purpose? When capital is withdrawn from a particular trade, a political economist is commonly inclined to suspect that the profits are smaller than those which may be obtained in other lines of business. Now, it is a notorious fact, that the profits which the cultivation of sugar yields are, in all our West Indian islands, extremely low; that the business is carried on only because a large quantity of capital has already been fixed in forms useless for every other pur-

high. The territorial impost raised on the plantation, and the customs which must be paid previous to exportation, make up a duty of sixty per cent. on the prime cost. If the Haytians are to be free, they must have an army. If they are to have an army, they must raise money; and this may possibly be the best way of raising it. But it is evidently impossible that a commodity thus burdened can maintain a competition with the produce of countries where no taxes exist.

We therefore think it by no means improbable that the Haytians may have abandoned the cultivation of sugar and coffee, not from idleness, but from prudence; that they may have been as industriously employed as their enslaved ancestors, though in a different manner. All the testimony which we have ever been able to procure tends to prove that they are at least industrious enough to live comfortably, and multiply rapidly under the weight of a very heavy taxation.

We have shown that the decrease in the exports of Hayti does not necessarily prove a decrease in the industry of the people. But we also maintain, that, even if we were to admit that the Haytians work less steadily than formerly, Major Moody has no right to attribute that circumstance to the influence of climate. His error in this and in many other parts of his work proceeds from an utter ignorance of the habits of laborers in the temperate zone. What those habits are we have already stated. If an English laborer, who has hitherto been unable to obtain the enjoyments to which he is accustomed without working three hundred days a year, should find himself able to obtain those enjoyments by working a hundred days a year, he will not continue to work three hundred days a year. He will make some addition to his pleasures, but he will abate largely of his exertions. He will probably work only on the alternate days. The case of the Haytian is the same. As a slave he worked twelve months in the year, and received perhaps as much as he would have been able to raise in one month, if he had worked on his own account. He was liberated—he found that, by working for two months, he could procure luxuries of which he had never dreamed. If he worked unsteadily, he did only what an Englishman, in the same circumstances, would have done. In order to prove that labor in Hayti follows a law different from that which is in operation among ourselves, it is necessary to prove, not merely that the Haytian works unsteadily, but that he will

they will be obliged to apply themselves to agriculture, and not be liable to become vagrants." *

On these passages the Major reasons thus :—

"In Hayti, even at present, under the judicious government of President Boyer, we find the free and intelligent American Blacks receiving land for nothing, having their expenses paid, and the produce of the land to be for their own advantage, obliged, by a legal act, to apply themselves to a kind of labor which is manifestly and clearly intended to better their condition.

"Why should a free man be thus obliged to act in a manner which the most ignorant person might discover was a duty incumbent on him, and that the result would be for his advantage? The legal act and its penalties, after such a grant of land, would appear pre-eminently absurd in England." †

We, for our own parts, can conceive nothing more pre-eminently absurd, than for a man to quote and comment on what he has never read. This is clearly the case with the Major. The emigrants who were to be obliged by a legal act to apply themselves to labor, were *not* those who were to receive land for nothing, but those who were to rent it, or to hire themselves out as laborers under others. The Major has applied the provisions of the Seventh Article to the class mentioned in the Sixth. So disgraceful an instance of carelessness we never saw in any official document.

Whether the President acted well or ill, is not the question. The principle on which he proceeded cannot be mistaken. He was about to advance a considerable sum for the purpose of transporting these people to Hayti. He appears, as far as we can judge from these instructions, to have exacted no security from the higher and most respectable class. But he thought it probable, we suppose, that many of those idle and profligate persons who abound in all great cities, and who are peculiarly likely to abound in a degraded caste, beggars and thieves, the refuse of the North American Bridewells, might accept his proposals, merely that they might live for some months at free costs, and then return to their old habits. He therefore naturally required some assurance that the poorer emigrants intended to support themselves by their industry before he would agree to advance their subsistence.

The Major proceeds thus :—

"Your Lordship may observe, in the instructions of the President, that only certain modes of rewarding the labor of the free American Black are mentioned, viz., renting land already improved, working in the field to share the produce with the laborer, or, by being proprietors of land, to cultivate on their own account without either rent or purchase, having land from the free gift of the Government.

* Second Part of Major Moody's Report, p. 30. † Ibid. p. 32.

Institutions of a great and enlightened European nation. We can assure him, that a little knowledge of history is now and then very useful to a person who undertakes to speculate on politics.

We must return for a moment to the North American emigrants. Much mismanagement seems to have taken place with respect to them. They were received with cordiality, and pampered with the utmost profusion, by the liberal inhabitants of Port-au-Prince. They had left a country where they had always been treated as the lowest of mankind; they had landed in a country where they were overwhelmed with caresses and presents. The heads of many were turned by the change. Many came from cities, and totally unaccustomed to agricultural labor, found themselves transported into the midst of an agricultural community. The Government, with more generosity than wisdom, suffered them to eat their rations in idleness. This is a short summary of the narrative of Dr. Dewey, who was himself on the spot. He continues thus:

"Although these and other circumstances damped the ardor of some of the emigrants, and rendered them dissatisfied with their situation, yet I have uniformly found the industrious and the most respectable, and such as were fitted to be cultivators of the soil, contented with their condition and prospects, and convinced that great advantages were put within their reach. By far the greater part of the emigrants I saw were satisfied with their change of country, and many were so much pleased that they would not return on any consideration, and said, that they never felt at home before, that they have never felt what it was to be in a country where their color was not despised. But these were such as went out expecting to meet difficulties, and not to live in the city; and they are so numerous, and pursuing their course with so much enterprise, that I feel there is no more reason for surprise at the industry and contentment which they exhibit, than at the dissatisfaction which has brought back 200, and will perhaps bring back a few more." *

All this statement the Major quotes as triumphantly as if it were favorable to his hypothesis, or as if it were not of itself sufficient to refute every syllable that he has written. Those who came from towns shrunk from agricultural labor. Is this a circumstance peculiar to any climate? Let Major Moody try the same experiment in this country with the footmen and shopmen of London, and see what success he will have. But those who were accustomed to tillage, applied themselves to it with vigor; and this though they came from a cold country, and must therefore be supposed to have been peculiarly sensible of the influence of tropical heat. It is clear, therefore, that their desire to better their

* Second Part of Major Moody's Report, p. 35.

carried on, the population *decreases* at a rate which portends its speedy extinction. To say, therefore, that the negroes of the sugar colonies must continue slaves till their numbers shall have greatly increased, is to say, in decent and humane phraseology, that they must continue slaves till the whole race is exterminated.

At some future time we may resume this subject. We may then attempt to explain a principle, which, though established by long experience, still appears to many people paradoxical, namely, that a rise in the price of sugar, while it renders the slave more valuable, tends at the same time to abridge his life. We may then also endeavor to show how completely such a system is at variance with the principles on which alone colonization can be defended. When a great country scatters, in some vast and fertile wilderness, the seeds of a civilized population, fosters and protects the infant community through the period of helplessness, and rears it into a mighty nation, the measure is not only beneficial to mankind, but may answer as a mercantile speculation. The sums which were advanced for the support and defence of a few emigrants, struggling with difficulties and surrounded by dangers, are repaid by an extensive and lucrative commerce with flourishing and populous regions, which, but for those emigrants, would still have been inhabited only by savages and beasts of prey. Thus, in spite of all the errors which our ancestors committed, both during their connection with the North American provinces, and at the time of separation, we are inclined to think that England has, on the whole, obtained great benefits from them. From our dominions in New South Wales, if judiciously governed, great advantages may also be derived. But what advantage can we derive from colonies in which the population, under a cruel and grinding system of oppression, is rapidly wasting away? The planter, we must suppose, knows his own interest. If he chooses to wear his slave to death by exacting from him an exorbitant quantity of work, we must suppose that he gains more by the work than he loses by the death.

But his capital is not the only capital which has been sunk in those countries. Who is to repay the English nation for the treasure which has been expended in governing and defending them? If we had made Jamaica what we have made Massachusetts, if we had raised up in Guiana a population like that of New York, we should indeed have

Remember the man who in sorrow and danger,
When thy glory was set, and thy spirit was low,
When thy hopes were o'erturned by the arms of the stranger,
And thy banners displayed in the halls of the foe,

Stood forth in the tempest of doubt and disaster,
Unaided and single the danger to brave,
Asserted thy claims, and the rights of his master,
Preserved thee to conquer, and saved thee to save.

A RADICAL WAR-SONG.

(1820.)

Awake, arise, the hour is come,
For rows and revolutions;
There's no receipt like pike and drum
For crazy constitutions.
Close, close the shop! Break, break the loom
Desert your hearths and furrows,
And throng in arms to seal the doom
Of England's rotten boroughs.

We'll stretch that tort'ring Castlereagh
On his own Dublin rack, sir;
We'll drown the King in Eau de vie,
The Laureate in his sack, sir;
Old Eldon and his sordid hag
In molten gold we'll smother,
And stifle in his own green bag
The Doctor and his brother.

In chains we'll hang in fair Guildhall
The City's famed Recorder,
And next on proud St. Stephen's fall,
Though Wynne should squeak to order.
In vain our tyrants then shall try
To 'scape our martial law, sir;
In vain the trembling Speaker cry
That "Strangers must withdraw," sir.

Down with your sheriffs, and your mayors,
Your registrars, and proctors,
We'll live without the lawyer's cares,
And die without the doctor's.
No discontented fair shall pout
To see her spouse so stupid;
We'll tread the torch of Hymen out,
And live content with Cupid.

Then, when the high-born and the great
Are humbled to our level,
On all the wealth of Church and State,
Like aldermen, we'll revel.
We'll live when hushed the battle's din,
In smoking and in cards, sir,
In drinking unexcised gin,
And wooing fair Poissardes, sir.

THE BATTLE OF MONCONTOUR.

(1824.)

Oh! weep for Moncontour! Oh! weep for the hour
When the children of darkness and evil had power,
When the horsemen of Valois triumphantly trod
On the bosoms that bled for their rights and their God.

Oh! weep for Moncontour! Oh! weep for the slain,
Who for faith and for freedom lay slaughtered in vain
Oh, weep for the living, who linger to bear
The renegade's shame, or the exile's despair.

One look, one last look, to our cots and our towers,
To the rows of our vines, and the beds of our flowers,
To the church where the bones of our fathers decayed,
Where we fondly had deemed that our own would be laid

Alas! we must leave thee, dear desolate home,
To the spearmen of Uri, the shavelings of Rome,
To the serpent of Florence, the vulture of Spain,
To the pride of Anjou, and the guile of Lorraine.

apprentice. It is not undeserving of remark, that not one of the apprentices who thus withdrew themselves from Tortola, ever hired themselves to agricultural labor for any fixed period.

"The occasional high wages in irregular kinds of industry, however uncertain, appear to have pleased them better than the permanent rewards procured by an employment less exposed to uncertainty, but which required a steady exertion." *

What the permanent rewards of agricultural labor were in Tortola, we have seen. The planter would have found it ruinous on most estates to give more than six pounds fifteen shillings a year, or about fourpence a day. Unless, therefore, they were much higher in St. Thomas, it is surely not extraordinary that they did not induce these apprentices to quit the employments to which, not by their own choice, but by the orders of the Government, they had been trained, for a pursuit uncongenial to all their habits. How often is it that an Englishman, who has served his apprenticeship to an artisan, hires himself to agricultural labor when he can find work in his own line?

But we will pass by the absurdity of condemning people for preferring high wages with little labor, to low wages with severe labor. We have other objections to make. The Major has told us that the African apprentices could not legally be employed in agriculture on the island of Tortola. If so, we wish to know how their dislike of agricultural labor could be their motive for quitting Tortola, or how, by bringing them back to Tortola, he could improve their habits in that respect? To bring a man by main force from a residence which he likes, and to place him in the hands of an employer acknowledged to be cruel, for fear that he may possibly be made a slave, seems to us also a somewhat curious proceeding, and deserves notice, as being the only indication of zeal for liberty which the Major appears to have betrayed during the whole course of his mission.

The Major might perhaps be justified in exerting himself to recover those apprentices who had emigrated without the consent of their masters. But with regard to the rest, his conduct appears to have been equally absurd and mischievous. He repeatedly tells us that Tortola is a poor island. It appears from the schedules, that he was in the habit of asking the masters and mistresses, whether their apprentices, after the term of service should have expired, would be able to support themselves. In the case of some most respectable and industrious workmen, the answer was, that

* First part of Major Moody's Report, p. 57.

they possessed all the qualifications which would enable them to earn a livelihood; but that Tortola was too poor to afford the man adequate field: and this was evidently the cause which induced so many to transport themselves to St. Thomas. Of all the innumerable instances in which public functionaries have exposed their ignorance by officiously meddling with matters of which individuals ought to be left to judge for themselves, we remember none more conspicuous than that which Major Moody has thus recorded against himself.

But it seems the industry of these emigrants, and indeed of the free Blacks generally, is not regular or steady. These are words of which Major Moody is particularly fond, and which he generally honors with Italics. We have, throughout this article, taken the facts as he states them, and contented ourselves with exposing the absurdity of his inferences. We shall do so now. We will grant that the free blacks do not work so steadily as the slaves, or as the laborers in many other countries. But how does Major Moody connect this unsteadiness with the climate? To us it appears to be the universal effect of an advance in wages, an effect not confined to tropical countries, but daily and hourly witnessed in England by every man who attends to the habits of the lower orders. Let us suppose, that an English manufacturer can provide himself with those indulgences which use has rendered necessary to his comfort for ten shillings a week, and that he can earn ten shillings a week by working steadily twelve hours a day. In that case, he will probably work twelve hours a day. But let us suppose that the wages of his labor rise to thirty shillings. Will he still continue to work twelve hours a day, for the purpose of trebling his present enjoyments, or of laying up a hoard against bad times? Notoriously not. He will perhaps work four days in the week, and thus earn twenty shillings, a sum larger than that which he formerly obtained, but less than that which he might obtain if he chose to labor as he formerly labored. When the wages of the workman rise, he everywhere takes out, if we may so express ourselves, some portion of the rise in the form of repose. This is the real explanation of that unsteadiness on which Major Moody dwells so much—an unsteadiness which cannot surprise any person who has ever talked with an English manufacturer, or ever heard the name of Saint Monday. It appears by his own report, that a negro slave works from Monday

morning to Saturday night on the sugar grounds of Tortola, and receives what is equivalent to something less than half-a-crown in return. But he ceases to be a slave, and becomes his own master; and then he finds that by cutting firewood, an employment which requires no great skill, he can earn eight shillings and fourpence a week. By working every other day he can procure better food and better clothes than ever he had before. In no country from the Pole to the Equator, would a laborer under such circumstances work steadily. The Major considers it as a strange phenomenon, peculiar to the torrid zone, that these people lay up little against seasons of sickness and distress—as if this were not almost universally the case among the far more intelligent population of England—as if we did not regularly see our artisans thronging to the alehouse when wages are high, and to the pawnbroker's shop when they are low—as if we were not annually raising millions, in order to save the working classes from the misery which otherwise would be the consequence of their own improvidence.

We are not the advocates of idleness and imprudence. The question before us is, not whether it be desirable that men all over the world should labor more steadily than they now do; but whether the laws which regulate labor within the tropics differ from those which are in operation elsewhere. This is a question which never can be settled, merely by comparing the quantity of work done in different places. By pursuing such a course, we should establish a separate law of labor for every country, and for every trade in every country. The free African does not work so steadily as the Englishman. But the wild Indian, by the Major's own account, works still less steadily than the African. The Chinese laborer, on the other hand, works more steadily than the Englishman. In this island, the industry of the porter or the waterman, is less steady than the industry of the ploughman. But the great general principle is the same in all. All will work extremely hard rather than miss the comforts to which they have been habituated; and all, when they find it possible to obtain their accustomed comforts with less than their accustomed labor, will not work so hard as they formerly worked, merely to increase them. The real point to be ascertained, therefore, is, whether the free African is content to miss his usual enjoyments, not whether he works steadily or not; for the Chinese peasant would work as irregularly as the Englishman,

and the Englishman as irregularly as the negro, if this could be done without any diminution of comforts. Now, it does not appear from any passage in the whole Report, that the free blacks are retrograding in their mode of living. It appears, on the contrary, that their work, however irregular, does in fact enable them to live more comfortably than they ever did as slaves. The unsteadiness, therefore, of which they are accused, if it be an argument for coercing them, is equally an argument for coercing the spinners of Manchester and the grinders of Sheffield.

The next case which we shall notice is, that of the native Indians within the tropics. That these savages have a great aversion to steady labor, and that they have made scarcely any advances towards civilization, we readily admit. Major Moody speaks on this subject with authority; for it seems that, when he visited one of their tribes, they forgot to boil the pot for him, and put him off with a speech, which he has reported at length, instead of a meal.* He, as usual, attributes their habits to the heat of the climate. But let us consider that the Indians of North America, with much greater advantages, live in the same manner. A most enlightened and prosperous community has arisen in their vicinity. Many benevolent men have attempted to correct their roving propensities, and to inspire them with a taste for those comforts which industry alone can procure. They still obstinately adhere to their old mode of life. The independence, the strong excitement, the occasional periods of intense exertion, the long intervals of repose, have become delightful and almost necessary to them. It is well known that Europeans, who have lived among them for any length of time, are strangely fascinated by the pleasures of that state of society, and even by its sufferings and hazards. Among ourselves, the Gipsey race, one of the most beautiful and intelligent on the face of the earth, has lived for centuries in a similar manner. Those singular outcasts have been surrounded on every side by the great works of human labor. The advantages of industry were forced upon their notice. The roads on which they travelled, the hedges under which they rested, the hen-roosts which furnished their repast, the silver which crossed their palms—all must have constantly reminded them of the conveniences and luxuries which are to be obtained by steady exertion. They were persecuted under a thousand pretexts, whipped for vagrants, imprisoned for

* Second Part of Major Moody's Report, p. 63.

poachers, ducked for wiches. The severest laws were enacted against them. To consort with them was long a capital offence. Yet a remnant of the race still preserves its peculiar language and manners—still prefers a tattered tent and a chance-meal of carrion to a warm house and a comfortable dinner. If the habits of the Indians of Guiana prove that slavery is necessary within the tropics, the habits of the Mohawks and Gypsies will equally prove, that it is necessary in the temperate zone. The heat cannot be the cause of that which is found alike in the coldest and in the hottest countries.

Major Moody gives a long account of the Maroon settlements near Surinam. These settlements were first formed by slaves, who fled from the plantations on the coast, about the year 1667. The society was, during the following century, augmented from time to time by fresh reinforcements of fugitive negroes. This supply, however, has now been for many years stopped. It is perfectly true, that these people were long contented with a bare subsistence, and that little of steady agricultural industry has ever existed amongst them. The Major again recurs to physical causes, and the heat of the sun. A better explanation may be given in one word, insecurity. During about one hundred years, the Maroons were absolutely run down like mad dogs. It appears from the work of Captain Stedman, to which the Major himself alludes, that those who fell into the hands of the whites were hung up by hooks thrust into their ribs, torn to pieces on the rack, or roasted on slow fires. They attempted to avoid the danger by frequently changing, and carefully concealing their residence. The accidental crowing of a cock, had brought destruction on a whole tribe. That a people thus situated should labor to acquire property which they could not enjoy—that they should engage in employments which would necessarily attach them to a particular spot, was not to be expected. Their habits necessarily became irregular and ferocious. They plundered the colony—they plundered each other—they lived by hunting and fishing. The only productions of the earth which they cultivated, were such as could be speedily reared and easily concealed. But during the last fifty years, these tribes have enjoyed a greater degree of security; and from the statement of Major Moody, who has himself visited that country, and who, though a wretched logician, is an unexceptionable witness, it appears, that they are rapidily advancing in civilization

that they have acquired a sense of new wants, and a relish for new pleasures; that agriculture has taken a more regular form; and that the vices and miseries of savage life are disappearing together.

"The young men among the Maroons acknowledged, that the conduct of the chiefs had become much better, in respect of not interfering with the wives of others, and that everybody now could have his own wife." * * *

"I observed, that they had adopted the system of sometimes domesticating wild animals, and rearing those already domesticated for food; that instead of always boucaning their meats, like the Indians, they now often used salt when they could get it; and, finally, that instead of depending on the forests for fruits, or cultivating roots which were soon reaped, and could easily be concealed, they had generally adopted the banana and plantain as a food, which requires about twelve months to produce its fruits, and the tree obtains a considerable height." ....

"I also found, that a certain degree of occasional industry had taken place among the Maroons. Some of these young men had devoted a few days in the year to cutting down trees which nature had planted. From such occasional labor they were enabled to procure finery for a favorite female, a better gun, or a new axe."*

Surely this statement is most encouraging. No sooner was security given to these Maroons than improvement commenced. A single generation has sufficed to change these hunters into cultivators of the earth, to teach them the use of domestic animals, to awaken among them a taste for the luxuries and distinctions of polished societies. That their labor is still only occasional, we grant. But this, we cannot too often repeat, is not the question. If occasional labor will supply the inhabitant of the temperate zone with comforts greater than those to which he is accustomed he will labor only occasionally. These negroes are not only willing to work rather than forego their usual comforts, but are also willing to make some addition to their labor, for the sake of some addition to their comforts. Nothing more can be said for the laborers of any country. The principle which has made England and Holland what they are, is evidently at work in the thickets of Surinam.

That the habits of the fugitives were altogether idle and irregular till within the last fifty years, is nothing to the purpose. How much of regular industry was formerly to be found among the outlawed moss-troopers of our Border, or in the proscribed clan of the Macgregors? Down to a very late period, a large part of the Scotch people were as averse to steady industry as any tribe of Maroons. In the year 1698, Fletcher of Saltoun called the attention of the Scottish Parliament to this horrible evil. "This country," says he,

* Second Part of Major Moody's Report, pages 49, 50, 52.

"has always swarmed with such numbers of idle vagabonds as no laws could ever restrain. There are at this day in Scotland two hundred thousand people begging from door to door, living without any regard or subjection to the laws of the land, or to even those of God and nature. No magistrate could ever discover or be informed which way one in a hundred of these wretches died, or that ever they were baptized." He advises the Government to set them to work; but he strongly represents the difficulty of such an undertaking. "That sort of people is so desperately wicked, such enemies of all work and labor, and, which is yet more amazing, so proud in esteeming their own condition above that which they will be sure to call slavery, that, unless prevented by the utmost industry and diligence, upon the first publication of any orders for putting in execution such a design, they will rather die with hunger in caves and dens, and murder their young children." Fletcher was a brave, honest, and sensible man. He had fought and suffered for liberty. Yet the circumstances of his country shook his faith in the true principles of government. He looked with dismay on the mountains occupied by lawless chiefs and their gangs, and the lowlands cursed by the depredations of some plunderers and the protection of others. Everywhere he saw swarms of robbers and beggars. He contrasted this desolate prospect with the spectacle which Holland presented, the miracles which human industry had there achieved, a country rescued from the ocean, vast and splendid cities, ports crowded with ships, meadows cultivated to the highest point, canals along which hundreds of boats were constantly passing, mercantile houses of which the daily payments exceeded the whole rental of the Highlands, an immense population whose habits were sober and laborious, and who acquired their comforts, not by injuring, but by benefiting their neighbors. He did not sufficiently consider that this state of things sprung from the wisdom and vigor of a government, which insured to every man the fruits of his exertions, and protected equally the pleasures of every class, from the pipe of the mechanic to the picture-gallery and the tulip-garden of the Burgo-master;—that in Scotland, on the contrary, the police was feeble, and the gentry rich in men and destitute of money; that robbery was in consequence common; that people will not build barns to be burned, or rear cattle to be lifted; that insecurity produced idleness, and idleness crimes; that these crimes again augmented the in-

ecurity from which they had sprung. He overlooked these ircumstances, and attributed the evil to the want of coer- ion. He censured the weak humanity of those fathers of he church who had represented slavery as inconsistent with Christianity. He cited those texts with which the contro- ersies of our own times have rendered us so familiar. Fi- ally, he proposed to convert the lower classes into domestic ondsmen. His arguments were at least as plausible as those f Major Moody. But how signally has the event refuted hem! Slavery was not established in Scotland. On the ontrary, the changes which have taken place there have een favorable to personal liberty. The power of the chiefs as been destroyed. Security has been given to the capi- alist and to the laborer. Could Fletcher now revisit Scot- and, he would find a country which might well bear a com- arison with his favorite Holland.

The History of the Maroons of Surinam appears to us trictly analogous to that of the Scottish peasantry. In both ases insecurity produced idleness. In both security pro- luces industry. The African community indeed, in the mid- lle of the last century, was far more barbarous than any art of the Scotch nation has ever been since the dawn of uthentic history. Not one of the fugitives had ever been aught to read and write. The traces of civilization which hey brought from the colony were very slight, and were oon effaced by the habits of a lawless and perilous life. Of ate, however, their progress has been rapid. Judging of he future by the past, we entertain a strong hope that they vill soon form a flourishing and respectable society. At all vents, we are sure that their condition affords no ground for elieving that the laborer, within the tropics, acts on prin- iples different from those which regulate his conduct else- here.

We now come to the case of Hayti, a case on which Ma- or Moody and his disciples place the strongest reliance. The Report tells as that Toussaint, Christophe and Boyer, ave all found it necessary to compel the free negroes of hat island to employ themselves in agriculture—that ex- ortation has diminished—that the quantity of coffee now roduced is much smaller than that which was grown under he French government—that the cultivation of sugar is bandoned—that the Haytians have not only ceased to ex- ort that article, but have begun to import it—that the men ndulge themselves in repose, and force the women to work

for them; and finally, that this dislike of labor can be explained only by the heat of the climate, and can be subdued only by coercion.

Now we have to say, in the first place, that the proofs which the Major brings refute each other. If, as he states, the Haytians are coerced, and have been coerced during the last thirty years, their idleness may be an excellent argument against slavery, but can be no argument against liberty. If it be said that the coercion employed in Hayti is not sufficiently severe, we answer thus:—We never denied, that of two kinds of coercion, the more severe is likely to be the more efficient. Men can be induced to work only by two motives, hope and fear; the former is the motive of the free laborer; the latter of the slave. We hold that, in the long run, hope will answer best. But we are perfectly ready to admit, that a strong fear will stimulate industry more powerfully than a weak fear. The case of Hayti, therefore, can at most only prove that severe slavery answers its purpose better than lenient slavery. It can prove nothing for slavery against freedom. But the Major is not entitled to use two contradictory arguments. One or the other he must abandon. If he chooses to reason on the decrees of Toussaint and Christophe he has no right to talk of the decrees of production. If, on the other hand, he insists on the idleness of the Haytians, he must admit their liberty. If they are not free, their idleness can be no argument against freedom.

But we will do more than expose the inconsistency of the Major. We will take both suppositions successively, and show that neither of them can affect the present question.

First, then, let it be supposed that a coercive system is established in Hayti. Major Moody seems to think that this fact, if admitted, is sufficient to decide the controversy.

"The annexed regulations," says he, "of Toussaint, Desformeau, and Christophe, as well as those of President Boyer, intended for people in circumstances similar to those of the liberated Africans, appear to prove practically that some such measures are necessary as those which I have submitted as the result of my own personal observation and experience, in the control of human labor in different climes, and under various circumstances." *

We must altogether dissent from this doctrine. It does not appear to us quite self-evident that every law which

* Second Part of Major Moody's Report, p. 90.

every government may choose to make is necessarily a wise law. We have sometimes been inclined to suspect that, even in this enlightened country, legislators have interfered in matters which should have been left to take their own course. An English Parliament formerly thought fit to limit the wages of labor. This proceeding does not perfectly satisfy us, that wages had previously been higher than they should have been. Elizabeth, unquestionably the greatest sovereign that ever governed England, passed those laws for the support of the poor, which, though in seeming and intention most humane, have produced more evil than all the cruelties of Nero and Maximin. We have just seen that, at the close of the seventeenth century, a most respectable and enlightened Scotch gentleman thought slavery the only cure for the maladies of his country. Christophe was not destitute of talents. Toussaint was a man of great genius and unblemished integrity, a brave soldier, and in many respects a wise statesman. But both these men had been slaves. Both were ignorant of history and political economy. That idleness and disorders should follow a general civil war, was perfectly natural. That rulers, accustomed to a system of compulsory labor, should think such a system the only cure for those evils, is equally natural. But what inference can be drawn from such circumstances?

The negligence with which Major Moody has arranged his Appendix, is most extraordinary. He has, with strange inconsistency, given us no copy of the decree of Toussaint in the original, and no translation of the decree of Christophe. The decree of Boyer, the most important of the three, he has not thought fit to publish at all; though he repeatedly mentions it in terms which seem to imply that he has seen it. Our readers are probably aware, that the decree of Toussaint, or rather the Major's translation of it, was retouched by some of the statesmen of Jamaica, docked of the first and last paragraphs, which would at once have betrayed its date, and sent over by the Assembly to England, as a new law of President Boyer. This forgery, the silliest and most impudent that has been attempted within our remembrance, was at once exposed. The real decree, if there be such a decree, is not yet before the public.

The decree of Toussaint was issued in a time of such extreme confusion, that even if we were to admit its expediency, which we are very far from doing, we should not be bound to draw any general conclusion from it. All the rea-

sonings which Major Moody founds on the decree of Christophe, may be refuted by this simple answer—that decree lays at least as many restraints on the capitalist as on the laborer. It directs him to provide machinery and mills. It limits the amount of his live-stock. It prescribes the circumstances under which he may form new plantations of coffee. It enjoins the manner in which he is to press his canes and to clean his cotton. The Major reasons thus: Christophe compelled the field-negroes to work. Hence it follows, that men who live in hot climates will not cultivate the soil steadily without compulsion. We may surely say, with equal justice, Christophe prescribed the manner in which the proprietor was to employ his capital, it is, therefore, to be inferred, that a capitalist in a hot climate cannot judge of his own interests, and that the government ought to take the management of his concerns out of his hands. If the Major will not adopt this conclusion, he must abandon his own. All our readers will admit, that a Prince who could lay the capitalists under such restrictions as those which we have mentioned, must have been ignorant of political science, and prone to interfere in cases where legislative interference is foolish and pernicious. What conclusion, then, can be justly drawn from the restraints imposed by such a ruler on the freedom of the peasant?

We have thus disposed of the first hypothesis, namely, that the Haytians are coerced. We will proceed to the second. Let it be supposed, that the Haytians are not coerced. In that case we say, that if they do not export as much as formerly, it will not necessarily follow that they do not work as much as formerly; and that, if they do not work as much as formerly, it still will not follow that their idleness proceeds from physical causes, or forms any exception to the general principles which regulate labor.

The first great cause which depresses the industry of the Haytians, is the necessity of keeping up large and costly establishments. All who, since the expulsion of the French, have governed that country, have wisely and honorably sacrificed every other consideration to the preservation of independence. Large armies have been kept up. A considerable part of the population has consequently been supported in an unproductive employment; and a heavy burden has been laid on the industry of the rest. Major Moody quotes the following passage from the narrative of a most respectable and benevolent American, Mr. Dewey:—

"Throughout the island the women perform the principal part of the labor in the field and in the house. * * * * I was often moved with pity for their lot, though I rejoiced that the burden was now voluntary, and admired the spirit of women who could so readily perform the work of the men, that the men may be employed in the defence and preservation of their liberties."

The Major pounces on the fact stated by Mr. Dewey; but, with the amiable condescension of a superior nature, gently corrects his inferences.

"That Mr. Dewey, and pious persons like him, do state the facts which he observed correctly, I am quite convinced; but when he, and those who reason in his manner, assign causes as solely producing the effect, it is then that error glides into their statements." *

We are not so completely convinced as the Major seems to be, that all pious persons state correctly such facts as Mr. Dewey has observed: but we are sure, that Mr. Dewey must be the most ungrateful of men, if he is not grateful for such compliments. Indeed, the style which the Major always adopts towards philanthropists reminds us of Dogberry patting Verges on the back:—"A good old man, Sir! He will be talking. Well said, i' faith, neighbor. An two men ride of a horse, one must ride behind. An honest soul, i' faith, as ever broke bread. But God is to be worshipped. All men are not alike." But we must go on with the argument of our philosophical commissioner.

"Any person who has travelled among people in a backward state of knowledge and social civilization, people who never experienced what slavery was, must have observed, as I have done, that the burden of agricultural labor is generally imposed on the females, by the arbitrary power exercised over them by the males." * * * * * *

"Whilst an examination into the actual population of Hayti, and the real number of the males actually withdrawn from agricultural pursuits for those of military service, at the time Mr. Dewey made his observations, would show, *that*, though the cause assigned by him might have some effect, *that*, in point of fact, a more powerful influence would probably be found in the action of causes springing from a different source *than that* assigned by him as the true cause; and whilst these other powerful causes are left in action, little practical good is effected by the removal of a minor influence." †

We have not time to notice the innumerable beauties of this headless and endless sentence, in which a double allowance of *thats* compensates for the absence of a nominative case and a verb:—those who study the works of the Major must take such grammar as they can get, and be thankful. But does he advance any reason, or the shadow of any reason, for dissenting from the opinion formed by a man whose honesty he acknowledges, on a point on which it is scarcely

* Second Part of Major Moody's Report, p. 38. † Ibid. p. 39.

possible to be mistaken? No man of common sense can live three days in a country without finding out, whether it is by idleness, or by military duties, that the males are prevented from working. But Major Moody reasons thus:—Savages, from their propensity to indolence, make their women work for them. The Haytians make their women work for them; therefore the Haytians are indolent savages;—an exquisite specimen of syllogistic reasoning! Horses are quadrupeds: but a pig is a quadruped; therefore a pig is a horse. The dullest of the gravediggers in Hamlet would have been ashamed of such an argal.

The Major surely does not mean to deny, that, in civilized and industrious nations, circumstances similar to those which exist in Hayti, have compelled the women to engage in agricultural labor. History abounds with such instances. When, fourteen years ago, the Prussians rose against the French, almost the whole harvest of Silesia and Upper Saxony was gathered in by females. The conscriptions of Bonaparte frequently produced the same effect. The Major says, indeed, or rather we, endowing his purposes with Syntax, say for him, that if the numbers of the Haytian people and of the Haytian army were ascertained, the causes assigned by Mr. Dewey would be found to have produced only part of the effect. But what evidence does he offer? Where are his facts, and his reasonings on these facts? Does he know what the population of Hayti may be? Does he know how large its army may be? If he knows, why does he not tell us? If he does not know, how can he tell what might be the result of an examination into those particulars? It is something too much that a writer, who, when he tries to demonstrate, never demonstrates anything but his own ignorance of the art of reasoning, should expect to be implicitly believed when he merely dogmatizes.

We grant, that the Haytians do not rear any great quantity of sugar. But can this circumstance be explained only by supposing that they are averse to the labor necessary for that purpose? When capital is withdrawn from a particular trade, a political economist is commonly inclined to suspect that the profits are smaller than those which may be obtained in other lines of business. Now, it is a notorious fact, that the profits which the cultivation of sugar yields are, in all our West Indian islands, extremely low; that the business is carried on only because a large quantity of capital has already been fixed in forms useless for every other pur-

pose; and that, if this fixed capital were to be suddenly destroyed, no fresh investment would take place. A man who has purchased a costly apparatus for the purpose of carrying on a particular manufacture, will not necessarily change his business because he finds that his gains are smaller than those which he might obtain elsewhere. He will generally prefer a small profit to a dead loss, and rather take two per cent. upon his first investment than let that investment perish altogether, suffer his machinery to lie idle, and turn the remains of his fortune to a pursuit in which he might make five per cent. This, we believe, is the only cause which keeps up the cultivation of sugar in Jamaica and Antigua.

In Hayti this cause has ceased to operate. Most of the fixed capital necessary for the sugar trade was destroyed by the war which followed the liberation of the negroes. The machinery which remained was employed as formerly. But it was not replaced as it fell to decay. This at once explains the gradual decrease of production. A similar decrease, from similar causes, is taking place in our oldest colonies. But let us even suppose that the cultivation of sugar was likely, under ordinary circumstances, to flourish in Hayti, it still remains to be considered what security capital invested in that business would have enjoyed. A short time back it seemed by no means improbable that France would assert her rights to the sovereignty of the island by arms. In the year 1814 the strongest apprehensions were entertained. A murderous and devastating war, a war in which quarter would neither have been given or taken, was to be expected. The plan of defence which the rulers of Hayti contemplated was suited to so terrible a crisis. It was intended to turn the coast into a desert, to set fire to the buildings, to fall back on the interior fastnesses of the country, and by constant skirmishes, by hunger, and by the effects of a climate so fatal to Europeans, to wear out the invading army. This design was avowed by the Government in publications which have found their way to England. It was justified by circumstances, and it could scarcely have failed of success. But it is evident that the remotest prospect of such an emergency would alone have deterred any capitalist from sinking his property in the extensive and valuable machinery necessary to a sugar-planter.

It is true that there is a diminution in the quantity of coffee exported from Hayti. But the cause of the diminution is obvious. The taxes on that article are exorbitantly

high. The territorial impost raised on the plantation, and the customs which must be paid previous to exportation, make up a duty of sixty per cent. on the prime cost. If the Haytians are to be free, they must have an army. If they are to have an army, they must raise money; and this may possibly be the best way of raising it. But it is evidently impossible that a commodity thus burdened can maintain a competition with the produce of countries where no taxes exist.

We therefore think it by no means improbable that the Haytians may have abandoned the cultivation of sugar and coffee, not from idleness, but from prudence; that they may have been as industriously employed as their enslaved ancestors, though in a different manner. All the testimony which we have ever been able to procure tends to prove that they are at least industrious enough to live comfortably, and multiply rapidly under the weight of a very heavy taxation.

We have shown that the decrease in the exports of Hayti does not necessarily prove a decrease in the industry of the people. But we also maintain, that, even if we were to admit that the Haytians work less steadily than formerly, Major Moody has no right to attribute that circumstance to the influence of climate. His error in this and in many other parts of his work proceeds from an utter ignorance of the habits of laborers in the temperate zone. What those habits are we have already stated. If an English laborer, who has hitherto been unable to obtain the enjoyments to which he is accustomed without working three hundred days a year, should find himself able to obtain those enjoyments by working a hundred days a year, he will not continue to work three hundred days a year. He will make some addition to his pleasures, but he will abate largely of his exertions. He will probably work only on the alternate days. The case of the Haytian is the same. As a slave he worked twelve months in the year, and received perhaps as much as he would have been able to raise in one month, if he had worked on his own account. He was liberated—he found that, by working for two months, he could procure luxuries of which he had never dreamed. If he worked unsteadily, he did only what an Englishman, in the same circumstances, would have done. In order to prove that labor in Hayti follows a law different from that which is in operation among ourselves, it is necessary to prove, not merely that the Haytian works unsteadily, but that he will

forego comforts to which he is accustomed, rather than work steadily.

This Major Moody has not even asserted of the Haytians, or of any other class of tropical laborers. He has, therefore, altogether failed to show, that the natives of the torrid zone cannot be safely left to the influence of those principles which have most effectually promoted civilization in Europe. If the law of labor be everywhere the same, and he has said nothing which induces us to doubt that it is so, that unsteadiness of which he speaks will, at least in its extreme degree, last only for a time, which, compared with the life of a nation, is but as a day in the life of a man. The luxuries of one generation will become the necessaries of the next. As new desires are awakened, greater exertions will be necessary. This cause, co-operating with that increase of population of which the Major himself admits the effect, will, in less than a century, make the Haytian laborer what the English laborer now is.

The last case which we shall consider is, that of the free negroes who emigrated from North America to Hayti. They were in number about six thousand. President Boyer undertook to defray the whole expense of their passage, and to support them for four months after their arrival—a clear proof that the people of Hayti are industrious enough to place at the disposal of the Government funds more than sufficient to defray its ordinary charges. We give the sixth and seventh articles of Boyer's instruction to the agent employed by him on this occasion, as Major Moody states them. It is on these that his whole argument turns.

"Article VI.—To regulate better the interests of the emigrants, it will be proper to let them know in detail, what the government of the republic is disposed to do, to assure their future well-being and that of their children, on the sole condition of their being good and industrious citizens. You are authorized, in concert with the agents of the different societies, and before civil authority, to make arrangements with heads of families, or other emigrants who can unite twelve people able to work, and also to stipulate that the government will give them a portion of land sufficient to employ twelve persons, and on which may be raised coffee, cotton, maize, peas and other vegetables and provisions; and after they have well improved the said quantity of land, which will not be less than thirty-six acres in extent, or twelve carreaces, government will give a perpetual title to the said land to these twelve people, their heirs and assigns.

"Article VII.—Those of the emigrants who prefer applying themselves individually to the culture of the earth, either by renting lands already improved, which they will till, or by working in the field to share the produce with the proprietor, must also engage themselves by a legal act that, on arriving in Hayti, they will make the above mentioned arrangements; and this they must do before judges of the peace; so that, on their arrival here,

they will be obliged to apply themselves to agriculture, and not be liable to become vagrants." *

On these passages the Major reasons thus :—

"In Hayti, even at present, under the judicious government of President Boyer, we find the free and intelligent American Blacks receiving land for nothing, having their expenses paid, and the produce of the land to be for their own advantage, obliged, by a legal act, to apply themselves to a kind of labor which is manifestly and clearly intended to better their condition.

"Why should a free man be thus obliged to act in a manner which the most ignorant person might discover was a duty incumbent on him, and that the result would be for his advantage? The legal act and its penalties, after such a grant of land, would appear pre-eminently absurd in England." †

We, for our own parts, can conceive nothing more pre-eminently absurd, than for a man to quote and comment on what he has never read. This is clearly the case with the Major. The emigrants who were to be obliged by a legal act to apply themselves to labor, were *not* those who were to receive land for nothing, but those who were to rent it, or to hire themselves out as laborers under others. The Major has applied the provisions of the Seventh Article to the class mentioned in the Sixth. So disgraceful an instance of carelessness we never saw in any official document.

Whether the President acted well or ill, is not the question. The principle on which he proceeded cannot be mistaken. He was about to advance a considerable sum for the purpose of transporting these people to Hayti. He appears, as far as we can judge from these instructions, to have exacted no security from the higher and most respectable class. But he thought it probable, we suppose, that many of those idle and profligate persons who abound in all great cities, and who are peculiarly likely to abound in a degraded caste, beggars and thieves, the refuse of the North American Bridewells, might accept his proposals, merely that they might live for some months at free costs, and then return to their old habits. He therefore naturally required some assurance that the poorer emigrants intended to support themselves by their industry before he would agree to advance their subsistence.

The Major proceeds thus :—

"Your Lordship may observe, in the instructions of the President, that only certain modes of rewarding the labor of the free American Black are mentioned, viz., renting land already improved, working in the field to share the produce with the laborer, or, by being proprietors of land, to cultivate on their own account without either rent or purchase, having land from the free gift of the Government.

* Second Part of Major Moody's Report, p. 30. † Ibid. p. 32.

"The ordinary mode of rewarding the laborer by the payment of wages, as in England or the East Indies, where the country is fully peopled, is never once mentioned or alluded to by President Boyer, who may be fairly supposed to understand the situation of the country which he governs." *

For the sake of the Haytians, we hope that Boyer understands the country which he governs better than the Major understands the subject on which he writes. Who, before, ever thought of mentioning the renting of land as a mode of rewarding the laborer? The renting of land is a transaction between the proprietor of the soil and the capitalist. Can Major Moody possibly imagine, that, in any part of the world, the laborer, as a laborer, pays rent, or receives it? He surely must know, that those emigrants who rented land, must have rented it in the capacity, not of laborers, but of capitalists; that they must have paid the rent out of the profits of their stock, not out of the gains of their labor; that even when a man works on his own account, the gains of his labor, though not generally called wages, are wages to all intents and purposes, and, though popularly confounded with his profits, follow a law altogether different. But Boyer, says Major Moody, never mentions wages. How can wages be better defined, than as the share of the produce allowed to the laborer? Does Major Moody conceive that wages can be paid only in money, or that money wages represent any thing but that share of the produce of which the President speaks? He goes on, however, floundering deeper and deeper in absurdity at every step.

"In the present constitution of Hayti, as administered by President Boyer, in 'Titre sur l'Etat Politique des Citoyens,' I find, under the 47th act, that the rights of citizenship are suspended, as regards domestics working for wages ('par l'état de domestique à gages'), in that very republican country, where a person, ignorant of the effect of physical causes, would naturally conclude that it would be most unjust to deprive a man of his right of citizenship, because he preferred one mode of subsisting himself to another, which the Government wished to encourage." †

Physical causes again! We should like to know whether these physical causes operate in France. In the French Constitution of the year 1791, we find the following Article:

"To be an active citizen, it is necessary not to be in a menial situation, namely, that of a servant receiving wages."

It seems, therefore, that this law which, in the opinion of Major Moody, nothing but the heat of the torrid zone will explain—this law, which any person, ignorant of physical causes, would consider as grossly unjust, is copied from the

* Second Part of Major Moody's Report, p. 32. † Ibid.

Institutions of a great and enlightened European nation. We can assure him, that a little knowledge of history is now and then very useful to a person who undertakes to speculate on politics.

We must return for a moment to the North American emigrants. Much mismanagement seems to have taken place with respect to them. They were received with cordiality, and pampered with the utmost profusion, by the liberal inhabitants of Port-au-Prince. They had left a country where they had always been treated as the lowest of mankind; they had landed in a country where they were overwhelmed with caresses and presents. The heads of many were turned by the change. Many came from cities, and totally unaccustomed to agricultural labor, found themselves transported into the midst of an agricultural community. The Government, with more generosity than wisdom, suffered them to eat their rations in idleness. This is a short summary of the narrative of Dr. Dewey, who was himself on the spot. He continues thus:

"Although these and other circumstances damped the ardor of some of the emigrants, and rendered them dissatisfied with their situation, yet I have uniformly found the industrious and the most respectable, and such as were fitted to be cultivators of the soil, contented with their condition and prospects, and convinced that great advantages were put within their reach. By far the greater part of the emigrants I saw were satisfied with their change of country, and many were so much pleased that they would not return on any consideration, and said, that they never felt at home before, that they have never felt what it was to be in a country where their color was not despised. But these were such as went out expecting to meet difficulties, and not to live in the city; and they are so numerous, and pursuing their course with so much enterprise, that I feel there is no more reason for surprise at the industry and contentment which they exhibit, than at the dissatisfaction which has brought back 200, and will perhaps bring back a few more." [2]

All this statement the Major quotes as triumphantly as if it were favorable to his hypothesis, or as if it were not of itself sufficient to refute every syllable that he has written. Those who came from towns shrunk from agricultural labor. Is this a circumstance peculiar to any climate? Let Major Moody try the same experiment in this country with the footmen and shopmen of London, and see what success he will have. But those who were accustomed to tillage, applied themselves to it with vigor; and this though they came from a cold country, and must therefore be supposed to have been peculiarly sensible of the influence of tropical heat. It is clear, therefore, that their desire to better their

[2] Second Part of Major Moody's Report, p. 35.

condition surmounted that love of repose which, according to the new philosophy of labor, can, in warm, fertile, and thinly peopled countries, be surmounted only by the fear of punishment.

We have now gone through the principal topics of which the Major has treated. We have done him more than justice. We have arranged his chaotic mass of facts and theories; we have frequently translated his language into English; we have refrained from quoting the exquisitely ridiculous similitudes and allusions with which he has set off his reasonings; we have repeatedly taken on ourselves the burden of the proof in cases where, by all the rules of logic, we might have imposed it on him. Against us, he cannot resort to his ordinary modes of defence. He cannot charge us with ignorance of local circumstances, for almost all the facts on which we have argued are taken from his own report. He cannot sneer at us as pious, benevolent people, misled by a blind hatred of slavery, eager in the pursuit of a laudable end, but ignorant of the means by which alone it can be obtained. We have treated the question as a question purely scientific. We have reasoned as if we had been reasoning, not about men and women, but about spinning-jennies and power-looms.

Point by point we have refuted his whole theory. We have shown that the phenomena which he attributes to the atmosphere of the torrid zone, are found in the most temperate climates; and that if coercion be desirable in the case of the West Indian laborer, the stocks, the branding iron, and the forty stripes save one, ought to be, without delay, introduced into England.

There are still some parts of the subject on which, if this article were not already too long, we should wish to dwell. Coercion, according to Major Moody, is necessary only in those tropical countries in which the population does not press on the means of subsistence. He holds, that the multiplication of the species will at length render it superfluous. It would be easy to show that this remedy is incompatible with the evil; that the deadly labor, or, as he would call it, the steady labor, which the West Indian sugar-planter exacts, destroys life with frightful rapidity; that the only colonies in which the slaves keep up their numbers are those in which the cultivation of sugar has altogether ceased, or has greatly diminished; and that, in those settlements in which it is extensively and profitably

It is quite absurd to attribute such a state of things to the indolence and levity of youth. Nothing like it is seen elsewhere. There are idle lads, no doubt, among those who walk the hospitals, who sit at the desks of bankers, and serve at the counters of tradesmen. But what, after all, is the degree of *their* idleness, and what proportion do they bear to those who are active? Is it not the most common thing in the world, to see men, who have passed their time at College in mere trifling, display the greatest energy as soon as they enter on the business of life, and become profound lawyers, skilful physicians, eminent writers? How can these things be explained, but by supposing that most of those who are compelled to reside at the Universities have no motive to learn what is taught there? Who ever employed a French master for four years without improving himself in French? The reason is plain. No man employs such a master, but from a wish to become acquainted with the language; and the same wish leads him to apply vigorously to it. Of those who go to our Universities, on the other hand, a large proportion are attracted, not by their desire to learn the things studied there, but by their wish to acquire certain privileges, which residence confers alike on the idle and on the diligent. Try the same experiment with the French language. Erect the teachers of it into a corporation. Give them the power of conferring degrees. Enact that no person who cannot produce a certificate, attesting that he has been for a certain number of years a student at this academy, shall be suffered to keep a shop; and we will venture to predict, that there will soon be thousands, who, after having wasted their money and their time in a formal attendance on lectures and examinations, will not understand the meaning of *Parlez-vous Francais?*

It is the general course of those who patronize an abuse to attribute to it everything good which exists in spite of it. Thus the defenders of our Universities commonly take it for granted, that we are indebted to them for all the talent which they have not been able to destroy. It is usual, when their merits come under discussion, to enumerate very pompously all the great men whom they have produced; as if great men had not appeared under every system of education. Great men were trained in the schools of the Greek sophists and Arabian astrologers, of the Jesuits and the Jansenists. There were great men when nothing was taught but School Divinity and Canon Law; and there would still be great men if

nothing were taught but the fooleries of Spurzheim and Swedenborg. A long list of eminent names is no more a proof of the excellence of our Academic institutions, than the commercial prosperity of the country is a proof of the utility of restrictions in trade. No financial regulations, however absurd and pernicious, can prevent a people amongst whom property is secure, and the motive to accumulate consequently strong, from becoming rich. The energy with which every individual struggles to advance, more than counteracts the retarding force, and carries him forward, though at a slower rate, than if he were left at liberty. It is the same with restrictions which prevent the intellect from taking the direction which existing circumstances point out. They do harm. But they cannot wholly prevent other causes from producing good. In a country in which public opinion is powerful, in which talents properly directed are sure to raise their professor to distinction, ardent and aspiring minds will surmount all the obstacles which may oppose their career. It is amongst persons who are engaged in public and professional life that genius is most likely to be developed. Of these a large portion is necessarily sent to our English Universities. It would, therefore, be wonderful if the Universities could not boast of many considerable men. Yet, after all, we are not sure whether, if we were to pass in review the Houses of Parliament and the English and Scottish Bar, the result of the investigation would be so favorable as is commonly supposed to Oxford and Cambridge. And of this we are sure, that many persons who, since they have risen to eminence, are perpetually cited as proofs of the beneficial tendency of English education, were at College never mentioned but as idle, frivolous men, fond of desultory reading, and negligent of the studies of the place. It would be indelicate to name the living; but we may venture to speak more particularly of the dead. It is truly curious to observe the use which is made in such discussions as these, of names which we acknowledge to be glorious, but in which the Colleges have no reason to glory,—that of Bacon, who reprobated their fundamental constitution; of Dryden, who abjured his *Alma Mater*, and regretted that he had passed his youth under her care; of Locke, who was censured and expelled; of Milton, whose person was outraged at one University, and whose works were committed to the flames at the other!

That in particular cases an University education may have produced good effects, we do not dispute. But as to

the great body of those who receive it, we have no hesitation in saying, that their minds permanently suffer from it. All the time which they can devote to the acquisition of speculative knowledge is wasted, and they have to enter into active life without it. They are compelled to plunge into the details of business, and are left to pick up general principles as they may. From all that we have seen and heard, we are inclined to suspect, in spite of all our patriotic prejudices, that the young men, we mean the very young men, of England, are not equal as a body to those of France, Germany, or Russia. They reason less justly, and the subjects with which they are chiefly conversant are less manly. As they grow older they doubtless improve. Surrounded by a free people, enlightened by a free press, with the means of knowledge placed within their reach, and the rewards of exertion sparkling in their sight, it would indeed be strange if they did not in a great measure recover the superiority which they had lost. The finished men of England may, we allow, challenge a comparison with those of any nation. Yet our advantages are not so great that we can afford to sacrifice any of them. We do not proceed so rapidly, that we can prudently imitate the example of Lightfoot in the Nursery Tale, who never ran a race without tying his legs. The bad effects of our University system may be traced to the very last, in many eminent and respectable men. They have acquired great skill in business, they have laid up great stores of information. But something is still wanting. The superstructure is vast and splendid; but the foundations are unsound. It is evident that their knowledge is not systematized; that, however well they may argue on particular points, they have not that amplitude and intrepidity of intellect which it is the first object of education to produce. They hate abstract reasoning. The very name of theory is terrible to them. They seem to think that the use of experience is not to lead men to the knowledge of general principles, but to prevent them from ever thinking about general principles at all. They may play at bo-peep with truth; but they never get a full view of it in all its proportions. The cause we believe is, that they have passed those years during which the mind frequently acquires the character which it ever after retains, in studies, which, when exclusively pursued, have no tendency to strengthen or expand it.

From these radical defects of the old foundations the London University is free. It cannot cry up one study or

cry down another. I has no means of bribing one man to learn what it is of no use to him to know, or of exacting a mock attendance from another who learns nothing at all. To be prosperous, it must be useful.

We would not be too sanguine. But there are signs of these times, and principles of human nature, to which we trust as firmly as ever any ancient astrologer trusted to the rules of his science. Judging from these, we will venture to cast the horoscope of the infant Institution. We predict, that the clamor by which it has been assailed will die away, —that it is destined to a long, a glorious, and a beneficent existence,—that, while the spirit of its system remains unchanged, the details will vary with the varying necessities and facilities of every age,—that it will be the model of many future establishments—that even those haughty foundations which now treat it with contempt, will in some degree feel its salutary influence,—and that the approbation of a great people, to whose wisdom, energy and virtue, its exertions will have largely contributed, will confer on it a dignity more imposing than any which it could derive from the most lucrative patronage, or the most splendid ceremonial.

Even those who think our hopes extravagant, must own that no positive harm has been even suggested as likely to result from this Institution. All the imputed sins of its founders are sins of omission. Whatever may be thought of them, it is surely better that something should be omitted, than that nothing should be done. The Universities it can injure in one way only—by surpassing them. This danger no sincere admirer of these bodies can apprehend. As for those who, believing that the project really tends to the good of the country, continue to throw obloquy upon it—and that there are such men we believe—to them we have nothing to say. We have no hope of converting them; no wish to revile them. Let them quibble, declaim, sneer, calumniate. Their punishment is to be what they are.

For us, our part has been deliberately chosen—and shall be manfully sustained. We entertain a firm conviction that the principles of liberty, as in government and trade, so also in education, are all-important to the happiness of mankind. To the triumph of those principles we look forward, not, we trust, with a fanatical confidence, but assuredly with a cheerful and steadfast hope. Their nature may be misunderstood. Their progress may be retarded. They may be maligned, derided, nay at times exploded, and apparently

forgotten. But we do, in our souls, believe that they are strong with the strength, and quick with the vitality of truth; that when they fall, it is to rebound; that when they recede, it is to spring forward with greater elasticity; that when they seem to perish, there are the reeds of renovation in their very decay—and that their influence will continue to bless distant generations, when infamy itself shall have ceased to rescue from oblivion the arts and the names of those who have opposed them, the dupe, the dissembler, the bigot, the hireling—the buffoon and the sarcasm, the liar and the lie!

SOCIAL AND INDUSTRIAL CAPACITIES OF NEGROES.*

(*Edinburgh Review, March*, 1827.)

It was not till a short time back that we entertained the slightest intention of criticizing the speculations of Major Moody. We had supposed that they would of course pass in their infancy to that Limbo which is ordained for Laureate Odes, old Court Kalendars, and Sermons printed at the request of Congregations. That a Commissioner should write a dull Report, and that the Government should give him a place for it, are events by no means so rare as to call for notice. Of late, however, we have with great surprise discovered, that the books of the Major had been added to the political canon of Downing Street, and that it has become quite a fashion among statesmen who are still in their novitiate, to talk about physical causes and the philosophy of labor. As the doctrines which, from some inexplicable cause, have acquired so much popularity, appear to us both false and pernicious, we shall attempt, with as much brevity as possible, to expose their absurdity.

There are stars, it is said, of which the light has not yet

* Art. VI. 1. *Papers relating to Captured Negroes. No. I. Tortola Schedules.* Ordered by the House of Commons to be printed, 16th March, 1825.

2. *Further Papers relating to Captured Negroes. No. II. Separate Report of* John Dougan, *Esq. No. III. Separate Report of Major* Thomas Moody. Ordered by the House of Commons to be printed, 16th March, 1825.

3. *Second Part of* Major Moody's *Report.* Ordered by the House of Commons to be printed, 24th February, 1826.

travelled through the space that separates them from the eye of man; and it is possible that the blaze of glory which dazzles all the young politicians between Charing-Cross and Westminster Hall may not yet have reached our more remote readers. In order, therefore, that our remarks on the Report of Major Moody may be clearly understood, we shall give a short account of the circumstances under which it appeared.

By the Act which abolished the trade in slaves, the King was empowered to make regulations for the employment and support of Negroes, who, under the provisions of that Act, or in the course of hostilities with foreign States, might be rescued from their kidnappers. Some of these liberated Africans were, in consequence, admitted into the army and the navy. Others were bound apprentices in the colonies: and of these last many were settled at Tortola.

In the year 1821, the House of Commons presented an address to the King, requesting that commissioners might be sent to ascertain the condition of these people, and to report it to the Government. Major Moody was selected for this purpose by the Colonial Office. Mr. Dougan, a gentleman to whose talents and integrity the Major bears the highest testimony, was joined with him in the commission. But Mr. Dougan, whatever his good qualities may have been, was under the influence of some unhappy prejudices, from which his colleague appears to have been wholly free. He had been led to adopt the extravagant notion that the Africans were his fellow creatures; and this delusion betrayed him into errors which Major Moody, to his eternal honor, endeavors to palliate, but which a less candid and amiable censor would have stigmatized with the severest reprehension. Our readers will be shocked to hear that an English gentleman actually desired a black apprentice, during a long examination, to take a seat, and they will be touched by the delicacy and generosity of the Major, who mentions this disgraceful occurrence "only," as he says, "to show the bias on the mind of his colleague when one of the African race was concerned with a white person."*

At length some female Africans in the service of a person named Maclean, were brought before the Commissioners. By their statement, and by the confession of the master himself, it appeared that they had been cruelly treated. Mac-

* First Part of Major Moody's Report, page 103.

lean, too, it appeared, had no legal right to them: for they had been originally apprenticed to another person, and the indentures had never been transferred. Mr. Dougan thought it desirable to take advantage of this circumstance, and at once to place them in a more comfortable situation; and he prevailed on his colleague to concur with him in recommending the case to the particular consideration of the collector. In the mean time, however, Maclean wrote to the Commissioners, requesting them to revise their proceedings, and most impudently telling them, at the same time, *that he had whipped the apprentices with tamarind switches for daring to bear evidence against him!* Mr. Dougan seems to have imagined that such conduct was grossly insulting to the Commissioners, and to the government which employed them. He probably thought, too, that to re-examine persons who had been flogged for what they had stated on a former examination, would be to violate every principle of equity and reason. On this point, it appears that Major Moody was of a different opinion; and conceived that truth was likely enough to be obtained from a witness who had just learned that if his evidence be disagreeable to the accused party, he will undergo severe chastisement. A rupture took place. The apprentices, we should perhaps say the slaves, remained with Maclean; and Mr. Dougan returned to England.

But we really cannot continue to speak ironically on a subject so serious. We do earnestly and gravely assure Major Moody, that we think his conduct, on this occasion, most unjust and unreasonable. Lord Bathurst seems to have entertained the same opinion: for in consequence of orders sent out from England, the wretched women were taken from Maclean and apprenticed to another master.

Mr. Dougan now returned to the West Indies; and the disputes between him and his colleague recommenced. At length both were recalled. Mr. Dougan drew up a report of the proceedings under the commission. The Major refused to concur in it, and presented a separate statement in answer to it. Mr. Dougan, while laboring under a fatal malady, prepared a reply. This document has, since his death, been transmitted to the Colonial Office, and will, of course, be published with all expedition.

Mr. Dougan thought it sufficient to perform the duty with which he was charged. His report is therefore, what it professes to be, an account of the condition of the liberated

Africans. But the genius of the Major was not to be confined within limits so narrow. He had command, without stint, of the public paper and the public type. He conceived that the opportunity was not to be lost—that now or never was the time to be a philosopher like his neighbors, and to have a system of his own, which might be called after his name. The history of the liberated Africans forms, therefore, a mere episode in his plan. His report is, in substance, a defence of West Indian slavery, on certain new principles, which constitute what he is pleased to call the Philosophy of Labor.

His theory has met with a very flattering reception from those who are favorably inclined to the Colonial system, because they dread innovation, because they hate the saints, or because they have mortgages on West Indian plantations. Unable themselves to defend their opinion, but obstinately determined not to renounce it, they are pleased with a writer who abounds with phrases which sound as if they meant something, and which, in the chat of a drawing-room, or in the leading article of a newspaper, supply the place of a reason very creditably.

We come to the consideration of the Report with no such bias upon our minds, and we have, therefore, formed a very different estimate of it. We think that it is, in matter and manner, the worst state-paper that we ever saw. The style is the jargon of a tenth-rate novelist, engrafted on that of a tenth-rate pamphleteer. It abounds with that vague diction which the political writers of France have invented, and by which they often contrive to keep up appearances in spite of the most abject mental poverty. At certain distances, and in certain lights, this paste and pinchbeck logic serves its purpose respectably; and to this, unquestionably, the Major owes the greater part of his reputation. The highest compliment which we can, with any sincerity, pay to him, is to say, that he has some faults in common with Montesquieu—a writer whom he evidently regards with great admiration. He calls one of the silliest remarks of the lively president profound—an epithet which would have amazed us if we had not recollected that the terms in which we described magnitudes, whether material or intellectual, are only relative,—that the Grildrig of Brobdignag may be the Quinbus Flestrin of Lilliput. The theories of Montesquieu are gone where the theories of the Major will soon go. But though Montesquieu could not keep his doctrines alive, he under-

stood how to embalm them. Their mummies are beyond all price. The mouldering remains are valued, for the sake of the intricate folds in which they are swathed up, the sweet and pungent spices with which they are seasoned, and the gilded hieroglyphics with which they are emblazoned The Major has no such skill. Abundance of italics, and occasional flowers of speech from the Emmelines and Adelines of the Minerva Press, are the only ornaments which set off his speculations. If our object were to render him ridiculous, we could easily fill our pages with solecisms, with affected phrases, with sentences of which the obscurity would leave the most sagacious interpreter at a fault. But this is not our intention. We shall direct our attacks against the great principles of his theory. To find these out, indeed, is no easy task. For the work has neither beginning nor end. The author, instead of taking the trouble to state his propositions, and class his arguments for himself, has left the whole of that task to his opponents, and has made it as difficult as possible by the most elaborate artifice of disorder. We shall do our best, however, to perform it faithfully, and to separate the most important passages from much curious matter concerning the feudal system—the chisel of Phidias—the marriage in Cana of Galilee—the difference between Theory and Practice—the choice of Hercules—the peace and happiness of rural life—the rape of the Sabines—the Supreme Being—and Major Moody himself.

The first great principle, then, which the Major professes to have discovered is this, that there exists between the White and Black races an instinctive and unconquerable aversion, which must forever frustrate all hopes of seeing them unite in one society on equal terms. We shall consider in succession the facts from which he draws this bold conclusion.

By the constitution of Hayti, it seems, no white man of any nation can be a master or proprietor in that island. From this circumstance the Major deduces the following inference.

"It seems as if each party, when in power, acts as if it was mutually thought the two races could not exist together, in the same community, with equal political powers, from the operation of some powerful causes, which do not appear to have been felt in England in former ages, when her inhabitants were composed of freemen and slaves, or when the national distinctions among people living in the same country formed a political barrier between Britons and Romans, or Saxons and Normans." *

* Major Moody's Second Report, p. 29.

Moreover, a young Haytian, named Moyse, about thirty years ago, complained of the attention which Toussaint Louverture paid to the interests of the Europeans, and declared that he should never like the whites till they should restore to him the eye which he had lost in battle with them! This last important anecdote the Major prints in italics, as quite decisive.* The poor Haytian must have been best acquainted with the origin of his own feelings; and, as he ascribed them to a cause which might well account for them, it is difficult to divine why any other should be assigned. The liberality of Toussaint, also, is at least as strong an argument against the hypothesis of Major Moody, as the animosity of Moyse can be in its favor.

From the law which declares white men incapable of becoming proprietors in Hayti, nothing can be inferred. Such prohibitions are exceedingly foolish; but they have existed, as every person knows who knows anything of history, in cases where no natural antipathy can be supposed to have produced them. We need not refer to the measures which the Kings of Spain adopted against their Moorish subjects—to that tyranny of nation over nation which has, in every age, been the curse of Asia—or to the jealous policy which excludes strangers, of all races, from the interior of China and Japan. Our own country will furnish an example strictly in point. By the common law of England, no alien whatever can hold land, even as a tenant. The natives of Scotland remained under this incapacity, till the two divisions of the island were united under James the First: and even then, the national prejudice was strong against the removal of the disability. The House of Commons was decidedly averse to it. The Court, in consequence, had recourse to a measure grossly unconstitutional. The Judges were persuaded to *declare* that to be law which the Parliament could not be persuaded to *make* law; and even thus it was found impossible to remove the restriction from Scotchmen born before the Union of the Crowns.

The Major ought to be well acquainted with these proceedings. For Lord Bacon, of whom he professes himself a disciple, appeared as counsel for the post-nati. It is amusing to consider what the feelings of that illustrious man would have been, if some half-taught smatterer of his philosophy had risen to oppose him with such arguments as these. "The English can never amalgamate with any for-

* Major Moody's Second Report, p. 45.

eign nation. The existence and the popularity of such a law as this sufficiently prove that *some* powerful cause operates upon our countrymen, which does not act elsewhere. Our ancestors always felt that, although in other countries foreigners may be permitted and even encouraged by the natives to settle among them, no such mixture could take place here. I have been credibly informed, also, that a Scotchman whose eye was struck out in a fray forty years back, swore that he never could bear the sight of a Southern after." With what a look would Sir Francis have risen to annihilate such an argument! What mirth would have shone in his eyes! What unsavory similitudes would have risen to his lips! With what confusion would the dabbler in experimental science have shrunk from a conflict with that all-embracing and all-penetrating mind, which fancy had elevated but not inebriated, which professional study had rendered subtle, but could not render narrow. As the Major seems very willing to be an experimental philosopher, if he knew how to set about it, we will give him one general rule, of which he seems never to have heard. It is this. When the phenomena can be explained by circumstances which, on grounds distinct from those phenomena, we know to exist, we must not resort to hypothetical solutions. We are not entitled to attribute the hatred which the Haytian Blacks may have felt towards the Whites to any latent physical cause, till we have shown that the ordinary principles of human nature will not explain it. Is it not natural, then, that men should hate those by whom they have been held in slavery, and to whom they have subsequently been opposed in a war of peculiar ferocity? Is it not also perfectly agreeable to that law of association, from which so large a portion of our pains and pleasures is derived, that what we have long regarded as a distinguishing badge of those whom we hate should itself become hateful to us? If these questions be answered in the affirmative, the aversion which the Haytian Negroes are said to entertain towards the Whites is at once explained.

The same remark applies to all that the Major has said respecting the state of public feeling in North America. The facts of the case he has stated quite correctly. It is true that, even in those States of the Union which have abolished slavery, the free Blacks are still regarded with disgust and contempt. The most benevolent inhabitants of New England and New York, conceive that liberty itself will scarcely

be a blessing to the African, unless measures be taken for removing him to some country where he may not be reminded of his inferiority by daily insults and privations. Hence Major Moody thought himself, as he tells us,

—"justified in the inference, that some powerful causes must be in action, and that those of a physical nature had not been overcome by mere legal exactments." *

It cannot be doubted that some powerful cause has been in action. But that it is a physical cause, is not quite so clear. The old laws have no doubt produced a state of public feeling, which their repeal cannot at once correct. In all the States the Negro color *has been* the livery of servitude. In some it still *is* so. The connection between the different commonwealths of the confederation is so close, that the state of feeling in one place must be influenced by the state of the laws in another. This consideration is surely sufficient to explain all the circumstances to which the Major refers. It is for him to show, that an aversion for which *slavery* alone will sufficiently account is really the effect of *blackness*. He would, we believe, find it as easy to prove that there is something *naturally* and universally loathsome in the cut and color of a prison uniform.

That the complexion of the free African renders his condition more unfortunate, we acknowledge. But why does it produce this effect? Not, surely, because *it is* the degrading circumstance, but because it is clear, instantaneous, and irrefragable *evidence* of the degrading circumstance. It is the only brand which cannot be counterfeited, and which cannot be effaced. It is borne by slaves and their descendants; and it is borne by no others. Let the Major prove, that, in any society where personal bondage has never existed, the whites and blacks have felt this mutual dislike. Till he can show this, he does nothing.

But, it seems, an anonymous writer in South America, some years ago, declared, that the blacks never could amalgamate with the whites.† That a man who had passed his life among negro *slaves* should transfer to their color the feelings of contempt with which he regarded their condition, and the mean vices to which that condition necessarily gave birth, was perfectly natural. That he should suppose a feeling, of which he could not remember the origin, to be instinctive, was also natural. The most profound thinkers

* Second Part of Major Moody's Report, p. 27. † Ibid. p. 23.

have fallen into similar errors. But that a man in England should believe all this, only because a man at Bogota chose to write it, argues a strange degree of credulity. Such vague authority is not sufficient to establish a fact. To quote it in support of a general proposition, is an insult to common sense. The expressions of this Columbian prove only, what the refusal of the Major to let a negro sit in his presence proves as satisfactorily, that there are very weak and very prejudiced people in the world.

Feelings exactly similar to those which are unhappily so common among the whites of the United States, have often existed in cases where it is impossible to attribute them to physical causes. From a time beyond the researches of historians, an impassable gulf has separated the Brahmin from the Paria. The Jews were long regarded by the Spaniards and Portuguese with as much contempt and hatred as the white North American feels for the man of color. The cases, indeed, are strikingly similar. The national features and rites of the Hebrews, like the black skin and woolly hair of the Africans, visibly distinguished them from the rest of the community. Every individual of the race bore about him the badges of the synagogue. Baptism itself could not wash away the distinction. Conversion might save him from the flames; but the stigma was indelible—he bore it to the grave—he bequeathed it to his children—his descendants, as long as their genealogy could be traced, were objects of scorn to the poorest Castilian peasant, who gloried in the name of an old Christian.

But we will not multiply examples in a case so plain. We hasten to another argument, on which Major Moody dwells with peculiar complacency. At this, indeed, we do not much wonder. It is entirely his own. He is the first writer who ever used it, and we venture to prophesy that he will be the last. We speak of his remarks on the influence of the sexual passion. We will give his own words:—

"In such committees as I have referred to, an observer will not fail to discover the want of a certain class of sympathies, which are daily seen in action when men of the same race live together, even in republics, like the United States of America, although a portion of the community consisted of men of different nations and habits, but yet resembling each other in external form, color, features, &c.

"I allude to the extraordinary rarity of virtuous unions having taken place between the males and females of the pure Negroes and the pure Whites in America. I certainly have heard of such unions as in certain classes of society are seen in London; but in America, they were considered rather as very extraordinary occurrences, particularly if the male should be

a pure negro, and the female a pure white. On the other hand, when the female is an African, lust, aided by fear or avarice, has often led to an illicit union between the sexes. * * *

"In the New World of America, virtuous unions between the extreme colors of black and white are always considered something in violation of the ordinary sympathies which spring from a pure affection, and therefore derogatory to the feelings of caste; for even the free colored females, I understand, would have a reluctance, if advanced in civilization, to form a virtuous union with a pure negro. * * *

"Some of the intelligent free negroes of the United States, with whom I often conversed, for the express purpose of personal observation, felt the ban under which they were put, by the influence of prejudice, as they considered it, after the laws of the country had declared them free, and equal to any other citizen of the State; and, in the confidence inspired by my inquiries about their situation, I was often asked if, in England, white women did not marry black men? And with apparent simplicity, it was inquired why the American white women were so prejudiced against black men? * * *

"Those who merely refer the degraded state of the free Africans or blacks to their having been formerly slaves, and leave out of their consideration the consequences arising from physical differences in form, color, feature, and smell, influencing those general ideas of beauty, creating that passion of love that most commonly leads to a virtuous union of the sexes of different nations, must be considered as having taken a very narrow view of the question, from the prevalent custom of merely referring to moral causes alone, and omitting all references to those of a physical nature, though still more powerful in their effect." *

This extraordinary argument is concluded by a touching representation of the refinement which modesty gives to pleasure, and of the happiness of being cherished and beloved, which, we hope, will edify the young gentlemen of the Colonial Office, but which has, we think, little to do with the question. This, therefore, we omit, as well as the pious appeal to the God of Truth, which follows it.

Is it possible that the Major does not perceive how directly all his statement leads towards a conclusion diametrically opposite to that at which, by some inconceivable process, he has managed to arrive? We will give him an answer. But we really hope that he is the only one of our readers who will need it.

The passion of the sexes is a natural appetite. Marriage is a civil and religious institution. Where, therefore, between two classes of people, the passion exists, but marriage is not practised, it is evident that nature impels them to unite, and that acquired feelings only keep them asunder.

Now, Major Moody just reverses this mode of reasoning. Because the Whites form with the Blacks those illicit unions to which the motive is physical, but do not form those legitimate unions to which the motive is moral, he actually infers

* Second Part of Major Moody's Report, pages 19 and 20.

that the cause which separates the races is not moral, but physical! In the same manner, we presume, he would maintain, that a man who dines heartily without saying grace, is deficient, not in devotion, but in appetite.

The story which he tells respecting the free blacks, with whom he conversed in the United States, is alone sufficient to show the absurdity of his hypothesis. From his own account, it is plain that these blacks had no antipathy to white women. The repugnance was all on one side. And on which side? On that of the privileged class, of those whose superiority was till lately recognized by law, and is still established by custom. Is this a phenomenon so extraordinary that we must have recourse to a new instinct to account for it? Or may it not be explained into the same causes which in England prevent a lady from marrying a tinker, though the tinker would gladly marry the lady?

In the last century, the dissipated nobles of France lavished their wealth with the wildest profusion on actresses and opera girls. The favor of a distinguished heroine of this class, was thought to be cheaply purchased at the price of jewels, gilded coaches, palaces blazing with mirrors, or even of some drops of aristocratic blood. Yet the poorest gentleman in the kingdom would not have married Clairon. This, Major Moody would say, proves that men who wear swords, feathers, and red-heeled shoes, entertain a natural aversion to women who recite verses out of Andromaque and Tartuffe. We think that we could hit on a different explanation.

It happens, indeed, rather unluckily, that, of the phenomena which the Major recounts, there is none which cannot be satisfactorily explained into moral causes, and none which can possibly be explained into physical causes. White women, says he, much more rarely form licentious connections with black men, than white men with black women. And this is a proof that the aversion of the two races is natural. Why, if it were natural, does it not influence both sexes alike? The principles to which these facts must be referred, are principles which we see in daily operation among ourselves. Men of the highest rank in our country are frequently engaged in low amours. The wife or daughter of an English gentleman very seldom forgets herself so far. But who ever thought of attributing this to physical causes?

The Major, however, is resolved not to leave himself unrefuted in any point. "Even the free *colored* females,"

says he, "would have a reluctance, if *advanced in civilization*, to form a virtuous union with a pure negro." He cannot pretend to believe that any physical cause operates here: and, indeed, distinctly attributes the reluctance of the colored female to her advancement in civilization. That is to say, he distinctly acknowledges that certain acquired habits, and certain advantages of rank and education, are alone sufficient to produce those effects which, according to his own theory laid down in the same page, can only result from natural organization.

The Major tells us, the color, the features, and the other peculiarities of the black race, excite the disgust of Europeans. Here his testimony is at variance with that of almost all the writers on the subject with whom we are acquainted. Travellers and historians innumerable, have asserted, that white men, in the torrid zone, generally prefer black females to those of their own country. Raynal, if we remember rightly, gives a very rational explanation of the circumstace. It is needless, however, to attack the Major with authorities from other writers. He may easily be refuted out of his own mouth. How can the physical peculiarities of the African race be more offensive in the wife than in the concubine? It is quite needless to inquire into the origin of the different opinions which people, in different situations, form on the subject of beauty. It is quite enough for us at present to discover, that if a man does not think a woman too ugly to make her his mistress, it cannot, surely, be on account of her ugliness that he does not make her his wife.

In England white women not unfrequently marry black men. We have ourselves known several such instances. Yet if the external appearance of the negro were such as naturally to inspire aversion, that feeling would be more strongly excited in a country of which the inhabitants are not familiarized by use to the revolting spectacle. This consideration alone would satisfy us that the real cause of the horror with which the Whites in some other countries shrink from the thought of marriage with an African is to be found, not in physical, but in political and moral circumstances. We entertain little doubt, that when the laws which create a distinction between the races shall be completely abolished, a very few generations will mitigate the prejudices which those laws have created, and which they still maintain. At that time, the black girl, who, as a slave,

would have attracted a white lover, will, when her father has given her a good education, and can leave her a hundred thousand dollars, find no difficulty in procuring a white husband.

We have perhaps dwelt too long on the feeble and inconsistent arguments which the Major has urged in support of his hypothesis. But we were desirous, before we entered on that part of his work which relates to questions of more difficulty, to furnish our readers with a specimen of his logical powers. They will perhaps be inclined to suspect, that a man who reasons thus on one subject, is not very likely to reason justly on any.

We now come to the second great principle which Major Moody conceives himself to have established. It may be stated thus. The inhabitants of countries lying within the torrid zone can be induced to engage in steady agricultural labor only by necessity. The barrenness of the soil, or the density of the population, may create that necessity. In Hindostan, for example, the peasant must work or starve. But where a few inhabitants are thinly scattered over a fertile country, they will be able to procure a subsistence with very little exertion. With a subsistence they will be content. The heat renders agricultural labor so painful that those who are their own masters will prefer the enjoyment of repose to any of the comforts which they might be able to procure by regular industry. For this evil the only remedy is coercion, or, in other words, slavery. Such are the elements of the new philosophy of labor.

It may be doubted whether these doctrines, if admitted, would amount to a vindication of slavery. It does not appear to us quite certain that we are justified in compelling our fellow-creatures to engage in a particular employment, merely because that employment gives them exquisite pain. If a large portion of the human race be really placed in regions where rest and shade are the most delightful luxuries which they can enjoy, a benevolent man may perhaps be of opinion that they ought to be suffered to doze in their huts, except when necessity may drive them to employ an occasional hour in angling, gathering berries, or scattering a little rice in the marshes. We are entitled to demand that this point shall be saved to us; but we do not foresee that we shall need it. We assert, and will prove, that Major Moody has not established his theory; that he has not even raised a presumption in its favor; and that the facts on which he

relies are either such as have no relation to the question, or such as occur daily in every climate of the globe.

We will begin with the case with which Major Moody would have done well both to begin and end—the case of the liberated Africans who were placed in Tortola. We must premise, that no experiment was ever made under circumstances less favorable. The Negroes, when received from the holds of the slave ships, were in a state of extreme weakness and disease. Of six hundred and seventeen Blacks who were taken from the Venus and the Manuella, two hundred and twenty-two died before they could be settled as apprentices.* The constitutions of many who survived were completely broken. By the masters to whom they were apprenticed, they were frequently treated with inhumanity. The laws and institutions of Tortola, framed for a society made up of masters and slaves, were, as the Major himself states, by no means fitted for the regulation of such a class of persons as the apprenticed Africans. The poorer freemen of every color felt an enmity towards people who were about to intrude themselves into those trades of which they possessed a monopoly. The planters were not inclined to look with favor on the first fruits of the abolition. Apprentices are, in every part of the world, noted for idleness. The degree of that idleness is in general proportioned to the length of the term for which they are bound to an unrequited service. The man who expects soon to be his own master, may exert himself to acquire skill in the business by which he is to subsist. He, on the other hand, who expects to waste half of his life in labor without remuneration, will generally do as little as he possibly can. The liberated Africans were most injudiciously apprenticed for fourteen years, and some even for a longer time. They had neither the motive of the freeman, nor that of the slave. They could not legally demand wages. They could not legally be subjected to the driver. Under these disadvantages was the trial made. And what was the result?

Major Moody examined into the conduct of sixty-one apprenticed negroes who had been rescued from the Manuella. The masters and mistresses were carefully interrogated. It appears from the schedules signed by the Major himself, that good characters were given to forty. Nine only appeared to be idle and disorderly. With respect to twelve, no decisive information was obtained. A similar inquiry

* Mr. Dougan's Report, p. 7.

took place respecting fifty-five apprentices who had formed part of the cargo of the Venus. Good accounts were received of forty. Only six were described as idle and disorderly.

Among sixty-five negroes who had been taken from the Candelario, there was not a single instance of grossly bad conduct. Fifty-seven received fair characters for honesty and industry.

Lastly, of one hundred and ten negroes who had been on board of the Atrevido, only four are characterized as decidedly worthless. Nine may be considered as doubtful. A favorable report is given of the remaining ninety-seven.

These facts, as we have said, we find in the papers signed by the Major himself. He has not, it is true, thought it necessary to give us the result of his inquiries in the Report so compendiously as we now exhibit it. He dwells at great length on particular cases which prove nothing. He fills page after page with the nonsense of planters who had no apprentices, who evidently knew nothing about the apprentices, and who, in general terms, proving nothing but their own folly and malevolence, characterized the whole race as idle, disorderly, quarrelsome, drunken, greedy. But, from the beginning to the end of the Report, he has not been able to spare three lines for the simple fact, that four-fifths of these vilified people receive excellent characters from their actual employers, from those who must have been best acquainted with their disposition, and who would have lost most by their idleness. Whoever wishes to know how Daniel Onabott broke his wife's nose—how Penelope Whan whipped a slave who had the yaws, how the Major, seventeen years ago, went without his supper in Guiana—how the arts and sciences proceeded northward from Carthage till they were stopped by the frozen zone, may find in the Report all this interesting information, and much more of the same kind. But those who wish to know that which Major Moody was commissioned to ascertain, and which it was his peculiar duty to state, must turn over three hundred folio pages of schedules. The Report does not, as far as we have been able to discover, give the most distant hint of the discoveries which they will make there.

We have no idea of charging the Major with intentional unfairness. But his prejudices really seem to have blinded him as to the effect of the evidence which he had himself collected. He hints that his colleague had privately pre-

pared the apprentices for the examination. Of the justice of this charge we shall be better able to judge when the answer of Mr. Dougan shall make its appearance. But be it well founded or not, it cannot affect *our* argument. The Major does not pretend to insinuate, that any arts were practised with *the masters*, and it is on the testimony of the masters alone that we are willing to rest our case. Indeed, the evidence which was collected by the Major in the absence of his colleague, and which we must therefore suppose to be perfectly pure, tends to the same effect, and would alone be sufficient to show, that the apprentices have, as a body, conducted themselves in a manner which, under any circumstances, would have been most satisfactory.

It is perfectly true, that a knot of slave-owners, forming the legislature of Tortola, petitioned the Government to remove these apprentices from the island. From internal evidence, from the peculiar cant in which the petition abounds, and from the sprinkling of bad grammar which adorns it, we are half inclined to suspect that it is the Major's own handiwork. At all events, it is curious to see how he reasons on it. It is curious to see how the Major reasons on this fact:—

"Doubtless, the legislature of Tortola may be mistaken in their opinions; but the mere fact of their agreeing to sign such a petition, shows they really did think, that the labor of the African apprentices, when free, would not be useful to them or the colonists generally.

"And this fact alone, my Lord, is calculated to excite important reflections, as to the character of the free Africans, for industry in West Indian agriculture.

"Is it probable, that mere prejudice against the color of a man's skin could ever induce any body of people, like the Tortola petitioners, to make a request so apparently absurd, as that of removing from their colony a numerous body of Africans, consisting of able-bodied men and women, if they were as willing as they were capable of working, and increasing the value of the land now given to pasturage, for want of cultivators to be employed therein?" *

We earnestly request our readers to observe the consistency of Major Moody. When his object is to prove, that whites and blacks cannot amalgamate on equal terms, in one political society, he exaggerates every circumstance which tends to keep them asunder. The physical differences between the races, he tells us, practically defeat benevolent laws. No Act of Parliament, no order in Council, can surmount the difficulty.† Where these differences exist, the principles of republican equality are forgotten by the strong.

* First Part of Major Moody's Report, p. 125.
† Second Part of Major Moody's Report, pp. 20 and 21.

est republican. Marriage becomes an unnatural prostitution. The Haytian refuses to admit the white to possess property within the sphere of negro domination. The most humane and enlightened citizen of the United States, can discover no means of benefiting the free African, but by sending him to a distance from men of European blood. "I should ill-perform my duty," says the Major, "if I suppressed all mention of a physical cause like this, which in practice is found to have an effect so powerful, however the philanthropist or the philosopher may regret it, and however it may be beyond their power to remove it by legislative means." * But, when it is desirable to prove the idleness of the free African, this omnipotent physical cause, this instinct against which the best and wisest men struggle in vain, which counteracts the attraction of sex, and defies the authority of law, sinks into a "mere prejudice against the color of a man's skin," an idle fancy, which never could induce any body of people to remove able-bodied men and women from their country, if those men and women were willing to work. Are all the free negroes of North America infirm, or are they all unwilling to work? They live in a temperate climate, and to them the Major's theory does not apply. Yet the whites are subscribing to transport them to another country. Why should we suppose the planters of Tortola to be superior to feelings which some of the most respectable men in the world are disposed to gratify, by sending thousands of people, at a great expense, from a country greatly understocked with hands?

It is true that the apprenticed Africans were not employed in the cultivation of the soil. The cause is evident. They could not legally be so employed. The Order in Council under the authority of which they were put out to service, provided that no woman should be employed in tillage. The blank form of indenture sent out by the government contained a similar restriction with regard to the males.

We are, however, inclined to believe with the Major, that these people, if they had been left to take their own course, would not have employed themselves in agriculture. Those who have become masters of their time, rarely do so employ themselves. We will go further. We allow that very few of the free blacks in our West Indian Islands will undergo the drudgery of cultivating the ground. Major

* Second Part of Major Moody's Report, p. 21.

Moody seems to think that, when this is granted, all his principles follow of course. But we can by no means agree with him. In order to prove that the natives of tropical countries entertain a peculiar aversion to agricultural labor, it is by no means sufficient to show that certain freemen, living in the torrid zone, do not choose to engage in agricultural labor. It is, we humbly conceive, necessary also to show, that the wages of agricultural labor are, at the place and time in question, at least as high as those which can be obtained by industry of another description. It by no means follows, that a man feels an insurmountable dislike to the business of setting canes, because he will not set canes for sixpence a day, when he can earn a shilling by making baskets. We might as well say, that the English people dislike agricultural labor, because Major Moody prefers making systems to making ditches.

Obvious as these considerations are, it is perfectly clear that Major Moody has overlooked them. From the Appendix to his own Report it appears, that in every West Indian island the wages of the artisan are much greater than those of the cultivator. In Tortola, for example, a carpenter earns three shillings sterling a day, a cartwright or a cooper four shillings and sixpence, a sawyer six shillings; an able-bodied field negro, under the most advantageous circumstances, nine pounds a year, about seven pence a day, allowing for holidays. And because a free African prefers six shillings to seven pence, we are told that he has a natural and invincible aversion to agriculture!—because he prefers wealth to poverty, we are to conclude that he prefers repose to wealth. Such is the mode of reasoning which the Major designates as the philosophy of labor.

But, says the Major, all employments, excepting those of the cultivator and the domestic servant, are only occasional. There is little demand for the labor of the carpenter, the cooper, and the sawyer. Let us suppose the demand to be so incredibly small, that the carpenter can obtain work only one day in six, the cooper one day in nine, and the sawyer one day in twelve; still the amount of their earnings will be greater than if they broke clods almost daily through the whole year. Of two employments which yield equal wages, the inhabitants of all countries, both within and without the tropics, will choose that which requires the least labor. Major Moody seems throughout his Report to imagine, that people in the temperate zone work for the sake of working;

that they consider labor, not as an evil to be endured for the sake of a good produced by it, but as a blessing, from which the wages are a sort of drawback; that they would rather work three days for a shilling, than one day for half a crown. The case, he may be assured, is by no means such as he supposes. If he will make proper inquiries he will learn, that, even where the thermometer stands at the lowest, no man will choose a laborious employment, when he can obtain equal remuneration with less trouble in another line. But it is unnecessary to resort to this argument; for it is perfectly clear, on Major Moody's own showing, that the demand for mechanical industry, though occasional and small, is still sufficient to render the business of an artisan much more lucrative than that of a field laborer.

"I have shown," says he, "that the sugar-plantor himself, obtaining 287 days labor on the very cheapest terms, could not have afforded to give more than about 9*l.* per annum for laborers, and therefore, that he never could hope to induce any liberated African to work steadily for such wages, when the liberated African could obtain from 15*l.* to 21*l.* per annum by the irregular labor of occasionally cutting firewood, grass, or catching fish, &c. * * *

"This is the most favorable view of the case; for the fact is, the sugar-planter, on the very best soils in Tortola, could only afford to give 9*l.* per annum; but in soils of average fertility, he could only afford 6*l.* 15*s.* per annum to the laborer, even if the planter gave up all profits on his stock, consisting of lands, buildings, and machinery. If the liberated Negro would not labor steadily for 9*l.* per annum, it is clear he would be less likely to work for 6*l.* 15*s.* per annum; but if he did not work for less than that sum, the planter in Tortola could obtain no profit on stock, and consequently could have no motive for employing any person to work for such wages. The white race, being unable to work, must in this, as in all similar cases, perish, or abandon their country and property to the blacks, who can work, but who, as I have shown, are not likely to make use of more voluntary steady exertion than will afford the means of subsistence in the lowlands of the torrid zone, where the pleasure of repose forms so great an ingredient in the happiness of mankind, whether whites, blacks, or Indians." *

We really stand aghast at the extravagance of a writer who supposes that the principle which leads a man to prefer light labor and twenty-one pounds, to hard labor and six pounds fifteen shillings, is a principle of which the operation is confined to the torrid zone! But the matter may be put on a very short issue. Let Major Moody find any tropical country in which the inhabitants prefer mechanical trades to field labor when higher advantages are offered to the field laborer than to the mechanic. He will then have done what he has not done hitherto. He will have adduced one fact bearing on the question.

If the circumstances which we have been considering

* Second Part of Major Moody's Report, p. 72.

prove any thing, they appear to prove the inexpediency of the coercive system. The effect of that system in the West Indies has been to produce a glut of agricultural labor, and a scarcity of mechanical dexterity. The discipline of a plantation may stimulate a sluggish body; but it has no tendency to stimulate a sluggish mind. It calls forth a certain quantity of muscular exertion; but it does not encourage that ingenuity which is necessary to the artisan. This is the only explanation which at present occurs to us of the enormous price which skilled labor fetches in a country in which the cultivator can barely obtain a subsistence. We offer it, however, with diffidence, as the result of a very hasty consideration of the subject. But it is with no feeling of diffidence that we pronounce the whole argument of the Major absurd. That he has convinced himself we do not doubt. Indeed he has given the best proof of sincerity: for he has acted up to his theory; and left us, we must confess, in some doubt whether to admire him more as an active or as a speculative politician.

Many of the African apprentices emigrated from Tortola to the Danish island of St. Thomas, some with the consent of their masters, and others without it. Why they did so, is evident from the account which the Major himself gives. The wages were higher in St. Thomas than in Tortola. But such theorists as the Major are subject to illusions as strange as those which haunted Don Quixote. To the visionary Knight every inn was a castle, every ass a charger, and every basin a helmet. To the Major every fact, though explicable on ten thousand obvious suppositions, is a confirmation of his darling hypothesis. He gives the following account of his opinions and of his consequent measures.

"The occupations followed by the apprentices in the Danish island of St. Thomas, on these occasions, were generally the irregular and occasional industry of porters, servants on board vessels, &c., in which they often got comparatively high wages, which enabled them to work for money at one time in order to live, without working for a longer or shorter period; such a mode of existence being more agreeable to them than steady and regular industry affording employment during the whole year.

"From this irregular application to certain kinds of labor and dislike to that of agriculture, it was my wish to turn the attention of the African apprentices, and therefore I was anxious to prevent their running away to the Danish island of St. Thomas, or being sent there. His Excellency Governor Van Scholton afforded me every facility in removing them; but they soon returned again, as the proximity of the islands and the frequent intercourse rendered it impossible to prevent those Africans from going who might wish it, either from the severe treatment of their employer, or their own wish to be masters of their time. It will also be seen that in St. Thomas they were liable to be taken up and sold as slaves, as was actually the case with one

apprentice. It is not undeserving of remark, that not one of the apprentices who thus withdrew themselves from Tortola, ever hired themselves to agricultural labor for any fixed period.

"The occasional high wages in irregular kinds of industry, however uncertain, appear to have pleased them better than the permanent rewards procured by an employment less exposed to uncertainty, but which required a steady exertion." *

What the permanent rewards of agricultural labor were in Tortola, we have seen. The planter would have found it ruinous on most estates to give more than six pounds fifteen shillings a year, or about fourpence a day. Unless, therefore, they were much higher in St. Thomas, it is surely not extraordinary that they did not induce these apprentices to quit the employments to which, not by their own choice, but by the orders of the Government, they had been trained, for a pursuit uncongenial to all their habits. How often is it that an Englishman, who has served his apprenticeship to an artisan, hires himself to agricultural labor when he can find work in his own line?

But we will pass by the absurdity of condemning people for preferring high wages with little labor, to low wages with severe labor. We have other objections to make. The Major has told us that the African apprentices could not legally be employed in agriculture on the island of Tortola. If so, we wish to know how their dislike of agricultural labor could be their motive for quitting Tortola, or how, by bringing them back to Tortola, he could improve their habits in that respect? To bring a man by main force from a residence which he likes, and to place him in the hands of an employer acknowledged to be cruel, for fear that he may possibly be made a slave, seems to us also a somewhat curious proceeding, and deserves notice, as being the only indication of zeal for liberty which the Major appears to have betrayed during the whole course of his mission.

The Major might perhaps be justified in exerting himself to recover those apprentices who had emigrated without the consent of their masters. But with regard to the rest, his conduct appears to have been equally absurd and mischievous. He repeatedly tells us that Tortola is a poor island. It appears from the schedules, that he was in the habit of asking the masters and mistresses, whether their apprentices, after the term of service should have expired, would be able to support themselves. In the case of some most respectable and industrious workmen, the answer was, that

* First part of Major Moody's Report, p. 57.

they possessed all the qualifications which would enable them to earn a livelihood; but that Tortola was too poor to afford the man adequate field: and this was evidently the cause which induced so many to transport themselves to St. Thomas. Of all the innumerable instances in which public functionaries have exposed their ignorance by officiously meddling with matters of which individuals ought to be left to judge for themselves, we remember none more conspicuous than that which Major Moody has thus recorded against himself.

But it seems the industry of these emigrants, and indeed of the free Blacks generally, is not regular or steady. These are words of which Major Moody is particularly fond, and which he generally honors with Italics. We have, throughout this article, taken the facts as he states them, and contented ourselves with exposing the absurdity of his inferences. We shall do so now. We will grant that the free blacks do not work so steadily as the slaves, or as the laborers in many other countries. But how does Major Moody connect this unsteadiness with the climate? To us it appears to be the universal effect of an advance in wages, an effect not confined to tropical countries, but daily and hourly witnessed in England by every man who attends to the habits of the lower orders. Let us suppose, that an English manufacturer can provide himself with those indulgences which use has rendered necessary to his comfort for ten shillings a week, and that he can earn ten shillings a week by working steadily twelve hours a day. In that case, he will probably work twelve hours a day. But let us suppose that the wages of his labor rise to thirty shillings. Will he still continue to work twelve hours a day, for the purpose of trebling his present enjoyments, or of laying up a hoard against bad times? Notoriously not. He will perhaps work four days in the week, and thus earn twenty shillings, a sum larger than that which he formerly obtained, but less than that which he might obtain if he chose to labor as he formerly labored. When the wages of the workman rise, he everywhere takes out, if we may so express ourselves, some portion of the rise in the form of repose. This is the real explanation of that unsteadiness on which Major Moody dwells so much—an unsteadiness which cannot surprise any person who has ever talked with an English manufacturer, or ever heard the name of Saint Monday. It appears by his own report, that a negro slave works from Monday

morning to Saturday night on the sugar grounds of Tortola, and receives what is equivalent to something less than half-a-crown in return. But he ceases to be a slave, and becomes his own master; and then he finds that by cutting firewood, an employment which requires no great skill, he can earn eight shillings and fourpence a week. By working every other day he can procure better food and better clothes than ever he had before. In no country from the Pole to the Equator, would a laborer under such circumstances work steadily. The Major considers it as a strange phenomenon, peculiar to the torrid zone, that these people lay up little against seasons of sickness and distress—as if this were not almost universally the case among the far more intelligent population of England—as if we did not regularly see our artisans thronging to the alehouse when wages are high, and to the pawnbroker's shop when they are low—as if we were not annually raising millions, in order to save the working classes from the misery which otherwise would be the consequence of their own improvidence.

We are not the advocates of idleness and imprudence. The question before us is, not whether it be desirable that men all over the world should labor more steadily than they now do; but whether the laws which regulate labor within the tropics differ from those which are in operation elsewhere. This is a question which never can be settled, merely by comparing the quantity of work done in different places. By pursuing such a course, we should establish a separate law of labor for every country, and for every trade in every country. The free African does not work so steadily as the Englishman. But the wild Indian, by the Major's own account, works still less steadily than the African. The Chinese laborer, on the other hand, works more steadily than the Englishman. In this island, the industry of the porter or the waterman, is less steady than the industry of the ploughman. But the great general principle is the same in all. All will work extremely hard rather than miss the comforts to which they have been habituated; and all, when they find it possible to obtain their accustomed comforts with less than their accustomed labor, will not work so hard as they formerly worked, merely to increase them. The real point to be ascertained, therefore, is, whether the free African is content to miss his usual enjoyments, not whether he works steadily or not; for the Chinese peasant would work as irregularly as the Englishman,

and the Englishman as irregularly as the negro, if this could be done without any diminution of comforts. Now, it does not appear from any passage in the whole Report, that the free blacks are retrograding in their mode of living. It appears, on the contrary, that their work, however irregular, does in fact enable them to live more comfortably than they ever did as slaves. The unsteadiness, therefore, of which they are accused, if it be an argument for coercing them, is equally an argument for coercing the spinners of Manchester and the grinders of Sheffield.

The next case which we shall notice is, that of the native Indians within the tropics. That these savages have a great aversion to steady labor, and that they have made scarcely any advances towards civilization, we readily admit. Major Moody speaks on this subject with authority; for it seems that, when he visited one of their tribes, they forgot to boil the pot for him, and put him off with a speech, which he has reported at length, instead of a meal.* He, as usual, attributes their habits to the heat of the climate. But let us consider that the Indians of North America, with much greater advantages, live in the same manner. A most enlightened and prosperous community has arisen in their vicinity. Many benevolent men have attempted to correct their roving propensities, and to inspire them with a taste for those comforts which industry alone can procure. They still obstinately adhere to their old mode of life. The independence, the strong excitement, the occasional periods of intense exertion, the long intervals of repose, have become delightful and almost necessary to them. It is well known that Europeans, who have lived among them for any length of time, are strangely fascinated by the pleasures of that state of society, and even by its sufferings and hazards. Among ourselves, the Gipsey race, one of the most beautiful and intelligent on the face of the earth, has lived for centuries in a similar manner. Those singular outcasts have been surrounded on every side by the great works of human labor. The advantages of industry were forced upon their notice. The roads on which they travelled, the hedges under which they rested, the hen-roosts which furnished their repast, the silver which crossed their palms—all must have constantly reminded them of the conveniences and luxuries which are to be obtained by steady exertion. They were persecuted under a thousand pretexts, whipped for vagrants, imprisoned for

* Second Part of Major Moody's Report, p. 63.

poachers, ducked for wiches. The severest laws were enacted against them. To consort with them was long a capital offence. Yet a remnant of the race still preserves its peculiar language and manners—still prefers a tattered tent and a chance-meal of carrion to a warm house and a comfortable dinner. If the habits of the Indians of Guiana prove that slavery is necessary within the tropics, the habits of the Mohawks and Gypsies will equally prove, that it is necessary in the temperate zone. The heat cannot be the cause of that which is found alike in the coldest and in the hottest countries.

Major Moody gives a long account of the Maroon settlements near Surinam. These settlements were first formed by slaves, who fled from the plantations on the coast, about the year 1667. The society was, during the following century, augmented from time to time by fresh reinforcements of fugitive negroes. This supply, however, has now been for many years stopped. It is perfectly true, that these people were long contented with a bare subsistence, and that little of steady agricultural industry has ever existed amongst them. The Major again recurs to physical causes, and the heat of the sun. A better explanation may be given in one word, insecurity. During about one hundred years, the Maroons were absolutely run down like mad dogs. It appears from the work of Captain Stedman, to which the Major himself alludes, that those who fell into the hands of the whites were hung up by hooks thrust into their ribs, torn to pieces on the rack, or roasted on slow fires. They attempted to avoid the danger by frequently changing, and carefully concealing their residence. The accidental crowing of a cock, had brought destruction on a whole tribe. That a people thus situated should labor to acquire property which they could not enjoy—that they should engage in employments which would necessarily attach them to a particular spot, was not to be expected. Their habits necessarily became irregular and ferocious. They plundered the colony—they plundered each other—they lived by hunting and fishing. The only productions of the earth which they cultivated, were such as could be speedily reared and easily concealed. But during the last fifty years, these tribes have enjoyed a greater degree of security; and from the statement of Major Moody, who has himself visited that country, and who, though a wretched logician, is an unexceptionable witness, it appears, that they are rapidily advancing in civilization

that they have acquired a sense of new wants, and a relish for new pleasures; that agriculture has taken a more regular form; and that the vices and miseries of savage life are disappearing together.

"The young men among the Maroons acknowledged, that the conduct of the chiefs had become much better, in respect of not interfering with the wives of others, and that everybody now could have his own wife." * * *

"I observed, that they had adopted the system of sometimes domesticating wild animals, and rearing those already domesticated for food; that instead of always boucaning their meats, like the Indians, they now often used salt when they could get it; and, finally, that instead of depending on the forests for fruits, or cultivating roots which were soon reaped, and could easily be concealed, they had generally adopted the banana and plantain as a food, which requires about twelve months to produce its fruits, and the tree obtains a considerable height." . . . .

"I also found, that a certain degree of occasional industry had taken place among the Maroons. Some of these young men had devoted a few days in the year to cutting down trees which nature had planted. From such occasional labor they were enabled to procure finery for a favorite female, a better gun, or a new axe."*

Surely this statement is most encouraging. No sooner was security given to these Maroons than improvement commenced. A single generation has sufficed to change these hunters into cultivators of the earth, to teach them the use of domestic animals, to awaken among them a taste for the luxuries and distinctions of polished societies. That their labor is still only occasional, we grant. But this, we cannot too often repeat, is not the question. If occasional labor will supply the inhabitant of the temperate zone with comforts greater than those to which he is accustomed he will labor only occasionally. These negroes are not only willing to work rather than forego their usual comforts, but are also willing to make some addition to their labor, for the sake of some addition to their comforts. Nothing more can be said for the laborers of any country. The principle which has made England and Holland what they are, is evidently at work in the thickets of Surinam.

That the habits of the fugitives were altogether idle and irregular till within the last fifty years, is nothing to the purpose. How much of regular industry was formerly to be found among the outlawed moss-troopers of our Border, or in the proscribed clan of the Macgregors? Down to a very late period, a large part of the Scotch people were as averse to steady industry as any tribe of Maroons. In the year 1698, Fletcher of Saltoun called the attention of the Scottish Parliament to this horrible evil. "This country," says he,

* Second Part of Major Moody's Report, pages 49, 50, 52.

"has always swarmed with such numbers of idle vagabonds as no laws could ever restrain. There are at this day in Scotland two hundred thousand people begging from door to door, living without any regard or subjection to the laws of the land, or to even those of God and nature. No magistrate could ever discover or be informed which way one in a hundred of these wretches died, or that ever they were baptized." He advises the Government to set them to work; but he strongly represents the difficulty of such an undertaking. "That sort of people is so desperately wicked, such enemies of all work and labor, and, which is yet more amazing, so proud in esteeming their own condition above that which they will be sure to call slavery, that, unless prevented by the utmost industry and diligence, upon the first publication of any orders for putting in execution such a design, they will rather die with hunger in caves and dens, and murder their young children." Fletcher was a brave, honest, and sensible man. He had fought and suffered for liberty. Yet the circumstances of his country shook his faith in the true principles of government. He looked with dismay on the mountains occupied by lawless chiefs and their gangs, and the lowlands cursed by the depredations of some plunderers and the protection of others. Everywhere he saw swarms of robbers and beggars. He contrasted this desolate prospect with the spectacle which Holland presented, the miracles which human industry had there achieved, a country rescued from the ocean, vast and splendid cities, ports crowded with ships, meadows cultivated to the highest point, canals along which hundreds of boats were constantly passing, mercantile houses of which the daily payments exceeded the whole rental of the Highlands, an immense population whose habits were sober and laborious, and who acquired their comforts, not by injuring, but by benefiting their neighbors. He did not sufficiently consider that this state of things sprung from the wisdom and vigor of a government, which insured to every man the fruits of his exertions, and protected equally the pleasures of every class, from the pipe of the mechanic to the picture-gallery and the tulip-garden of the Burgo-master;—that in Scotland, on the contrary, the police was feeble, and the gentry rich in men and destitute of money; that robbery was in consequence common; that people will not build barns to be burned, or rear cattle to be lifted; that insecurity produced idleness, and idleness crimes; that these crimes again augmented the in-

security from which they had sprung. He overlooked these circumstances, and attributed the evil to the want of coercion. He censured the weak humanity of those fathers of the church who had represented slavery as inconsistent with Christianity. He cited those texts with which the controversies of our own times have rendered us so familiar. Finally, he proposed to convert the lower classes into domestic bondsmen. His arguments were at least as plausible as those of Major Moody. But how signally has the event refuted them! Slavery was not established in Scotland. On the contrary, the changes which have taken place there have been favorable to personal liberty. The power of the chiefs has been destroyed. Security has been given to the capitalist and to the laborer. Could Fletcher now revisit Scotland, he would find a country which might well bear a comparison with his favorite Holland.

The History of the Maroons of Surinam appears to us strictly analogous to that of the Scottish peasantry. In both cases insecurity produced idleness. In both security produces industry. The African community indeed, in the middle of the last century, was far more barbarous than any part of the Scotch nation has ever been since the dawn of authentic history. Not one of the fugitives had ever been taught to read and write. The traces of civilization which they brought from the colony were very slight, and were soon effaced by the habits of a lawless and perilous life. Of late, however, their progress has been rapid. Judging of the future by the past, we entertain a strong hope that they will soon form a flourishing and respectable society. At all events, we are sure that their condition affords no ground for believing that the laborer, within the tropics, acts on principles different from those which regulate his conduct elsewhere.

We now come to the case of Hayti, a case on which Major Moody and his disciples place the strongest reliance. The Report tells as that Toussaint, Christophe and Boyer, have all found it necessary to compel the free negroes of that island to employ themselves in agriculture—that exportation has diminished—that the quantity of coffee now produced is much smaller than that which was grown under the French government—that the cultivation of sugar is abandoned—that the Haytians have not only ceased to export that article, but have begun to import it—that the men indulge themselves in repose, and force the women to work

for them; and finally, that this dislike of labor can be explained only by the heat of the climate, and can be subdued only by coercion.

Now we have to say, in the first place, that the proofs which the Major brings refute each other. If, as he states, the Haytians are coerced, and have been coerced during the last thirty years, their idleness may be an excellent argument against slavery, but can be no argument against liberty. If it be said that the coercion employed in Hayti is not sufficiently severe, we answer thus:—We never denied, that of two kinds of coercion, the more severe is likely to be the more efficient. Men can be induced to work only by two motives, hope and fear; the former is the motive of the free laborer; the latter of the slave. We hold that, in the long run, hope will answer best. But we are perfectly ready to admit, that a strong fear will stimulate industry more powerfully than a weak fear. The case of Hayti, therefore, can at most only prove that severe slavery answers its purpose better than lenient slavery. It can prove nothing for slavery against freedom. But the Major is not entitled to use two contradictory arguments. One or the other he must abandon. If he chooses to reason on the decrees of Toussaint and Christophe he has no right to talk of the decrees of production. If, on the other hand, he insists on the idleness of the Haytians, he must admit their liberty. If they are not free, their idleness can be no argument against freedom.

But we will do more than expose the inconsistency of the Major. We will take both suppositions successively, and show that neither of them can affect the present question.

First, then, let it be supposed that a coercive system is established in Hayti. Major Moody seems to think that this fact, if admitted, is sufficient to decide the controversy.

"The annexed regulations," says he, "of Toussaint, Desformeau, and Christophe, as well as those of President Boyer, intended for people in circumstances similar to those of the liberated Africans, appear to prove practically that some such measures are necessary as those which I have submitted as the result of my own personal observation and experience, in the control of human labor in different climes, and under various circumstances." *

We must altogether dissent from this doctrine. It does not appear to us quite self-evident that every law which

* Second Part of Major Moody's Report, p. 90.

every government may choose to make is necessarily a wise law. We have sometimes been inclined to suspect that, even in this enlightened country, legislators have interfered in matters which should have been left to take their own course. An English Parliament formerly thought fit to limit the wages of labor. This proceeding does not perfectly satisfy us, that wages had previously been higher than they should have been. Elizabeth, unquestionably the greatest sovereign that ever governed England, passed those laws for the support of the poor, which, though in seeming and intention most humane, have produced more evil than all the cruelties of Nero and Maximin. We have just seen that, at the close of the seventeenth century, a most respectable and enlightened Scotch gentleman thought slavery the only cure for the maladies of his country. Christophe was not destitute of talents. Toussaint was a man of great genius and unblemished integrity, a brave soldier, and in many respects a wise statesman. But both these men had been slaves. Both were ignorant of history and political economy. That idleness and disorders should follow a general civil war, was perfectly natural. That rulers, accustomed to a system of compulsory labor, should think such a system the only cure for those evils, is equally natural. But what inference can be drawn from such circumstances?

The negligence with which Major Moody has arranged his Appendix, is most extraordinary. He has, with strange inconsistency, given us no copy of the decree of Toussaint in the original, and no translation of the decree of Christophe. The decree of Boyer, the most important of the three, he has not thought fit to publish at all; though he repeatedly mentions it in terms which seem to imply that he has seen it. Our readers are probably aware, that the decree of Toussaint, or rather the Major's translation of it, was retouched by some of the statesmen of Jamaica, docked of the first and last paragraphs, which would at once have betrayed its date, and sent over by the Assembly to England, as a new law of President Boyer. This forgery, the silliest and most impudent that has been attempted within our remembrance, was at once exposed. The real decree, if there be such a decree, is not yet before the public.

The decree of Toussaint was issued in a time of such extreme confusion, that even if we were to admit its expediency, which we are very far from doing, we should not be bound to draw any general conclusion from it. All the rea-

sonings which Major Moody founds on the decree of Christophe, may be refuted by this simple answer—that decree lays at least as many restraints on the capitalist as on the laborer. It directs him to provide machinery and mills. It limits the amount of his live-stock. It prescribes the circumstances under which he may form new plantations of coffee. It enjoins the manner in which he is to press his canes and to clean his cotton. The Major reasons thus: Christophe compelled the field-negroes to work. Hence it follows, that men who live in hot climates will not cultivate the soil steadily without compulsion. We may surely say, with equal justice, Christophe prescribed the manner in which the proprietor was to employ his capital, it is, therefore, to be inferred, that a capitalist in a hot climate cannot judge of his own interests, and that the government ought to take the management of his concerns out of his hands. If the Major will not adopt this conclusion, he must abandon his own. All our readers will admit, that a Prince who could lay the capitalists under such restrictions as those which we have mentioned, must have been ignorant of political science, and prone to interfere in cases where legislative interference is foolish and pernicious. What conclusion, then, can be justly drawn from the restraints imposed by such a ruler on the freedom of the peasant?

We have thus disposed of the first hypothesis, namely, that the Haytians are coerced. We will proceed to the second. Let it be supposed, that the Haytians are not coerced. In that case we say, that if they do not export as much as formerly, it will not necessarily follow that they do not work as much as formerly; and that, if they do not work as much as formerly, it still will not follow that their idleness proceeds from physical causes, or forms any exception to the general principles which regulate labor.

The first great cause which depresses the industry of the Haytians, is the necessity of keeping up large and costly establishments. All who, since the expulsion of the French, have governed that country, have wisely and honorably sacrificed every other consideration to the preservation of independence. Large armies have been kept up. A considerable part of the population has consequently been supported in an unproductive employment; and a heavy burden has been laid on the industry of the rest. Major Moody quotes the following passage from the narrative of a most respectable and benevolent American, Mr. Dewey:—

"Throughout the island the women perform the principal part of the labor in the field and in the house. * * * * I was often moved with pity for their lot, though I rejoiced that the burden was now voluntary, and admired the spirit of women who could so readily perform the work of the men, that the men may be employed in the defence and preservation of their liberties."

The Major pounces on the fact stated by Mr. Dewey; but. with the amiable condescension of a superior nature, gently corrects his inferences.

"That Mr. Dewey, and pious persons like him, do state the facts which he observed correctly, I am quite convinced; but when he, and those who reason in his manner, assign causes as solely producing the effect, it is then that error glides into their statements." *

We are not so completely convinced as the Major seems to be, that all pious persons state correctly such facts as Mr. Dewey has observed: but we are sure, that Mr. Dewey must be the most ungrateful of men, if he is not grateful for such compliments. Indeed, the style which the Major always adopts towards philanthropists reminds us of Dogberry patting Verges on the back:—"A good old man, Sir! He will be talking. Well said, i' faith, neighbor. An two men ride of a horse, one must ride behind. An honest soul, i' faith, as ever broke bread. But God is to be worshipped. All men are not alike." But we must go on with the argument of our philosophical commissioner.

"Any person who has travelled among people in a backward state of knowledge and social civilization, people who never experienced what slavery was, must have observed, as I have done, that the burden of agricultural labor is generally imposed on the females, by the arbitrary power exercised over them by the males." * * * * *

"Whilst an examination into the actual population of Hayti, and the real number of the males actually withdrawn from agricultural pursuits for those of military service, at the time Mr. Dewey made his observations, would show, *that*, though the cause assigned by him might have some effect, *that*, in point of fact, a more powerful influence would probably be found in the action of causes springing from a different source *than that* assigned by him as the true cause; and whilst these other powerful causes are left in action, little practical good is effected by the removal of a minor influence." †

We have not time to notice the innumerable beauties of this headless and endless sentence, in which a double allowance of *thats* compensates for the absence of a nominative case and a verb:—those who study the works of the Major must take such grammar as they can get, and be thankful. But does he advance any reason, or the shadow of any reason, for dissenting from the opinion formed by a man whose honesty he acknowledges, on a point on which it is scarcely

* Second Part of Major Moody's Report, p. 38. † Ibid. p. 39.

possible to be mistaken? No man of common sense can live three days in a country without finding out, whether it is by idleness, or by military duties, that the males are prevented from working. But Major Moody reasons thus:—Savages, from their propensity to indolence, make their women work for them. The Haytians make their women work for them; therefore the Haytians are indolent savages;—an exquisite specimen of syllogistic reasoning! Horses are quadrupeds: but a pig is a quadruped; therefore a pig is a horse. The dullest of the gravediggers in Hamlet would have been ashamed of such an argal.

The Major surely does not mean to deny, that, in civilized and industrious nations, circumstances similar to those which exist in Hayti, have compelled the women to engage in agricultural labor. History abounds with such instances. When, fourteen years ago, the Prussians rose against the French, almost the whole harvest of Silesia and Upper Saxony was gathered in by females. The conscriptions of Bonaparte frequently produced the same effect. The Major says, indeed, or rather we, endowing his purposes with Syntax, say for him, that if the numbers of the Haytian people and of the Haytian army were ascertained, the causes assigned by Mr. Dewey would be found to have produced only part of the effect. But what evidence does he offer? Where are his facts, and his reasonings on these facts? Does he know what the population of Hayti may be? Does he know how large its army may be? If he knows, why does he not tell us? If he does not know, how can he tell what might be the result of an examination into those particulars? It is something too much that a writer, who, when he tries to demonstrate, never demonstrates anything but his own ignorance of the art of reasoning, should expect to be implicitly believed when he merely dogmatizes.

We grant, that the Haytians do not rear any great quantity of sugar. But can this circumstance be explained only by supposing that they are averse to the labor necessary for that purpose? When capital is withdrawn from a particular trade, a political economist is commonly inclined to suspect that the profits are smaller than those which may be obtained in other lines of business. Now, it is a notorious fact, that the profits which the cultivation of sugar yields are, in all our West Indian islands, extremely low; that the business is carried on only because a large quantity of capital has already been fixed in forms useless for every other pur-

pose; and that, if this fixed capital were to be suddenly destroyed, no fresh investment would take place. A man who has purchased a costly apparatus for the purpose of carrying on a particular manufacture, will not necessarily change his business because he finds that his gains are smaller than those which he might obtain elsewhere. He will generally prefer a small profit to a dead loss, and rather take two per cent. upon his first investment than let that investment perish altogether, suffer his machinery to lie idle, and turn the remains of his fortune to a pursuit in which he might make five per cent. This, we believe, is the only cause which keeps up the cultivation of sugar in Jamaica and Antigua.

In Hayti this cause has ceased to operate. Most of the fixed capital necessary for the sugar trade was destroyed by the war which followed the liberation of the negroes. The machinery which remained was employed as formerly. But it was not replaced as it fell to decay. This at once explains the gradual decrease of production. A similar decrease, from similar causes, is taking place in our oldest colonies. But let us even suppose that the cultivation of sugar was likely, under ordinary circumstances, to flourish in Hayti, it still remains to be considered what security capital invested in that business would have enjoyed. A short time back it seemed by no means improbable that France would assert her rights to the sovereignty of the island by arms. In the year 1814 the strongest apprehensions were entertained. A murderous and devastating war, a war in which quarter would neither have been given or taken, was to be expected. The plan of defence which the rulers of Hayti contemplated was suited to so terrible a crisis. It was intended to turn the coast into a desert, to set fire to the buildings, to fall back on the interior fastnesses of the country, and by constant skirmishes, by hunger, and by the effects of a climate so fatal to Europeans, to wear out the invading army. This design was avowed by the Government in publications which have found their way to England. It was justified by circumstances, and it could scarcely have failed of success. But it is evident that the remotest prospect of such an emergency would alone have deterred any capitalist from sinking his property in the extensive and valuable machinery necessary to a sugar-planter.

It is true that there is a diminution in the quantity of coffee exported from Hayti. But the cause of the diminution is obvious. The taxes on that article are exorbitantly

high. The territorial impost raised on the plantation, and the customs which must be paid previous to exportation, make up a duty of sixty per cent. on the prime cost. If the Haytians are to be free, they must have an army. If they are to have an army, they must raise money; and this may possibly be the best way of raising it. But it is evidently impossible that a commodity thus burdened can maintain a competition with the produce of countries where no taxes exist.

We therefore think it by no means improbable that the Haytians may have abandoned the cultivation of sugar and coffee, not from idleness, but from prudence; that they may have been as industriously employed as their enslaved ancestors, though in a different manner. All the testimony which we have ever been able to procure tends to prove that they are at least industrious enough to live comfortably, and multiply rapidly under the weight of a very heavy taxation.

We have shown that the decrease in the exports of Hayti does not necessarily prove a decrease in the industry of the people. But we also maintain, that, even if we were to admit that the Haytians work less steadily than formerly, Major Moody has no right to attribute that circumstance to the influence of climate. His error in this and in many other parts of his work proceeds from an utter ignorance of the habits of laborers in the temperate zone. What those habits are we have already stated. If an English laborer, who has hitherto been unable to obtain the enjoyments to which he is accustomed without working three hundred days a year, should find himself able to obtain those enjoyments by working a hundred days a year, he will not continue to work three hundred days a year. He will make some addition to his pleasures, but he will abate largely of his exertions. He will probably work only on the alternate days. The case of the Haytian is the same. As a slave he worked twelve months in the year, and received perhaps as much as he would have been able to raise in one month, if he had worked on his own account. He was liberated—he found that, by working for two months, he could procure luxuries of which he had never dreamed. If he worked unsteadily, he did only what an Englishman, in the same circumstances, would have done. In order to prove that labor in Hayti follows a law different from that which is in operation among ourselves, it is necessary to prove, not merely that the Haytian works unsteadily, but that he will

forego comforts to which he is accustomed, rather than work steadily.

This Major Moody has not even asserted of the Haytians, or of any other class of tropical laborers. He has, therefore, altogether failed to show, that the natives of the torrid zone cannot be safely left to the influence of those principles which have most effectually promoted civilization in Europe. If the law of labor be everywhere the same, and he has said nothing which induces us to doubt that it is so, that unsteadiness of which he speaks will, at least in its extreme degree, last only for a time, which, compared with the life of a nation, is but as a day in the life of a man. The luxuries of one generation will become the necessaries of the next. As new desires are awakened, greater exertions will be necessary. This cause, co-operating with that increase of population of which the Major himself admits the effect, will, in less than a century, make the Haytian laborer what the English laborer now is.

The last case which we shall consider is, that of the free negroes who emigrated from North America to Hayti. They were in number about six thousand. President Boyer undertook to defray the whole expense of their passage, and to support them for four months after their arrival—a clear proof that the people of Hayti are industrious enough to place at the disposal of the Government funds more than sufficient to defray its ordinary charges. We give the sixth and seventh articles of Boyer's instruction to the agent employed by him on this occasion, as Major Moody states them. It is on these that his whole argument turns.

"Article VI.—To regulate better the interests of the emigrants, it will be proper to let them know in detail, what the government of the republic is disposed to do, to assure their future well-being and that of their children, on the sole condition of their being good and industrious citizens. You are authorized, in concert with the agents of the different societies, and before civil authority, to make arrangements with heads of families, or other emigrants who can unite twelve people able to work, and also to stipulate that the government will give them a portion of land sufficient to employ twelve persons, and on which may be raised coffee, cotton, maize, peas and other vegetables and provisions; and after they have well improved the said quantity of land, which will not be less than thirty-six acres in extent, or twelve carreaces, government will give a perpetual title to the said land to these twelve people, their heirs and assigns.

"Article VII.—Those of the emigrants who prefer applying themselves individually to the culture of the earth, either by renting lands already improved, which they will till, or by working in the field to share the produce with the proprietor, must also engage themselves by a legal act that, on arriving in Hayti, they will make the above mentioned arrangements; and this they must do before judges of the peace; so that, on their arrival here,

they will be obliged to apply themselves to agriculture, and not be liable to become vagrants." *

On these passages the Major reasons thus:—

"In Hayti, even at present, under the judicious government of President Boyer, we find the free and intelligent American Blacks receiving land for nothing, having their expenses paid, and the produce of the land to be for their own advantage, obliged, by a legal act, to apply themselves to a kind of labor which is manifestly and clearly intended to better their condition.

"Why should a free man be thus obliged to act in a manner which the most ignorant person might discover was a duty incumbent on him, and that the result would be for his advantage? The legal act and its penalties, after such a grant of land, would appear pre-eminently absurd in England." †

We, for our own parts, can conceive nothing more pre-eminently absurd, than for a man to quote and comment on what he has never read. This is clearly the case with the Major. The emigrants who were to be obliged by a legal act to apply themselves to labor, were *not* those who were to receive land for nothing, but those who were to rent it, or to hire themselves out as laborers under others. The Major has applied the provisions of the Seventh Article to the class mentioned in the Sixth. So disgraceful an instance of carelessness we never saw in any official document.

Whether the President acted well or ill, is not the question. The principle on which he proceeded cannot be mistaken. He was about to advance a considerable sum for the purpose of transporting these people to Hayti. He appears, as far as we can judge from these instructions, to have exacted no security from the higher and most respectable class. But he thought it probable, we suppose, that many of those idle and profligate persons who abound in all great cities, and who are peculiarly likely to abound in a degraded caste, beggars and thieves, the refuse of the North American Bridewells, might accept his proposals, merely that they might live for some months at free costs, and then return to their old habits. He therefore naturally required some assurance that the poorer emigrants intended to support themselves by their industry before he would agree to advance their subsistence.

The Major proceeds thus:—

"Your Lordship may observe, in the instructions of the President, that only certain modes of rewarding the labor of the free American Black are mentioned, viz., renting land already improved, working in the field to share the produce with the laborer, or, by being proprietors of land, to cultivate on their own account without either rent or purchase, having land from the free gift of the Government.

* Second Part of Major Moody's Report, p. 30. † Ibid. p. 32.

"The ordinary mode of rewarding the laborer by the payment of wages, as in England or the East Indies, where the country is fully peopled, is never once mentioned or alluded to by President Boyer, who may be fairly supposed to understand the situation of the country which he governs." *

For the sake of the Haytians, we hope that Boyer understands the country which he governs better than the Major understands the subject on which he writes. Who, before, ever thought of mentioning the renting of land as a mode of rewarding the laborer? The renting of land is a transaction between the proprietor of the soil and the capitalist. Can Major Moody possibly imagine, that, in any part of the world, the laborer, as a laborer, pays rent, or receives it? He surely must know, that those emigrants who rented land, must have rented it in the capacity, not of laborers, but of capitalists; that they must have paid the rent out of the profits of their stock, not out of the gains of their labor; that even when a man works on his own account, the gains of his labor, though not generally called wages, are wages to all intents and purposes, and, though popularly confounded with his profits, follow a law altogether different. But Boyer, says Major Moody, never mentions wages. How can wages be better defined, than as the share of the produce allowed to the laborer? Does Major Moody conceive that wages can be paid only in money, or that money wages represent any thing but that share of the produce of which the President speaks? He goes on, however, floundering deeper and deeper in absurdity at every step.

"In the present constitution of Hayti, as administered by President Boyer, in 'Titre sur l'Etat Politique des Citoyens,' I find, under the 47th act, that the rights of citizenship are suspended, as regards domestics working for wages ('par l'état de domestique à gages'), in that very republican country, where a person, ignorant of the effect of physical causes, would naturally conclude that it would be most unjust to deprive a man of his right of citizenship, because he preferred one mode of subsisting himself to another, which the Government wished to encourage." †

Physical causes again! We should like to know whether these physical causes operate in France. In the French Constitution of the year 1791, we find the following Article:

"To be an active citizen, it is necessary not to be in a menial situation, namely, that of a servant receiving wages."

It seems, therefore, that this law which, in the opinion of Major Moody, nothing but the heat of the torrid zone will explain—this law, which any person, ignorant of physical causes, would consider as grossly unjust, is copied from the

* Second Part of Major Moody's Report, p. 32. † Ibid.

Institutions of a great and enlightened European nation. We can assure him, that a little knowledge of history is now and then very useful to a person who undertakes to speculate on politics.

We must return for a moment to the North American emigrants. Much mismanagement seems to have taken place with respect to them. They were received with cordiality, and pampered with the utmost profusion, by the liberal inhabitants of Port-au-Prince. They had left a country where they had always been treated as the lowest of mankind; they had landed in a country where they were overwhelmed with caresses and presents. The heads of many were turned by the change. Many came from cities, and totally unaccustomed to agricultural labor, found themselves transported into the midst of an agricultural community. The Government, with more generosity than wisdom, suffered them to eat their rations in idleness. This is a short summary of the narrative of Dr. Dewey, who was himself on the spot. He continues thus:

"Although these and other circumstances damped the ardor of some of the emigrants, and rendered them dissatisfied with their situation, yet I have uniformly found the industrious and the most respectable, and such as were fitted to be cultivators of the soil, contented with their condition and prospects, and convinced that great advantages were put within their reach. By far the greater part of the emigrants I saw were satisfied with their change of country, and many were so much pleased that they would not return on any consideration, and said, that they never felt at home before, that they have never felt what it was to be in a country where their color was not despised. But these were such as went out expecting to meet difficulties, and not to live in the city; and they are so numerous, and pursuing their course with so much enterprise, that I feel there is no more reason for surprise at the industry and contentment which they exhibit, than at the dissatisfaction which has brought back 200, and will perhaps bring back a few more." *

All this statement the Major quotes as triumphantly as if it were favorable to his hypothesis, or as if it were not of itself sufficient to refute every syllable that he has written. Those who came from towns shrunk from agricultural labor. Is this a circumstance peculiar to any climate? Let Major Moody try the same experiment in this country with the footmen and shopmen of London, and see what success he will have. But those who were accustomed to tillage, applied themselves to it with vigor; and this though they came from a cold country, and must therefore be supposed to have been peculiarly sensible of the influence of tropical heat. It is clear, therefore, that their desire to better their

* Second Part of Major Moody's Report, p. 35.

condition surmounted that love of repose which, according to the new philosophy of labor, can, in warm, fertile, and thinly peopled countries, be surmounted only by the fear of punishment.

We have now gone through the principal topics of which the Major has treated. We have done him more than justice. We have arranged his chaotic mass of facts and theories; we have frequently translated his language into English; we have refrained from quoting the exquisitely ridiculous similitudes and allusions with which he has set off his reasonings; we have repeatedly taken on ourselves the burden of the proof in cases where, by all the rules of logic, we might have imposed it on him. Against us, he cannot resort to his ordinary modes of defence. He cannot charge us with ignorance of local circumstances, for almost all the facts on which we have argued are taken from his own report. He cannot sneer at us as pious, benevolent people, misled by a blind hatred of slavery, eager in the pursuit of a laudable end, but ignorant of the means by which alone it can be obtained. We have treated the question as a question purely scientific. We have reasoned as if we had been reasoning, not about men and women, but about spinning-jennies and power-looms.

Point by point we have refuted his whole theory. We have shown that the phenomena which he attributes to the atmosphere of the torrid zone, are found in the most temperate climates; and that if coercion be desirable in the case of the West Indian laborer, the stocks, the branding iron, and the forty stripes save one, ought to be, without delay, introduced into England.

There are still some parts of the subject on which, if this article were not already too long, we should wish to dwell. Coercion, according to Major Moody, is necessary only in those tropical countries in which the population does not press on the means of subsistence. He holds, that the multiplication of the species will at length render it superfluous. It would be easy to show that this remedy is incompatible with the evil; that the deadly labor, or, as he would call it, the steady labor, which the West Indian sugar-planter exacts, destroys life with frightful rapidity; that the only colonies in which the slaves keep up their numbers are those in which the cultivation of sugar has altogether ceased, or has greatly diminished; and that, in those settlements in which it is extensively and profitably

carried on, the population *decreases* at a rate which portends its speedy extinction. To say, therefore, that the negroes of the sugar colonies must continue slaves till their numbers shall have greatly increased, is to say, in decent and humane phraseology, that they must continue slaves till the whole race is exterminated.

At some future time we may resume this subject. We may then attempt to explain a principle, which, though established by long experience, still appears to many people paradoxical, namely, that a rise in the price of sugar, while it renders the slave more valuable, tends at the same time to abridge his life. We may then also endeavor to show how completely such a system is at variance with the principles on which alone colonization can be defended. When a great country scatters, in some vast and fertile wilderness, the seeds of a civilized population, fosters and protects the infant community through the period of helplessness, and rears it into a mighty nation, the measure is not only beneficial to mankind, but may answer as a mercantile speculation. The sums which were advanced for the support and defence of a few emigrants, struggling with difficulties and surrounded by dangers, are repaid by an extensive and lucrative commerce with flourishing and populous regions, which, but for those emigrants, would still have been inhabited only by savages and beasts of prey. Thus, in spite of all the errors which our ancestors committed, both during their connection with the North American provinces, and at the time of separation, we are inclined to think that England has, on the whole, obtained great benefits from them. From our dominions in New South Wales, if judiciously governed, great advantages may also be derived. But what advantage can we derive from colonies in which the population, under a cruel and grinding system of oppression, is rapidly wasting away? The planter, we must suppose, knows his own interest. If he chooses to wear his slave to death by exacting from him an exorbitant quantity of work, we must suppose that he gains more by the work than he loses by the death.

But his capital is not the only capital which has been sunk in those countries. Who is to repay the English nation for the treasure which has been expended in governing and defending them? If we had made Jamaica what we have made Massachusetts, if we had raised up in Guiana a population like that of New York, we should indeed have

been repaid. But of such a result under the present system there is no hope. It is not improbable that some who are now alive may see the last negro disappear from our Transatlantic possessions. After having squandered a sum, which, if judiciously employed, might have called into existence a great, rich, and enlightened people, which might have spread our arts, our laws, and our language from the banks of the Maragnon to the Mexican sea, we shall again leave our territories deserts as we found them, without one memorial to prove that a civilized man ever set foot on their shores.

But we must absolutely conclude. This subject is far too extensive to be fully discussed at present; and we have another duty to perform. With the Major we began, and with the Major we mean to end. That he is a very respectable officer, and a very respectable man, we have no reason to doubt. But we do, with all seriousness and good-will assure him, that he has no vocation to be a philosopher. If he has set his heart on constructing theories, we are sorry for him; for we cannot flatter him with the faintest hope of success. A few undigested facts, and a few long words that mean nothing, are but a slender stock for so extensive a business. For a time he may play the politician among philosophers, and the philosopher among politicians. He may bewilder speculative men with the cant of office, and practical men with the cant of metaphysics. But at last he must find his level. He is very fit to be a collector of facts, a purveyor of details to those who know how to reason on them; but he is no more qualified to speculate on political science, than a bricklayer is to rival Palladio, or a nurseryman to confute Linnæus.

MISCELLANEOUS POEMS.

EPITAPH ON HENRY MARTYN.

(1812.)

HERE Martyn lies. In Manhood's early bloom
The Christian Hero finds a Pagan tomb.
Religion, sorrowing o'er her favorite son,
Points to the glorious trophies that he won.
Eternal trophies! not with carnage red,
Not stained with tears by hapless captives shed,
But trophies of the cross! for that dear name,
Through every form of danger, death, and shame,
Onward he journeyed to a happier shore,
Where danger, death, and shame assault no more.

LINES TO THE MEMORY OF PITT.

(1813.)

O Britain! dear Isle, when the annals of story
Shall tell of the deeds that thy children have done,
When the strains of each poet shall sing of their glory,
And the triumphs their skill and their valor have won·

When the olive and palm in thy chaplet are blended,
When thy arts, and thy fame, and thy commerce increase,
When thy arms through the uttermost coasts are extended,
And thy war is triumphant, and happy thy peace;

When the ocean, whose waves like a rampart flow round thee,
Conveying thy mandates to every shore,
And the empire of nature no longer can bound thee,
And the world be the scene of thy conquests no more.

Remember the man who in sorrow and danger,
When thy glory was set, and thy spirit was low,
When thy hopes were o'erturned by the arms of the stranger,
And thy banners displayed in the halls of the foe,

Stood forth in the tempest of doubt and disaster,
Unaided and single the danger to brave,
Asserted thy claims, and the rights of his master,
Preserved thee to conquer, and saved thee to save.

A RADICAL WAR-SONG.

(1820.)

Awake, arise, the hour is come,
For rows and revolutions;
There's no receipt like pike and drum
For crazy constitutions.
Close, close the shop! Break, break the loom
Desert your hearths and furrows,
And throng in arms to seal the doom
Of England's rotten boroughs.

We'll stretch that tort'ring Castlereagh
On his own Dublin rack, sir;
We'll drown the King in Eau de vie,
The Laureate in his sack, sir;
Old Eldon and his sordid hag
In molten gold we'll smother,
And stifle in his own green bag
The Doctor and his brother.

In chains we'll hang in fair Guildhall
The City's famed Recorder,
And next on proud St. Stephen's fall,
Though Wynne should squeak to order.
In vain our tyrants then shall try
To 'scape our martial law, sir;
In vain the trembling Speaker cry
That "Strangers must withdraw," sir.

Copley to hang offends no text;
A rat is not a man, sir:
With schedules and with tax bills next
We'll bury pious Van, sir.
The slaves who loved the Income Tax,
We'll crush by scores, like mites, sir,
And him, the wretch who freed the blacks,
And more enslaved the whites, sir.

The peer shall dangle from his gate,
The bishop from his steeple,
Till all recanting, own, the State
Means nothing but the People.
We'll fix the church's revenues
On Apostolic basis,
One coat, one scrip, one pair of shoes
Shall pay their strange grimaces.

We'll strap the bar's deluding train
In their own darling halter,
And with his big church bible brain
The parson at the altar.
Hail glorious hour, when fair Reform
Shall bless our longing nation,
And Hunt receives command to form
A new administration.

Carlisle shall sit enthroned, where sat
Our Cranmer, and our Secker;
And Watson show his snow-white hat
In England's rich Exchequer.
The breast of Thistlewood shall wear
Our Wellesley's star and sash, man;
And many a mausoleum fair
Shall rise to honest Cashman.

Then, then beneath the nine-tailed cat
Shall they who used it writhe, sir;
And curates lean, and rectors fat,
Shall dig the ground they tithe, sir.
Down with your Bayleys, and your Bests,
Your Giffords and your Gurneys:
We'll clear the island of the pests,
Which mortals name attorneys.

Down with your sheriffs, and your mayors,
Your registrars, and proctors,
We'll live without the lawyer's cares,
And die without the doctor's.
No discontented fair shall pout
To see her spouse so stupid;
We'll tread the torch of Hymen out,
And live content with Cupid.

Then, when the high-born and the great
Are humbled to our level,
On all the wealth of Church and State,
Like aldermen, we'll revel.
We'll live when hushed the battle's din,
In smoking and in cards, sir,
In drinking unexcised gin,
And wooing fair Poissardes, sir.

THE BATTLE OF MONCONTOUR.

(1824.)

Oh! weep for Moncontour! Oh! weep for the hour
When the children of darkness and evil had power,
When the horsemen of Valois triumphantly trod
On the bosoms that bled for their rights and their God.

Oh! weep for Moncontour! Oh! weep for the slain,
Who for faith and for freedom lay slaughtered in vain
Oh, weep for the living, who linger to bear
The renegade's shame, or the exile's despair.

One look, one last look, to our cots and our towers,
To the rows of our vines, and the beds of our flowers,
To the church where the bones of our fathers decayed,
Where we fondly had deemed that our own would be laid

Alas! we must leave thee, dear desolate home,
To the spearmen of Uri, the shavelings of Rome,
To the serpent of Florence, the vulture of Spain,
To the pride of Anjou, and the guile of Lorraine.

Farewell to thy fountains, farewell to thy shades,
To the song of thy youths, and the dance of thy maids
To the breath of thy gardens, the hum of thy bees,
And the long waving line of the blue Pyrenees.

Farewell, and for ever. The priest and the slave
May rule in the halls of the free and the brave.
Our hearths we abandon; our lands we resign;
But, Father, we kneel to no altar but thine.

THE BATTLE OF NASEBY,

BY OBADIAH BIND-THEIR-KINGS-IN-CHAINS-AND-THEIR-NOBLES WITH-LINKS-OF-IRON, SERGEANT IN IRETON'S REGIMENT.

(1824.)

Oh! wherefore come ye forth, in triumph from the North,
With your hands, and your feet, and your raiment all red?
And wherefore doth your rout send forth a joyous shout?
And whence be the grapes of the wine-press which ye tread?

Oh evil was the root, and bitter was the fruit,
And crimson was the juice of the vintage that we trod;
For we trampled on the throng of the haughty and the strong,
Who sate in the high places, and slew the saints of God.

It was about the noon of a glorious day of June,
That we saw their banners dance, and cuirasses shine,
And the Man of Blood was there, with his long essenced hair,
And Astley, and Sir Marmaduke, and Rupert of the Rhine.

Like a servant of the Lord, with his Bible and his sword,
The General rode along us to form us to the fight,
When a murmuring sound broke out, and swell'd into a shout,
Among the godless horsemen upon the tyrant's right.

And hark! like the roar of the billows on the shore,
The cry of battle rises along their charging line!
For God! for the Cause! for the Church! for the Laws!
For Charles King of England, and Rupert of the Rhine!

The furious German comes, with his clarions and his drums,
His bravoes of Alsatia, and pages of Whitehall;
They are bursting on our flanks. Grasp your pikes, close your ranks;
For Rupert never comes but to conquer or to fall.

They are here! They rush on! We are broken! We are gone!
Our left is borne before them like stubble on the blast.
O Lord, put forth thy might! O Lord, defend the right!
Stand back to back, in God's name, and fight it to the last.

Stout Skippon hath a wound; the centre hath given ground:
Hark! hark!—What means the trampling of horsemen on our rear?
Whose banner do I see, boys? 'Tis he, thank God, 'tis he, boys.
Bear up another minute: brave Oliver is here.

Their heads all stooping low, their points all in a row,
Like a whirlwind on the trees, like a deluge on the dykes,
Our cuirassiers have burst on the ranks of the Accurst,
And at a shock have scattered the forest of his pikes.

Fast, fast, the gallants ride, in some safe nook to hide
Their coward heads, predestined to rot on Temple Bar;
And he—he turns, he flies:—shame on those cruel eyes
That bore to look on torture, and dare not look on war.

Ho! comrades, scour the plain; and, ere ye strip the slain,
First give another stab to make your search secure,
Then shake from sleeves and pockets their broad-pieces and lockets,
The tokens of the wanton, the plunder of the poor.

Fools! your doublets shone with gold, and your hearts were gay and bold,
When you kissed your lily hands to your lemans to-day;
And to-morrow shall the fox, from her chambers in the rocks,
Lead forth her tawny cubs to howl above the prey.

Where be your tongues that late mocked at heaven and hell and fate,
And the fingers that once were so busy with your blades,
Your perfum'd satin clothes, your catches and your oaths,
Your stage-plays and your sonnets, your diamonds and your spades?

Down, down, for ever down with the mitre and the crown,
With the Belial of the court, and the Mammon of the Pope;
There is woe in Oxford Halls: there is wail in Durham's Stalls:
The Jesuit smites his bosom: the Bishop rends his cope.

And she of the seven hills shall mourn her children's ills,
And tremble when she thinks on the edge of England's sword;
And the Kings of earth in fear shall shudder when they hear
What the hand of God hath wrought for the Houses and the Word.

SERMON IN A CHURCHYARD.

(1825.)

Let pious Damon take his seat,
With mincing step, and languid smile,
And scatter from his 'kerchief sweet,
Sabæan odors o'er the aisle;
And spread his little jewelled hand,
And smile round all the parish beauties,
And pat his curls, and smooth his band,
Meet prelude to his saintly duties.

Let the thronged audience press and stare,
  Let stifled maidens ply the fan,
Admire his doctrines, and his hair,
  And whisper "What a good young man!"
While he explains what seems most clear,
  So clearly that it seems perplexed,
I'll stay, and read my sermon here;
  And skulls, and bones, shall be the text.

Art thou the jilted dupe of fame?
  Dost thou with jealous anger pine
Whene'er she sounds some other name,
  With fonder emphasis than thine?
To thee I preach; draw near; attend!
  Look on these bones, thou fool, and see
Where all her scorns and favors end,
  What Byron is, and thou must be.

Dost thou revere, or praise, or trust,
  Some clod like those that here we spurn;
Some thing that sprang like thee from dust,
  And shall like thee to dust return?
Dost thou rate statesmen, heroes, wits,
  At one sear leaf, or wandering feather?
Behold the black, damp, narrow pits,
  Where they and thou must lie together.

Dost thou beneath the smile or frown
  Of some vain woman bend thy knee?
Here take thy stand, and trample down
  Things that were once as fair as she.
Here rave of her ten thousand graces,
  Bosom, and lip, and eye, and chin,
While, as in scorn, the fleshless faces
  Of Hamiltons and Waldegraves grin.

Whate'er thy losses or thy gains,
  Whate'er thy projects or thy fears,
Whate'er the joys, whate'er the pains,
  That prompt thy baby smiles and tears;
Come to my school, and thou shalt learn,
  In one short hour of placid thought,
A stoicism, more deep, more stern,
  Than ever Zeno's porch hath taught.

The plots and feats of those that press
To seize on titles, wealth, or power,
Shall seem to thee a game of chess,
Devised to pass a tedious hour.
What matters it to him who fights
For shows of unsubstantial good,
Whether his Kings, and Queens, and Knights,
Be things of flesh, or things of wood?

We check, and take; exult, and fret;
Our plans extend, our passions rise,
Till in our ardor we forget
How worthless is the victor's prize.
Soon fades the spell, soon comes the night:
Say will it not be then the same,
Whether we played the black or white,
Whether we lost or won the game?

Dost thou among these hillocks stray,
O'er some dear idol's tomb to moan?
Know that thy foot is on the clay
Of hearts once wretched as thy own.
How many a father's anxious schemes,
How many rapturous thoughts of lovers,
How many a mother's cherished dreams,
The swelling turf before thee covers!

Here for the living and the dead,
The weepers and the friends they weep,
Hath been ordained the same cold bed,
The same dark night, the same long sleep;
Why shouldest thou writhe, and sob, and rave
O'er those, with whom thou soon must be?
Death his own sting shall cure—the grave
Shall vanquish its own victory.

Here learn that all the griefs and joys,
Which now torment, which now beguile,
Are children's hurts, are children's toys,
Scarce worthy of one bitter smile,
Here learn that pulpit, throne, and press,
Sword, sceptre, lyre, alike are frail,
That science is a blind man's guess,
And History a nurse's tale.

Here learn that glory and disgrace,
Wisdom and folly, pass away,
That mirth hath its appointed space,
That sorrow is but for a day;
That all we love, and all we hate,
That all we hope, and all we fear,
Each mood of mind, each turn of fate,
Must end in dust and silence here.

TRANSLATION FROM A. V. ARNAULT.

Fables: Livre v., Fable 16 (1826.)

Thou, poor leaf, so sear and frail,
Sport of every wanton gale,
Whence, and whither, dost thou fly,
Through this bleak autumnal sky?
On a noble oak I grew,
Green, and broad, and fair to view;
But the Monarch of the shade,
By the tempest low was laid.
From that time, I wander o'er
Wood, and valley, hill, and moor,
Wheresoe'er the wind is blowing,
Nothing caring, nothing knowing?
Thither go I, whither goes,
Glory's laurel, Beauty's rose.

———De ta tige détachée,
Pauvre feuille desséchée
Où vas-tu?—Je n'en sais rien.
L'orage a frappé le chêne
Qui seul etait mon soutien.
De son inconstante haleine,
Le zéphyr ou l'aquilon
Depuis ce jour me promène
De la forêt à la plaine,
De la montagne au vallon.
Je vais où le vent me mène,
Sans me plaindre ou m'effrayer,
Je vais où va toute chose,
Où va la feuille de rose
Et la feuille de laurier.

DIES IRÆ.

(1826.)

On that great, that awful day,
This vain world shall pass away.
Thus the sibyl sang of old,
Thus hath Holy David told.
There shall be a deadly fear
When the Avenger shall appear,
And unveiled before his eye
All the works of man shall lie.
Hark! to the great trumpet's tones
Pealing o'er the place of bones:
Hark! it waketh from their bed
All the nations of the dead,—
In a countless throng to meet,
At the eternal judgment seat.
Nature sickens with dismay,
Death may not retain his prey;
And before the Maker stand
All the creatures of his hand.
The great book shall be unfurled,
Whereby God shall judge the world:
What was distant shall be near,
What was hidden shall be clear.
To what shelter shall I fly?
To what guardian shall I cry?
Oh, in that destroying hour,
Source of goodness, Source of power,
Show thou, of thine own free grace,
Help unto a helpless race.
Though I plead not at thy throne
Aught that I for thee have done,
Do not thou unmindful be,
Of what thou hast borne for me:
Of the wandering, of the scorn,
Of the scourge, and of the thorn.
Jesus, hast *thou* borne the pain,
And hath all been borne in vain?
Shall thy vengeance smite the head
For whose ransom thou hast bled?
Thou, whose dying blessing gave
Glory to a guilty slave:

Thou, who from the crew unclean
Did'st release the Magdalene:
Shall not mercy vast and free,
Evermore be found in thee?
Father, turn on me thine eyes,
See my blushes, hear my cries;
Faint though be the cries I make,
Save me, for thy mercy's sake,
From the worm, and from the fire,
From the torments of thine ire.
Fold me with the sheep that stand
Pure and safe at thy right hand.
Hear thy guilty child implore thee,
Rolling in the dust before thee.
Oh, the horrors of that day!
When this frame of sinful clay,
Starting from its burial place,
Must behold thee face to face.
Hear and pity, hear and aid,
Spare the creatures thou hast made.
Mercy, mercy, save, forgive,
Oh, who shall look on thee and live!

THE MARRIAGE OF TIRZAH AND AHIRAD.

GENESIS VI. 3.

(1827.)

It is the dead of night:
Yet more than noonday light
Beams far and wide from many a gorgeous hall.
Unnumbered harps are tinkling,
Unnumbered lamps are twinkling,
In the great city of the fourfold wall.
By the brazen castle's moat,
The sentry hums a livelier note.
The ship-boy chaunts a shriller lay
From the galleys in the bay.
Shout, and laugh, and hurrying feet
Sound from mart and square and street,
From the breezy laurel shades,
From the granite colonnades,

From the golden statue's base,
From the stately market-place,
Where, upreared by captive hands,
The great Tower of Triumph stands,
All its pillars in a blaze
With the many-colored rays,
Which lanthorns of ten thousand dyes
Shed on ten thousand panoplies.
But closest is the throng,
And loudest is the song,
In that sweet garden by the river's side,
The abyss of myrtle bowers,
The wilderness of flowers,
Where Cain hath built the palace of his pride.
Such palace ne'er shall be again
Among the dwindling race of men.
From all its threescore gates, the light
Of gold and steel afar was thrown;
Two hundred cubits rose in height
The outer wall of polished stone.
On the top was ample space
For a gallant chariot race.
Near other parapet a bed
Of the richest mould was spread,
Where amidst flowers of every scent and hue
Rich orange trees, and palms, and giant cedars grew.

In the mansion's public court
All is revel, song, and sport;
For there, till morn shall tint the east,
Menials and guards prolong the feast.
The boards with painted vessels shine;
The marble cisterns foam with wine.
A hundred dancing girls are there
With zoneless waists and streaming hair;
And countless eyes with ardor gaze,
And countless hands the measure beat,
As mix and part in amorous maze
Those floating arms and bounding feet.
But none of all the race of Cain,
Save those whom he hath deigned to grace
With yellow robe and sapphire chain,
May pass beyond that outer space.

For now within the painted hall
The Firstborn keeps high festival.
Before the glittering valves all night
Their post the chosen captains hold.
Above the portal's stately height
The legend flames in lamps of gold:
"In life united and in death
"May Tirzah and Ahirad be,
"The bravest he of all the sons of Seth,
"Of all the house of Cain the loveliest she."

Through all the climates of the earth
This night is given to festal mirth.
The long continued war is ended.
The long divided lines are blended.
Ahirad's bow shall now no more
Make fat the wolves with kindred gore.
The vultures shall expect in vain
Their banquet from the sword of Cain.
Without a guard the herds and flocks
Along the frontier moors and rocks
From eve to morn may roam;
Nor shriek, nor shout, nor reddened sky,
Shall warn the startled hind to fly
From his beloved home.
Nor to the pier shall burghers crowd
With straining necks and faces pale,
And think that in each flitting cloud
They see a hostile sail.
The peasant without fear shall guide
Down smooth canal or river wide
His painted bark of cane,
Fraught, for some proud bazaar's arcades,
With chestnuts from his native shades,
And wine, and milk, and grain.
Search round the peopled globe to-night,
Explore each continent and isle,
There is no door without a light,
No face without a smile.
The noblest chiefs of either race,
From north and south, from west and east,
Crowd to the painted hall to grace
The pomp of that atoning feast.

With widening eyes and laboring breath
Stand the fair-haired sons of Seth,
As bursts upon their dazzled sight
The endless avenue of light,
The bowers of tulip, rose, and palm,
The thousand cressets fed with balm,
The silken vests, the boards piled high
With amber, gold, and ivory,
The crystal founts whence sparkling flow
The richest wines o'er beds of snow,
The walls where blaze in living dyes
The king's three hundred victories.
The heralds point the fitting seat
To every guest in order meet,
And place the highest in degree
Nearest th' imperial canopy.
Beneath its broad and gorgeous fold,
With naked swords and shields of gold,
Stood the seven princes of the tribes of Nod.
Upon an ermine carpet lay
Two tiger cubs in furious play,
Beneath the emerald throne where sat the signed of God.

Over that ample forehead white
The thousandth year returneth.
Still, on its commanding height,
With a fierce and blood-red light,
The fiery token burneth.
Wheresoe'er that mystic star
Blazeth in the van of war,
Back recoil before its ray
Shield and banner, bow and spear,
Maddened horses break away
From the trembling charioteer.
The fear of that stern king doth lie
On all that live beneath the sky;
All shrink before the mark of his despair,
The seal of that great curse which he alone can bear.

Blazing in pearls and diamonds' sheen,
Tirzah, the young Ahirad's bride,
Of humankind the destined queen,
Sits by her great forefather's side.

The jetty curls, the forehead high,
The swanlike neck, the eagle face,
The glowing cheek, the rich dark eye,
Proclaim her of the elder race.
With flowing locks of auburn hue,
And features smooth, and eye of blue,
Timid in love as brave in arms,
The gentle heir of Seth askance
Snatches a bashful, ardent glance
At her majestic charms;
Blest, when across that brow high musing flashes
A deeper tint of rose,
Thrice blest, when from beneath the silken lashes
Of her proud eye she throws
The smile of blended fondness and disdain
Which marks the daughters of the house of Cain.

All hearts are light around the hall
Save his who is the lord of all.
The painted roofs, the attendant train,
The lights, the banquet, all are vain.
He sees them not. His fancy strays
To other scenes and other days.
A cot by a lone forest's edge,
A fountain murmuring through the trees,
A garden with a wild-flower hedge,
Whence sounds the music of the bees,
A little flock of sheep at rest
Upon a mountain's swarthy breast.
On his rude spade he seems to lean
Beside the well-remembered stone,
Rejoicing o'er the promise green
Of the first harvest man hath sown.
He sees his mother's tears;
His father's voice he hears,
Kind as when first it praised his youthful skill
And soon a seraph-child,
In boyish rapture wild,
With a light crook comes bounding from the hill,
Kisses his hands, and strokes his face,
And nestles close in his embrace.
In his adamantine eye
None might discern his agony;
But they who had grown hoary next his side,
And read his stern dark face with deepest skill,

Could trace strange meanings in that lip of pride,
Which for one moment quivered and was still.
No time for them to mark or him to feel
Those inward stings; for clarion, flute, and lyre,
And the rich voices of a countless quire,
Burst on the ear in one triumphant peal.
In breathless transport sits the admiring throng,
As sink and swell the notes of Jubal's lofty song.

"Sound the timbrel, strike the lyre,
Wake the trumpet's blast of fire,
Till the gilded arches ring.
Empire, victory, and fame,
Be ascribed unto the name
Of our father and our king.
Of the deeds which he hath done,
Of the spoils which he hath won,
Let us grateful children sing.

"When the deadly fight was fought,
When the great revenge was wrought,
When on the slaughtered victims lay
The minion stiff and cold as they,
Doomed to exile, sealed with flame,
From the west the wanderer came.
Six score years and six he strayed
A hunter through the forest shade.
The lion's shaggy jaws he tore,
To earth he smote the foaming boar,
He crushed the dragon's fiery crest,
And scaled the condor's dizzy nest;
Till hardy sons and daughters fair
Increased around his woodland lair.
Then his victorious bow unstrung
On the great bison's horn he hung.

Giraffe and elk he left to hold
The wilderness of bows in peace,
And trained his youth to pen the fold,
To press the cream, and weave the fleece.
As shrunk the streamlet in its bed,
As black and scant the herbage grew,
O'er endless plains his flocks he led
Still to new brooks and pastures new.

So strayed he till the white pavilions
Of his camp were told by millions,
Till his children's households seven
Were numerous as the stars of heaven.
Then he bade us rove no more;
And in the place that pleased him best,
On the great river's fertile shore,
He fixed the city of his rest.
He taught us then to bind the sheaves,
To strain the palm's delicious milk,
And from the dark green mulberry leaves
To cull the filmy silk.
Then first from straw-built mansions roamed
O'er flower-beds trim the skilful bees;
Then first the purple wine-vats foamed
Around the laughing peasant's knees;
And olive-yards, and orchards green,
O'er all the hills of Nod were seen.

Of our father and our king
Let us grateful children sing.
From him our race its being draws,
His are our arts, and his our laws.
Like himself he bade us be
Proud, and brave, and fierce and free.
True, through every turn of fate,
In our friendship and our hate.
Calm to watch, yet prompt to dare;
Quick to feel, yet firm to bear;
Only timid, only weak,
Before sweet woman's eye and cheek.
We will not serve, we will not know,
The God who is our father's foe.
In our proud cities to his name
No temples rise, no altars flame.
Our flocks of sheep, our groves of spice,
To him afford no sacrifice.
Enough that once the House of Cain
Hath courted with oblation vain
The sullen power above.
Henceforth we bear the yoke no more;
The only gods whom we adore
Are glory, vengeance, love.

"Of our father and our king
Let us grateful children sing.
What eye of living thing may brook
On his blazing brow to look?
What might of living thing may stand
Against the strength of his right hand?
First he led his armies forth
Against the Mammoths of the north,
What time they wasted in their pride
Pasture and vineyard far and wide.
Then the White River's icy flood
Was thawed with fire and dyed with blood,
And heard for many a league the sound
Of the pine forests blazing round,
And the death-howl and trampling din
Of the gigantic herd within.
From the surging sea of flame
Forth the tortured monsters came;
As of breakers on the shore
Was their onset and their roar;
As the cedar-trees of God
Stood the stately ranks of Nod.
One long night and one short day
The sword was lifted up to slay.
Then marched the firstborn and his sons
O'er the white ashes of the wood,
And counted of that savage brood
Nine times nine thousand skeletons.
"On the snow with carnage red
The wood is piled, the skins are spread.
A thousand fires illume the sky;
Round each a hundred warriors lie.
But, long ere half the night was spent,
Forth thundered from the golden tent
The rousing voice of Cain.
A thousand trumps in answer rang,
And fast to arms the warriors sprang
O'er all the frozen plain.
A herald from the wealthy bay
Hath come with tidings of dismay.
From the Western ocean's coast
Seth hath led a countless host,
And vows to slay with fire and sword
All who call not on the Lord.

His archers hold the mountain forts;
His light-armed ships blockade the ports;
His horsemen tread the harvest down.
On twelve proud bridges he hath passed
The river dark with many a mast,
And pitched his mighty camp at last
Before the imperial town.

"On the south and on the west,
Closely was the city prest.
Before us lay the hostile powers.
The breach was wide between the towers.
Pulse and meal within were sold
For a double weight of gold.
Our mighty father had gone forth
Two hundred marches to the north.
Yet in that extreme of ill
We stoutly kept his city still;
And swore beneath his royal wall,
Like his true sons, to fight and fall.

"Hark, hark, to gong and horn,
Clarion, and fife, and drum,
The morn, the fortieth morn,
Fixed for the great assault is come.
Between the camp and city spreads
A waving sea of helmed heads.
From the royal car of Seth
Was hung the blood-red flag of death:
At sight of that thrice-hallowed sign
Wide flew at once each banner's fold;
The captains clashed their arms of gold;
The war cry of Elohim rolled
Far down their endless line.
On the northern hills afar
Pealed an answering note of war.
Soon the dust in whirlwinds driven,
Rushed across the northern heaven.
Beneath its shroud came thick and loud
The tramp as of a countless crowd;
And at intervals were seen
Lance and hauberk glancing sheen;
And at intervals were heard
Charger's neigh and battle word.

"O what a rapturous cry
From all the city's thousand spires arose,
With what a look the hollow eye
Of the lean watchman glared upon the foes,
With what a yell of joy the mother pressed
The moaning baby to her withered breast,
When through the swarthy cloud that veiled the plain
Burst on his children's sight the flaming brow of Cain!"

There paused perforce that noble song;
For from all the joyous throng,
Burst forth a rapturous shout which drowned
Singer's voice and trumpet's sound.
Thrice that stormy clamor fell,
Thrice rose again with mightier swell.
The last and loudest roar of all
Had died along the painted wall.
The crowd was hushed; the minstrel train
Prepared to strike the chords again;
When on each ear distinctly smote
A low and wild and wailing note.
It moans again. In mute amaze
Menials, and guests, and harpers gaze.
They look above, beneath, around,
No shape doth own that mournful sound.
It comes not from the tuneful quire;
It comes not from the feasting peers;
There is no tone of earthly lyre
So soft, so sad, so full of tears.
Then a strange horror came on all
Who sate at that high festival.
The far-farmed harp, the harp of gold,
Dropped from Jubal's trembling hold.
Frantic with dismay the bride
Clung to her Ahirad's side:
And the corpse-like hue of dread
Ahirad's haughty face o'erspread.
Yet not even in that agony of awe
Did the young leader of the fair-haired race
From Tirzah's shuddering grasp his hand withdraw
Or turn his eyes from Tirzah's livid face.
The tigers to their lord retreat,
And crouch and whine beneath his feet.
Prone sink to earth the golden shielded seven.

All hearts are cowed save his alone
Who sits upon the emerald throne;
For he hath heard Elohim speak from heaven.
Still thunders in his ear the peal;
Still blazes on his front the seal;
And on the soul of the proud king
No terror of created thing
From sky, or earth, or hell, hath power
Since that unutterable hour.

He rose to speak, but paused, and listening stood,
Not daunted, but in sad and curious mood,
With knitted brow, and searching eye of fire.
A deathlike silence sank on all around,
And through the boundless space was heard no sound,
Save the soft tones of that mysterious lyre.
Broken, faint, and low,
At first the numbers flow.
Louder, deeper, quicker, still
Into one fierce peal they swell,
And the echoing palace fill
With a strange funereal yell.
A voice comes forth. But what, or where
On the earth, or in the air?
Like the midnight winds that blow
Round a lone cottage in the snow,
With howling swell and sighing fall,
It wails along the trophied hall.
In such a wild and dreary moan
The watches of the Seraphim
Poured out all night their plaintive hymn
Before the eternal throne.
Then, when from many a heavenly eye
Drops as of earthly pity fell
For her who had aspired too high,
For him who loved too well.
When, stunned by grief, the gentle pair
From the nuptial garden fair,
Linked in a sorrowful caress,
Strayed through the untrodden wilderness
And close behind their footsteps came
The desolating sword of flame,
And drooped the cedared alley's pride,
And fountains shrank, and roses died.

"Rejoice, O Son of God, rejoice,"
Sang that melancholy voice,
"Rejoice, the maid is fair to see;
The bower is decked for her and thee;
The ivory lamps around it throw
A soft and pure and mellow glow.
Where'er the chastened lustre falls
On roof or cornice, floor or walls,
Woven of pink and rose appear
Such words as love delights to hear.
The breath of myrrh, the lute's soft sound,
Float through the moonlight galleries round.
O'er beds of violet and through groves of spice,
Lead thy proud bride into the nuptial bower;
For thou hast bought her with a fearful price,
And she hath dowered thee with a fearful dower.
The price is life. The dower is death.
Accursed loss! Accursed gain!
For her thou givest the blessedness of Seth,
And to thine arms she brings the curse of Cain.
Round the dark curtains of the fiery throne
Pauses awhile the voice of sacred song:
From all the angelic ranks goes forth a groan,
'How long, O Lord, how long?'
The still small voice makes answer, 'Wait and see,
O sons of glory, what the end shall be.'

"But, in the outer darkness of the place
Where God hath shown his power without his grace,
Is laughter and the sound of glad acclaim,
Loud as when, on wings of fire,
Fulfilled of his malign desire,
From Paradise the conquering serpent came.
The giant ruler of the morning star
From off his fiery bed
Lifts high his stately head,
Which Michael's sword hath marked with many a scar
At his voice the pit of hell
Answers with a joyous yell,
And flings her dusky portals wide
For the bridegroom and the bride.

"But louder still shall be the din
In the halls of Death and Sin,

When the full measure runneth o'er,
When mercy can endure no more,
When he who vainly proffers grace,
Comes in his fury to deface
The fair creation of his hand;
When from the heaven streams down amain
For forty days the sheeted rain;
And from his ancient barriers free,
With a deafening roar the sea
Comes foaming up the land.

Mother, cast thy babe aside:
Bridegroom, quit thy virgin bride:
Brother, pass thy brother by:
'Tis for life, for life, ye fly.
Along the drear horizon raves
The swift advancing line of waves.
On: on: their frothy crests appear
Each moment nearer and more near.
Urge the dromedary's speed;
Spur to death the reeling steed;
If perchance ye yet may gain
The mountains that o'erhang the plain.

"O thou haughty land of Nod,
Hear the sentence of thy God.
Thou hast said 'Of all the hills,
Whence, after autumn rains, the rills
In silver trickle down,
The fairest is that mountain white
Which intercepts the morning light
From Cain's imperial town.
On its first and gentlest swell
Are pleasant halls where nobles dwell;
And marble porticoes are seen
Peeping through terraced gardens green.
Above are olives, palms, and vines;
And higher yet the dark-blue pines;
And highest on the summit shines
The crest of everlasting ice.
Here let the God of Abel own
That human art hath wonders shown
Beyond his boasted paradise.'

"Therefore on that proud mountain's crown
Thy few surviving sons and daughters
Shall see their latest sun go down
Upon a boundless waste of waters.
None salutes and none replies;
None heaves a groan or breathes a prayer;
They crouch on earth with tearless eyes,
And clenched hands, and bristling hair.
The rain pours on: no star illumes
The blackness of the roaring sky.
And each successive billow booms
Nigher still and still more nigh.
And now upon the howling blast
The wreaths of spray come thick and fast;
And a great billow by the tempest curled
Falls with a thundering crash; and all is o'er.
And what is left of all this glorious world?
A sky without a beam, a sea without a shore.

"O thou fair land, where from their starry home
Cherub and seraph oft delight to roam,
Thou city of the thousand towers,
Thou palace of the golden stairs,
Ye gardens of perennial flowers,
Ye moated gates, ye breezy squares;
Ye parks amidst whose branches high
Oft peers the squirrel's sparkling eye;
Ye vineyards, in whose trellised shade
Pipes many a youth to many a maid;
Ye ports where rides the gallant ship;
Ye marts where wealthy burghers meet;
Ye dark green lanes which know the trip
Of woman's conscious feet;
Ye grassy meads where, when the day is done,
The shepherd pens his fold;
Ye purple moors on which the setting sun
Leaves a rich fringe of gold;
Ye wintry deserts where the larches grow;
Ye mountains on whose everlasting snow
No human foot hath trod;
Many a fathom shall ye sleep
Beneath the gray and endless deep,
In the great day of the revenge of God."

THE COUNTRY CLERGYMEN'S TRIP TO CAMBRIDGE.

An Election Ballad.

(1827.)

As I sate down to breakfast in state,
  At my living of Tithing-cum-Boring,
With Betty beside me to wait,
  Came a rap that almost beat the door in.
I laid down my basin of tea,
  And Betty ceased spreading the toast,
"As sure as a gun, sir," said she,
  "That must be the knock of the post."

A letter—and free—bring it here—
  I have no correspondent who franks.
No! Yes! Can it be? Why, my dear,
  'Tis our glorious, our Protestant Bankes.
"Dear sir, as I know your desire
  That the Church should receive due protection,
I humbly presume to require
  Your aid at the Cambridge election.

"It has lately been brought to my knowledge,
  That the Ministers fully design
To suppress each cathedral and college,
  And eject every learned divine.
To assist this detestable scheme
  Three nuncios from Rome are come over;
They left Calais on Monday by steam,
  And landed to dinner at Dover.

"An army of grim Cordeliers,
  Well furnished with relics and vermin,
Will follow, Lord Westmoreland fears,
  To effect what their chiefs may determine.
Lollard's bower, good authorities say,
  Is again fitting up for a prison;
And a wood-merchant told me to-day
  'Tis a wonder how fagots have risen.

"The finance scheme of Canning contains
A new Easter-offering tax;
And he means to devote all the gains
To a bounty on thumb-screws and racks.
Your living, so neat and compact—
Pray, don't let the news give you pain!—
Is promised, I know for a fact,
To an olive-faced Padre from Spain."

I read, and I felt my heart bleed,
Sore wounded with horror and pity;
So I flew, with all possible speed,
To our Protestant champion's committee.
True gentlemen, kind and well-bred!
No fleering! no distance! no scorn!
They asked after my wife who is dead,
And my children who never were born.

They then, like high-principled Tories,
Called our Sovereign unjust and unsteady,
And assailed him with scandalous stories,
Till the coach for the voters was ready.
That coach might be well called a casket
Of learning and brotherly love:
There were parsons in boot and in basket;
There were parsons below and above.

There were Sneaker and Griper, a pair
Who stick to Lord Mulesby like leeches;
A smug chaplain of plausible air,
Who writes my Lord Goslingham's speeches.
Dr. Buzz, who alone is a host,
Who, with arguments weighty as lead,
Proves six times a week in the Post
That flesh somehow differs from bread.

Dr. Nimrod, whose orthodox toes
Are seldom withdrawn from the stirrup;
Dr. Humdrum, whose eloquence flows,
Like droppings of sweet poppy syrup;
Dr. Rosygill puffing and fanning,
And wiping away perspiration;
Dr. Humbug, who proved Mr. Canning
The beast in St. John's Revelation.

A layman can scarce form a notion
Of our wonderful talk on the road;
Of the learning, the wit, and devotion,
Which almost each syllable showed:
Why divided allegiance agrees
So ill with our free constitution;
How Catholics swear as they please,
In hope of the priest's absolution;

How the Bishop of Norwich had bartered
His faith for a legate's commission;
How Lyndhurst, afraid to be martyr'd,
Had stooped to a base coalition;
How Papists are cased from compassion
By bigotry, stronger than steel;
How burning would soon come in fashion,
And how very bad it must feel.

We were all so much touched and excited
By a subject so direly sublime,
That the rules of politeness were slighted,
And we all of us talked at a time;
And in tones, which each moment grew louder,
Told how we should dress for the show,
And where we should fasten the powder,
And if we should bellow or no.

Thus from subject to subject we ran,
And the journey passed pleasantly o'er,
Till at last Dr. Humdrum began;
From that time I remember no more.
At Ware commenced his prelection,
In the dullest of clerical drones;
And when he next I regained recollection
We were rumbling o'er Trumpington stones.

SONG.

(1827.)

O STAY, Madonna stay;
'Tis not the dawn of day
That marks the skies with yonder opal streak:

The stars in silence shine;
Then press thy lips to mine,
And rest upon my neck thy fervid cheek.

O sleep, Madonna! sleep;
Leave me to watch and weep
O'er the sad memory of departed joys,
O'er hope's extinguished beam,
O'er fancy's vanished dream,
O'er all that nature gives and man destroys.

O wake, Madonna! wake;
Even now the purple lake
Is dappled o'er with amber flakes of light;
A glow is on the hill;
And every trickling rill
In golden threads leaps down from yonder height.

O fly, Madonna! fly,
Lest day and envy spy
What only love and night may safely know:
Fly, and tread softly, dear!
Lest those who hate us hear
The sounds of thy light footsteps as they go.

POLITICAL GEORGICS.

(*March*, 1828.)

"Quid faciat lætas segetes," &c.

How cabinets are form'd and how destroy'd,
How Tories are confirm'd, and Whigs decoy'd,
How in nice times a prudent man should vote,
At what conjuncture he should turn his coat,
The truths fallacious, and the candid lies,
And all the lore of sleek majorities,
I sing, great Premier. O, mysterious two,
Lords of our fate, the Doctor and the Jew,
If, by your care enriched, the aspiring clerk
Quits the close alley for the breezy park,

And Dolly's chops and Reid's entire resigns
For odorous fricassees and costly wines;
And you, great pair, through Windsor's shades who rove,
The Faun and Dryad of the conscious grove;
All, all inspire me, for of all I sing,
Doctor and Jew, and M——s and K——g.
Thou, to the maudlin muse of Rydal dear;
Thou more than Neptune, Lowther, lend thine ear.
At Neptune's voice the horse, with flowing mane
And pawing hoof, sprung from th' obedient plain;
But at thy word the yawning earth, in fright,
Engulf'd the victor steed from mortal sight.
Haste from thy woods, mine Arbuthnot, with speed,
Rich woods, where lean Scotch cattle love to feed:
Let Gaffer Gooch and Boodle's patriot band,
Fat from the leanness of a plundered land,
True Cincinnati, quit their patent ploughs,
Their new steam-harrows, and their premium sows;
Let all in bulky majesty appear,
Roll the dull eye, and yawn th' unmeaning cheer,
Ye veteran Swiss, of senatorial wars,
Who glory in your well-earned sticks and stars;
Ye diners-out from whom we guard our spoons;
Ye smug defaulters; ye obscene buffoons;
Come all, of every race and size and form,
Corruption's children, brethren of the worm;
From those gigantic monsters devour
The pay of half a squadron in an hour,
To those foul reptiles, doomed to night and scorn,
Of filth and stench equivocally born;
From royal tigers down to toads and lice;
From Bathursts, Clintons, Fanes, to H——and P——;
Thou last, by habit and by nature blest
With every gift which serves a courtier best,
The lap-dog spittle, the hyæna bile,
The maw of shark, the tear of crocodile,
Whate'er high station, undetermined yet,
Await thee in the longing Cabinet,—
Whether thou seat thee in the room of Peel,
Or from Lord Prig extort the Privy Seal,
Or our Field-marshal-Treasurer fix on thee,
A legal admiral, to rule the sea,
Or Chancery-suits, beneath thy well-known reign,
Turn to their nap of fifty years again;

(Already L——, prescient of his fate,
Yields half his woolsack to thy mightier weight;)
O! Eldon, in whatever sphere thou shine,
For opposition sure will ne'er be thine,
Though scowls apart the lonely pride of Grey,
Though Devonshire proudly flings his staff away,
Though Lansdowne, trampling on his broken chain,
Shine forth the Lansdowne of our hearts again.
Assist me thou; for well I deem, I see
An abstract of my ample theme in thee.
Thou, as thy glorious self hath justly said,
From earliest youth, wast pettifogger bred,
And, raised to power by fortune's fickle will,
Art head and heart a pettifogger still.
So, where once Fleet ditch ran confessed, we view
A crowded mart and stately avenue;
But the Black stream beneath runs on the same,
Still brawls in W——'s key,—still stinks like H——'s name.

THE DELIVERANCE OF VIENNA.

TRANSLATED FROM VINCENZIO DA FILICAIA.

(*Published in the "Winter's Wreath," Liverpool*, 1828.)

"Le corde d'oro elette," &c.

THE chords, the sacred chords of gold,
Strike, oh Muse, in measure bold;
And frame a sparkling wreath of joyous songs
For that great God to whom revenge belongs.
Who shall resist his might,
Who marshals for the fight
Earthquake and thunder, hurricane and flame?
He smote the haughty race
Of unbelieving Thrace,
And turned their rage to fear, their pride to shame.
He looked in wrath from high,
Upon their vast array;
And, in the twinkling of an eye,
Tambor, and trump, and battle-cry,
And steeds, and turbaned infantry,
Passed like a dream away.

Such power defends the mansions of the just:
But, like a city without walls,
The grandeur of the mortal falls
Who glories in his strength, and makes not God his trust.
The proud blasphemers thought all earth their own;
They deemed that soon the whirlwind of their ire
Would sweep down tower and palace, dome and spire,
The Christian altars and the Augustan throne.
And soon, they cried, shall Austria bow
To the dust her lofty brow.
The princedoms of Almayne
Shall wear the Phrygian chain;
In humbler waves shall vassal Tiber roll;
And Rome, a slave forlorn,
Her laurelled tresses shorn,
Shall feel our iron in her inmost soul.
Who shall bid the torrent stay?
Who shall bar the lightning's way?
Who arrest the advancing van
Of the fiery Ottoman?

As the curling smoke wreaths fly
When fresh breezes clear the sky,
Passed away each swelling boast
Of the misbelieving host.
From the Hebrus rolling far
Came the murky cloud of war,
And in shower and tempest dread
Burst on Austria's fenceless head.
But not for vaunt or threat
Didst Thou, O Lord, forget
The flock so dearly bought, and loved so well.
Even in the very hour
Of guilty pride and power
Full on the circumcised Thy vengeance fell.
Then the fields were heaped with dead,
Then the streams with gore were red,
And every bird of prey, and every beast,
From wood and cavern thronged to Thy great feast.

What terror seized the fiends obscene of Nile!
How wildly, in his place of doom beneath,
Arabia's lying prophet gnashed his teeth,
And cursed his blighted hopes and wasted guile

When, at the bidding of Thy sovereign might,
Flew on their destined path
Thy messengers of wrath,
Riding on storms and wrapped in deepest night
The Phthian mountains saw,
And quaked with mystic awe:
The proud Sultana of the Straights bowed down
Her jewelled neck and her embattled crown.
The miscreants, as they raised their eyes
Glaring defiance on Thy skies,
Saw adverse winds and clouds display
The terrors of their black array;—
Saw each portentous star
Whose fiery aspect turned of yore to flight
The iron chariots of the Canaanite
Gird its bright harness for a deadlier war.

Beneath Thy withering look
Their limbs with palsy shook;
Scattered on earth the crescent banners lay;
Trembled with panic fear
Sabre and targe and spear,
Through the proud armies of the rising day.
Faint was each heart, unnerved each hand;
And, if they strove to charge or stand,
Their efforts were as vain
As his who, scared in feverish sleep
By evil dreams, essays to leap,
Then backward falls again.
With a crash of wild dismay,
Their ten thousand ranks gave way;
Fast they broke, and fast they fled;
Trampled, mangled, dying, dead,
Horse and horseman mingled lay;
Till the mountains of the slain
Raised the valleys to the plain.
Be all the glory to Thy name divine!
The swords were ours; the arm, O Lord, was Thine.

Therefore to Thee, beneath whose footstool wait
The powers which erring man calls Chance and Fate,
To Thee who hast laid low
The pride of Europe's foe,
And taught Byzantium's sullen lords to fear,

I pour my spirit out
In a triumphant shout,
And call all ages and all lands to hear.
Thou who evermore endurest,
Loftiest, mightiest, wisest, purest,
Thou whose will destroys or saves,
Dread of tyrants, hope of slaves,
The wreath of glory is from Thee,
And the red sword of victory.

There where exulting Danube's flood
Runs stained with Islam's noblest blood
From that tremendous field,
There where in mosque the tyrants met,
And from the crier's minaret
Unholy summons pealed,
Pure shrines and temples now shall be
Decked for a worship worthy Thee.
To Thee thy whole creation pays
With mystic sympathy its praise,
The air, the earth, the seas:
The day shines forth with livelier beam;
There is a smile upon the stream,
An anthem on the breeze.
Glory, they cry, to Him whose might
Hath turned the barbarous foe to flight,
Whose arm protects with power divine
The city of his favored line.
The caves, the woods, the rocks, repeat the sound;
The everlasting hills roll the long echoes round

But, if Thy rescued church may dare
Still to besiege Thy throne with prayer,
Sheathe not, we implore Thee, Lord,
Sheathe not Thy victorious sword.
Still Panonia pines away,
Vassal of a double sway:
Still Thy servants groan in chains,
Still the race which hates Thee reigns:
Part the living from the dead:
Join the members to the head:
Snatch Thine own sheep from yon fell monster's hold;
Let one kind shepherd rule one undivided fold.

He is the victor, only he
Who reaps the fruits of victory.
We conquered once in vain,
When foamed the Ionian waves with gore,
And heaped Lepanto's stormy shore
With wrecks and Moslem slain.
Yet wretched Cyprus never broke
The Syrian tyrant's iron yoke.
Shall the twice vanquished foe
Again repeat his blow?
Shall Europe's sword be hung to rust in peace?
No—let the red-cross ranks
Of the triumphant Franks
Bear swift deliverance to the shrines of Greece;
And in her inmost heart let Asia feel
The avenging plagues of Western fire and steel.

Oh God! for one short moment raise
The veil which hides those glorious days.
The flying foes I see thee urge
Even to the river's headlong verge.
Close on their rear the loud uproar
Of fierce pursuit from Ister's shore
Comes pealing on the wind;
The Rab's wild waters are before,
The Christian sword behind.
Sons of perdition, speed your flight.
No earthly spear is in the rest;
No earthly champion leads to fight
The warriors of the West.
The Lord of Hosts asserts His old renown,
Scatters, and smites, and slays, and tramples down
Fast, fast, beyond what mortal tongue can say,
Or mortal fancy dream,
He rushes on his prey:
Till, with the terrors of the wondrous theme
Bewildered and appalled, I cease to sing,
And close my dazzled eye, and rest my wearied wing.

THE LAST BUCCANEER.

(1839.)

THE winds were yelling, the waves were swelling,
The sky was black and drear,
When the crew with eyes of flame brought the ship without a name
Alongside the last Buccaneer.

"Whence flies your sloop full sail before so fierce a gale,
When all others drive bare on the seas?
Say, come ye from the shore of the holy Salvador,
Or the gulf of the rich Caribbees?"

"From a shore no search hath found, from a gulf no line can sound,
Without rudder or needle we steer;
Above, below, our bark, dies the sea fowl and the shark,
As we fly by the last Buccaneer.

"To-night there shall be heard on the rocks of Cape de Verde
A loud crash, and a louder roar;
And to-morrow shall the deep, with a heavy moaning sweep
The corpses and the wreck to the shore."

The stately ship of Clyde securely now may ride
In the breath of the citron shades;
And Severn's towering mast securely now flies fast,
Through the sea of the balmy Trades.

From St. Jago's wealthy port, from Havannah's royal fort,
The seaman goes forth without fear;
For since that stormy night not a mortal hath had sight
Of the flag of the last Buccaneer.

EPITAPH ON A JACOBITE.

(1845.)

To my true king I offered free from stain.
Courage and faith; vain faith, and courage vain.
For him, I threw lands, honors, wealth, away,
And one dear hope, that was more prized than they.
For him I languished in a foreign clime,
Gray-haired with sorrow in my manhood's prime;
Heard on Lavernia Scargill's whispering trees,
And pined by Arno for my lovelier Tees;
Beheld each night my home in fevered sleep,
Each morning started from the dream to weep;
Till God, who saw me tried too sorely, gave
The resting place I asked, an early grave.
Oh thou, whom chance leads to this nameless stone,
From that proud country which was once mine own,
By those white cliffs I never more must see,
By that dear language which I spake like thee,
Forget all feuds, and shed one English tear
O'er English dust. A broken heart lies here.

LINES WRITTEN IN AUGUST, 1847.

The day of tumult, strife, defeat, was o'er;
Worn out with toil, and noise, and scorn, and spleen,
I slumbered, and in slumber saw once more
A room in an old mansion, long unseen.

That room, methought, was curtained from the light;
Yet through the curtains shone the moon's cold ray
Full on a cradle, where, in linen white,
Sleeping life's first soft sleep, an infant lay.

Pale flickered on the hearth the dying flame,
And all was silent in that ancient hall,
Save when fits on the low night-wind came
The murmur of the distant waterfall.

And lo! the fairy queens who rule our birth
Drew nigh to speak the new born baby's doom:
With noiseless step, which left no trace on earth,
From gloom they came, and vanished into gloom.

Not deigning on the boy a glance to cast,
Swept careless by the gorgeous Queen of Gain;
More scornful still, the Queen of Fashion passed,
With mincing gait and sneer of cold disdain.

The Queen of Power tossed high her jewelled head,
And o'er her shoulder threw a wrathful frown:
The Queen of Pleasure on her pillow shed
Scarce one stray rose-leaf from her fragrant crown.

Still Fay in long procession followed Fay;
And still the little couch remained unblest:
But when those wayward sprites had passed away,
Came One, the last, the mightiest, and the best.

Oh glorious lady, with the eyes of light
And laurels clustering round thy lofty brow,
Who by the cradle's side didst watch that night,
Warbling a sweet strange music, who wast thou?

"Yes, darling; let them go;" so ran the strain:
"Yes; let them go, gain, fashion, pleasure, power,
And all the busy elves to whose domain
Belongs the nether sphere, the fleeting hour.

"Without one envious sigh, one anxious scheme,
The nether sphere, the fleeting hour resign.
Mine is the world of thought, the world of dream,
Mine all the past, and all the future mine.

"Fortune, that lays in sport the mighty low,
Age that to penance turns the joys of youth,
Shall leave untouched the gifts which I bestow,
The sense of beauty and the thirst of truth.

"Of the fair brotherhood who share my grace,
I, from thy natal day, pronounce thee free;
And, if for some I keep a nobler place,
I keep for none a happier than for thee.

"There are who, while to vulgar eyes they seem
Of all my bounties largely to partake,
Of me as of some rival's handmaid deem,
And court me but for gain's, power's, fashion's sake.

"To such, though deep their lore, though wide their fame
Shall my great mysteries be all unknown:
But thou, through good and evil, praise and blame,
Wilt not thou love me for myself alone?

"Yes; thou wilt love me with exceeding love;
And I will tenfold all that love repay,
Still smiling, though the tender may reprove,
Still faithful, though the trusted may betray.

"For aye mine emblem was, and aye shall be,
The ever-during plant whose bough I wear,
Brightest and greenest then, when every tree
That blossoms in the light of Time is bare.

"In the dark hour of shame, I deigned to stand
Before the frowning peers at Bacon's side:
On a far shore I smoothed with tender hand,
Through months of pain, the sleepless bed of Hyde:

"I brought the wise and brave of ancient days
To cheer the cell where Raleigh pined alone:
I lighted Milton's darkness with the blaze
Of the bright ranks that guard the eternal throne.

"And even so, my child, it is my pleasure
That thou not then alone shouldst feel me nigh,
When, in domestic bliss and studious leisure,
Thy weeks uncounted come, uncounted fly;

"Not then alone, when myriads, closely pressed
Around thy car, the shout of triumph raise;
Nor when, in gilded drawing rooms, thy breast
Swells at the sweeter sound of woman's praise.

"No: when on restless night dawns cheerless morrow,
When weary soul and body pine,
Thine am I still, in danger, sickness, sorrow,
In conflict, obloquy, want, exile, thine;

"Thine, where on mountain waves the snowbirds scream,
Where more than Thule's winter barbs the breeze,
Where scarce, though lowering clouds, one sickly gleam
Lights the drear May-day of Antarctic seas;

"Thine, when around the litter's track all day
White sandhills shall reflect the blinding glare;
Thine, when, through forests breathing death, thy way
All night shall wind by many a tiger's lair;

"Thine most, when friends turn pale, when traitors fly,
When, hard beset, thy spirit, justly proud,
For truth, peace, freedom, mercy, dares defy
A sullen priesthood and a raving crowd.

"Amidst the din of all things fell and vile,
Hate's yell, and envy's hiss, and folly's bray,
Remember me; and with an unforced smile
See riches, baubles, flatterers pass away.

"Yes: they will pass away; nor deem it strange:
They come and go, as comes and goes the sea;
And let them come and go: thou, through all change,
Fix thy firm gaze on virtue and on me."

TRANSLATION FROM PLAUTUS.

(1850.)

[The author passed a part of the summer and autumn of 1850 at Ventnor, in the Isle of Wight. He usually, when walking alone, had with him a book. On one occasion, as he was loitering in the landslip near Bonchurch, reading the Rudens of Plautus, it struck him that it might be an interesting experiment to attempt to produce something which might be supposed to resemble passages in the lost Greek drama of Diphilus, from which the Rudens appears to have been taken. He selected one passage in the Rudens, of which he then made the following version, which he afterwards copied out at the request of a friend to whom he had repeated it.]

Act. IV. *Sc.* vii.

Dæmones. O Gripe, Gripe, in ætate hominum plurimæ
Fiunt transennæ, ubi decipiuntur dolis;
Atque edepol in eas plerumque esca imponitur.
Quam si quis avidus pascit escam avariter,
Decipitur in transenna avaritia sua.
Ille, qui consulte, docte, atque astute cavet,
Diutine uti bene licet partum bene.
Mi istæc videtur præda prædatum irier:
Ut cum majore dote abeat, quam advenerit.
Egone ut, quod ad me adlatum esse alienum sciam,
Celem? Minime istuc faciet noster Dæmones.
Semper cavere hoc sapientes æquissimum est,
Ne conscii sint ipsi maleficiis suis.
Ego, mihi quum lusi, nil moror ullum lucrum.
Gripus. Spectavi ego pridem Comicos ad istum modum
Sapienter dicta dicere, atque iis plaudier,
Quum illos sapientis mores monstrabant poplo;
Sed quum inde suam quisque ibant diversi domun
Nullus erat illo pacto, ut illi jusserant.

ΔΑΙΜ. Ὦ Γρῖπε, Γρῖπε, πλεῖστα παγίδων σχήματα
ἴδοι τις ἂν πεπηγμέν' ἐν θνητῶν βίῳ,
καὶ πλεῖστ' ἐπ' αὐτοῖς δελέαθ' ὧν ἐπιθυμίᾳ
ὀρεγόμενός τις ἐν κακοῖς ἁλίσκεται·
ὅστις δ' ἀπιστεῖ καὶ σοφῶς φυλάττεται
καλῶς ἀπολαύει τῶν καλῶς πεπορισμένων.
ἅρπαγμα δ' οὐχ ἅρπαγμ' ὁ λάρναξ οὑτοσί,
ἀλλ' αὐτὸς οἶμαι, μᾶλλον ἁρπάξει τινά.
τόνδ' ἄνδρα κλέπτειν τἀλλότρι'—εὐφήμει, τέλαν
ταντήν γε μὴ μαίνοιτο μανίαν Δαιμονῆς.
τόδε γὰρ ἀεὶ σοφοῖσιν εὐλαβητέον,
μή τί ποθ' ἑαυτῷ τις ἀδίκημα συννοῇ
κέρδη δ' ἔμοιγε πάνθ' ὅσοις εὐφραίνομαι,
κέρδος δ' ἀκερδὲς ὃ τοὐμὸν ἀλγυνεῖ κέαρ.

ΓΡΙΠ. καλῶ μὲν ἤδη κωμικῶν ἀκήκοα
σεμνῶς λεγόντων τοιάδε, τοὺς δὲ θεωμένους
κροτεῖν, ματαίοις ἡδομένους σοφίσμασιν·
εἶθ', ὡς ἀπῆλθ' ἕκαστος οἴκαδ', οὐδενὶ
οὐδὲν παρέμεινε τῶν καλῶς εἰρημένων.

PARAPHRASE.

To Oggier spake King Didier:
"When cometh Charlemange?
We looked for him in harvest:
We looked for him in rain.
Crops are reaped; and floods are past;
And still he is not here.
Some token show, that we may know
That Charlemange is near."

Then to the King made answer
Oggier, the christened Dane:
"When stands the iron harvest,
Ripe on the Lombard plain,
That stiff harvest which is reaped
With sword of knight and peer,
Then by that sign ye may divine
That Charlemange is near.

"When round the Lombard cities
The iron flood shall flow,
A swifter flood than Ticin,
A broader flood than Po,
Frothing white with many a plume,
Dark blue with many a spear,
Then by that sign ye may divine
That Charlemange is near."

INSCRIPTION ON THE STATUE OF LORD WILLIAM BENTINCK.

AT CALCUTTA. (1835.)

To
WILLIAM CAVENDISH BENTINCK,
Who, during seven years, ruled India with eminent
Prudence, Integrity, and Benevolence;
Who, placed at the head of a great empire, never laid aside
The simplicity and moderation of a private citizen:
Who infused into Oriental despotism the spirit of
British Freedom:
Who never forgot that the end of Government is
The happiness of the Governed:
Who abolished cruel rites:
Who effaced humiliating distinctions:
Who gave liberty to the expression of public opinion:
Whose constant study it was, to elevate the intellectual
And moral character of the Nations committed to his charge:
This Monument
Was erected by men,
Who, differing in Race, in Manners, in Language,
And in Religion,
Cherish, with equal veneration and gratitude,
The memory of his wise, upright,
And paternal Administration.

EPITAPH ON SIR BENJAMIN HEATH MALKIN.*

AT CALCUTTA. (1837.)

This monument
Is sacred to the memory
Of
SIR BENJAMIN HEATH MALKIN, Knight,
One of the Judges of the Supreme Court of Judicature:
A man eminently distinguished
By his literary and scientific attainments,
By his professional learning and ability,

* He was born on the 29th September, 1797. He died on the 21st October, 1837.

By the clearness and accuracy of his intellect,
By diligence, by patience, by firmness, by love of truth,
By public spirit, ardent and disinterested,
Yet always under the guidance of discretion,
By rigid uprightness, by unostentatious piety,
By the serenity of his temper,
And by the benevolence of his heart.

EPITAPH ON LORD METCALFE.

(1847.)

Near this stone is laid
CHARLES LORD METCALFE,
A Statesman tried in many high offices
And difficult conjunctures,
And found equal to all.
The three greatest Dependencies of the British Crown
Were successively entrusted to his care.
In India, his fortitude, his wisdom,
His probity, and his moderation,
Are held in honorable remembrance
By men of many races, languages, and religions.
In Jamaica, still convulsed by a social revolution,
His prudence calmed the evil passions
Which long suffering had engendered in one class
And long domination in another.
In Canada, not yet recovered from the calamities of civil war,
He reconciled contending factions
To each other, and to the Mother Country.
Costly monuments in Asiatic and American cities
Attest the gratitude of the nations which he ruled.
This tablet records the sorrow and the pride
With which his memory is cherished by his family.

POMPEII.

A POEM WHICH OBTAINED THE CHANCELLOR'S MEDAL AT THE CAMBRIDGE COMMENCEMENT, JULY, 1819.

Oh! land to Memory and to Freedom dear,
Land of the melting lyre and conquering spear,
Land of the vine-clad hill, the fragrant grove,
Of arts and arms, of Genius and of Love,
Hear, fairest Italy. Though now no more
The glittering eagles awe the Atlantic shore,
Nor at thy feet the gorgeous Orient flings
The blood-bought treasures of her tawny kings;
Though vanished all that formed thine old renown,
The laurel garland, and the jewelled crown,
The avenging poniard, the victorious sword,
Which reared thine empire, or thy rights restored,
Yet still the constant Muses haunt thy shore
And love to linger where they dwelt of yore.
If e'er of old they deigned, with favoring smile,
To tread the sea-girt shores of Albion's isle,
To smooth with classic arts our rugged tongue
And warm with classic glow the British song,
Oh! bid them snatch their silent hearts which wave
On the lone oak that shades thy Maro's grave,*
And sweep with magic hand the slumbering strings,
To fire the poet.—For thy clime he sings,
Thy scenes of gay delight and wild despair,
Thy varied forms of awful and of fair.
How rich that climate's sweets, how wild its storms,
What charms array it, and what rage deforms,
Well have thy mouldering walls, Pompeii, known,
Decked in those charms, and by that rage o'erthrown.
Sad city, gaily dawned thy latest day,
And poured its radiance on a scene as gay.
The leaves scarce rustled in the sighing breeze,
In azure dimples curled the sparkling seas,
And as the golden tide of light they quaffed,
Campania's sunny meads and vineyards laughed,
While gleamed each lichened oak and giant pine
On the far sides of swarthy Apennine.
Then mirth and music through Pompeii rung;
Then verdant wreathes on all her portals hung;

* See Eustace's description of the tomb of Virgil, on the Neapolitan coast.

Her sons, with solemn rite and jocund lay,
Hailed the glad splendors of that festal day.
With fillets bound the hoary priests advance,
And rosy virgins braid the choral dance.
The rugged warrior here unbends awhile
His iron front, and deigns a transient smile;
There, frantic with delight, the ruddy boy
Scarce treads on earth, and bounds and laughs with joy;
From every crowded altar perfumes rise
In billowy clouds of fragrance to the skies.
The milk-white monarch of the herd they lead,
With gilded horns, at yonder shrine to bleed;
And while the victim crops the broiderered plain,
And frisks and gambols towards the destined fane,
They little deem that like himself they stray
To death, unconscious, o'er a flowery way;
Heedless, like him, the impending stroke await,
And sport and wanton on the brink of fate.
What 'vails it that where yonder heights aspire,
With ashes piled, and seathed with rills of fire,
Gigantic phantoms dimly seem to glide,
In misty files along the mountain's side,
To view with threatening scowl your fated lands,
And toward your city point their shadowy hands? *
In vain celestial omens prompted fear,
And nature's signal spoke the ruin near.
In vain through many a night ye viewed from far
The meteor flag of elemental war
Unroll its blazing folds from yonder height,
In fearful sign of earth's intestine fight.
In vain Vesuvius groaned with wrath supprest,
And muttered thunder in his burning breast.
Long since the Eagle from that flaming peak
Hath soared with screams a safer nest to seek.
Awed by the infernal beacon's fitful glare,
The howling fox hath left his wonted lair;
Nor dares the browsing goat in venturous leap
To spring, as erst, from dizzy steep to steep.—
Man only mocks the peril. Man alone
Defies the sulphurous flame, the warning groan.

* Dio Cassius relates that figures of gigantic size appeared, for some time previous to the destruction of Pompeii, on the summits of Vesuvius. This appearance was probably occasioned by the fantastic forms which the smoke from the crater of the volcano assumed.

While instinct, humbler guardian, wakes and saves,
Proud reason sleeps, nor knows the doom it braves.
But see, the opening theatre invites
The fated myriads to its gay delights.
In, in they swarm, tumultuous as the roar
Of foaming breakers on a rocky shore.
Th' enraptured throng in breathless transport views
The gorgeous temple of the Tragic Muse.
There, while her wand in shadowy pomp arrays
Ideal scenes, and forms of other days
Fair as the hopes of youth, a radiant band,
The sister arts, around her footstool stand,
To deck their Queen, and lend a milder grace
To the stern beauty of that awful face.
Far, far around the ravished eye surveys
The sculptured forms of gods and heroes blaze.
Above, the echoing roofs the peal prolong
Of lofty converse, or melodious song,
While, as the tones of passions sink or swell,
Admiring thousands own the moral spell,
Melt with the melting strains of fancied wo,
With terror stricken, or with transport glow.
Oh! for a voice like that which pealed of old
Through Salem's cedar courts and shrines of gold,
And in wild accents round the trembling dome
Proclaimed the havoc of avenging Rome;
While every palmy arch and sculptured tower
Shook with the footsteps of the parting power.
Such voice might check your tears, which idly stream
For the vain phantoms of the poet's dream;
Might bid those terrors rise, those sorrows flow,
For others perils, and for nearer wo.
The hour is come. Even now the sulphurous cloud
Involves the city in its funeral shroud,
And far along Campania's azure sky
Expands its dark and boundless canopy.
The Sun, though throned on heaven's meridian height,
Burns red and rayless through that sickly night.
Each bosom felt at once the shuddering thrill,
At once the music stopped. The song was still.
None in that cloud's portentous shade might trace
The fearful changes of another's face.
But through that horrid stillness each could hear
His neighbor's throbbing heart beat high with fear.

A moment's pause succeeds. Then wildly rise
Grief's sobbing plaints and terror's frantic cries.
The gates recoil; and towards the narrow pass
In wild confusion rolls the living mass.
Death—when thy shadow sceptre waves away
From his sad couch the prisoner of decay,
Though friendship view the close with glistening eye,
And love's fond lips imbibe the parting sigh,
By torture racked, by kindness soothed in vain,
The soul still clings to being and to pain.
But when have wider terrors clothed thy brow,
Or keener torments edged thy dart than now,
When with thy regal horrors vainly strove
The law of nature and the power of Love?
On mothers babes in vain for mercy call,
Beneath the feet of brothers brothers fall.
Behold the dying wretch in vain upraise
Towards yonder well-known face the accusing gaze;
See trampled to the earth the expiring maid
Clings round her lover's feet, and shrieks for aid.
Vain is the imploring glance, the frenzied cry;
All, all is fear; to succor is to die.—
Saw ye how wild, how red, how broad a light
Burst on the darkness of that mid-day night,
As fierce Vesuvius scattered o'er the vale
His drifted flames and sheets of burning hail,
Shook hell's wan lightnings from his blazing cone,
And gilded heaven with meteors not its own?
The morn all blushing rose; but sought in vain
The snowy villas and the flowery plain,
The purpled hills with marshalled vineyards gay,
The domes that sparkled in the sunny ray.
Where art or nature late hath deck'd the scene
With blazing marble or with spangled green,
There, streaked by many a fiery torrent's bed,
A boundless waste of hoary ashes spread.
Along that dreary waste where lately rung
The festal lay which smiling virgins sung,
Where rapture echoed from the warbling lute,
And the gay dance resounded, all is mute.—
Mute!—Is it Fancy shapes that wailing sound
Which faintly murmurs from the blasted ground,
Or live there still, who breathing in the tomb,
Curse the dark refuge which delays their doom,

In massive vaults, on which the incumbent plain
And ruined city heap their weight in vain?
Oh! who may sing that hour of mortal strife,
When nature calls on Death, yet clings to life?
Who paint the wretch that draws sepulchral breath
A living prisoner in the house of Death?
Pale as the corpse which loads the funeral pile,
With face convulsed that writhes a ghastly smile,
Behold him speechless move with hurried pace,
Incessant, round his dungeon's caverned space,
Now shrink in terror, and now groan in pain,
Gnaw his white lips and strike his burning brain.
Till fear o'erstrained in stupor dies away,
And Madness wrests her victim from dismay.
His arms sink down; his wild and stony eye
Glares without sight on blackest vacancy.
He feels not, sees not: wrapped in senseless trance
His soul is still and listless as his glance.
One cheerless blank, one rayless mist is there,
Thoughts, senses, passions, live not with despair.
Haste, Famine, haste, to urge the destined close,
And lull the horrid scene to stern repose.
Yet ere, dire Fiend, thy lingering tortures cease,
And all be hushed in still sepulchral peace,
Those caves shall wilder, darker deeds behold
Than e'er the voice of song or fable told,
Whate'er dismay may prompt, or madness dare,
Feasts of the grave, and banquets of despair.—
Hide, hide the scene; and o'er the blasting sight
Fling the dark veil of ages and of night.
Go, seek Pompeii now;—with pensive tread
Roam through the silent city of the dead.
Explore each spot, where still, in ruin grand,
Her shapeless piles and tottering columns stand,
Where the pale ivy's clasping wreaths o'ershade
The ruined temple's moss-clad colonnade,
Or violets on the hearth's cold marble wave,
And muse in silence on a people's grave.
Fear not.—No sign of death thine eyes shall scare,
No, all is beauty, verdure, fragrance there.
A gentle slope includes the fatal ground
With odorous shrubs and tufted myrtles crowned,
Beneath, o'ergrown with grass, or wreathed with flowers,

Lie tombs and temples, columns, baths, and towers.
As if in mockery, Nature seems to dress
In all her charms the beauteous wilderness,
And bids her gayest flowerets twine and bloom
In sweet profusion o'er a city's tomb.
With roses here she decks the untrodden path,
With lilies fringes there the stately bath;
The acanthus' * spreading foliage here she weaves
Round the gay capital which mocks its leaves;
There hangs the sides of every mouldering room
With tapestry from her own fantastic loom,
Wallflowers and weeds, whose glowing hues supply
With simple grace the purple's Tyrian dye.
The ruined city sleeps in fragrant shade,
Like the pale corpse of some Athenian maid,†
Whose marble arms, cold brows, and snowy neck
The fairest flowers of fairest climates deck,
Meet types of her whose form their wreaths array,
Of radiant beauty, and of swift decay.
Advance, and wander on through crumbling halls,
Through prostrate gates and ivied pedestals,
Arches, whose echoes now no chariots rouse,
Tombs, on whose summits goats undaunted browse.
See where yon ruined wall on earth reclines,
Through weeds and moss the half-seen painting shines,
Still vivid midst the dewy cowslips grows,
Or blends its colors with the blushing rose.
Thou lovely, ghastly scene of fair decay,
In beauty awful, and midst horrors gay,
Renown more wide, more bright shall gild thy name,
Than thy wild charms or fearful doom could claim.
Immortal spirits, in whose deathless song
Latium and Athens yet their reign prolong,
And from their thrones of fame and empire hurled,
Still sway the sceptre of the mental world,
You in whose breasts the flames of Pindus beamed,
Whose copious lips with rich persuasion streamed.
Whose minds unravelled nature's mystic plan,
Or traced the mazy labyrinth of man:

* The capital of the Corinthian pillar is carved, as is well known, in imitation of the acanthus. Mons. de Chateaubriand, as I have found since this Poem was written, has employed the same image in his Travels.

† It is the custom of the modern Greeks to adorn corpses profusely with flowers.

Bend, glorious spirits, from your blissful bowers,
And broidered couches of unfading flowers,
While round your locks the Elysian garlands blow
With sweeter odors, and with brighter glow.
Once more, immortal shades, atoning fame
Repair the honors of each glorious name.
Behold Pompeii's opening vaults restore
The long-lost treasures of your ancient lore,
The vestal radiance of poetic fire,
The stately buskin and the tuneful lyre,
The wand of eloquence, whose magic sway
The sceptres and the swords of earth obey,
And every mighty spell, whose strong control
Could nerve or melt, could fire or soothe the soul.
And thou, sad city, raise thy drooping head,
And share the honors of the glorious dead.
Had fate reprieved thee till the frozen north
Poured in wild swarms its hoarded millions forth,
Till blazing cities marked where Albion trod,
Or Europe quaked beneath the *scourge of God*,*
No lasting wreath had graced thy funeral pall,
No fame redeemed the horrors of thy fall.
Now shall thy deathless memory live entwined
With all that conquers, rules, or charms the mind.
Each lofty thought of Poet or of Sage,
Each grace of Virgil's lyre or Tully's page.
Like theirs whose genius consecrates thy tomb,
Thy fame shall snatch from time a greener bloom,
Shall spread where'er the Muse has reared her throne,
And live renowned in accents yet unknown;
Earth's utmost bounds shall join the glad acclaim,
And distant Camus bless Pompeii's name.

* The well-known name of Attila.

BATTLE OF IVRY.

[Henry the Fourth, on his accession to the French crown, was opposed by a large part of his subjects under the Duke of Mayenne, with the assistance of Spain and Savoy. In March, 1590, he gained a decisive victory over that party at Ivry. Before the battle, he addressed his troops, "My children, if you lose sight of your colors, rally to my white plume you will always find it in the path to honor and glory." His conduct was answerable to his promise. Nothing could resist his impetuous valor, and the leaguers underwent a total and bloody defeat. In the midst of the rout, Henry followed, crying—"Save the French!" and his clemency added a number of the enemies to his own army.—*Aikin's Biographical Dictionary.*]

Now glory to the Lord of Hosts, from whom all glories are!
And glory to our Sovereign Liege, King Henry of Navarre!
Now let there be the merry sound of music and the dance,
Through thy cornfields green and sunny vines, oh! pleasant land of France.
And thou, Rochelle, our own Rochelle, proud city of the waters,
Again let rapture light the eyes of all thy mourning daughters.
As thou wert constant in our ills, be joyous in our joy,
For cold, and stiff, and still are they who wrought thy walls annoy.
Hurrah! hurrah! a single field hath turned the chance of war;
Hurrah! hurrah! for Ivry and King Henry of Navarre.

Oh! how our hearts were beating, when, at the dawn of day,
We saw the army of the League drawn out in long array;
With all its priest-led citizens, and all its rebel peers,
And Appenzel's stout infantry, and Egmont's Flemish spears,
There rode the brood of false Lorraine, the curses of our land,
And dark Mayenne was in the midst, a truncheon in his hand;
And as we looked on them, we thought of Seine's empurpled flood,
And good Coligni's hoary hair all dabbled with his blood;
And we cried unto the living God, who rules the fate of war,
To fight for his own holy name and Henry of Navarre.

The King is come to marshal us, in all his armor drest,
And he has bound a snow-white plume upon his gallant crest;
He looked upon his people, and a tear was in his eye,
He looked upon the traitors, and his glance was stern and high.
Right graciously he smiled on us, as rolled from wing to wing,
Down all our line, in deafening shout, "God save our lord, the King."
"And if my standard-bearer fall, as fall full well he may—
For never saw I promise yet of such a bloody fray—
Press where ye see my white plume shine, amidst the ranks of war,
And be your oriflamme to-day the helmet of Navarre."

Hurrah! the foes are moving. Hark to the mingled din
Of fife, and steed, and trump, and drum, and roaring culverin!
The fiery Duke is pricking fast across St. André's plain,
With all the hireling chivalry of Guelders and Almayne.
Now by the lips of those ye love, fair gentlemen of France,
Charge for the golden lilies now upon them with the lance!
A thousand spurs are striking deep, a thousand spears in rest,
A thousand knights are pressing close behind the snow-white crest;
And in they burst, and on they rushed, while, like a guiding star,
Amidst the thickest carnage blazed the helmet of Navarre.

Now, God be praised, the day is ours! Mayenne hath turned his rein,
D'Aumale hath cried for quarter, the Flemish Count is slain,
Their ranks are breaking like thin clouds before a Biscay gale;
The field is heaped with bleeding steeds, and flags and cloven mail;
And then we thought on vengeance, and all along our van,
"Remember St. Bartholomew," was passed from man to man;

But out spake gentle Henry then, "No Frenchman is my foe;
Down, down with every foreigner, but let your brethren go."
Oh! was there ever such a knight in friendship or in war,
As our sovereign lord, King Henry, the soldier of Navarre.

Ho! maidens of Vienna,—ho! matrons of Luzerne,
Weep, weep, and rend your hair for those who never shall return.
Ho! Philip, send for charity, thy Mexican pistoles,
That Antwerp monks may sing a mass for thy poor spearmen's souls.
Ho! gallant nobles of the league, look that your arms be bright;
Ho! burghers of St. Généviève, keep watch and ward tonight;
For our God hath crushed the tyrant, our God hath raised the slave,
And mocked the counsel of the wise and the valor of the brave.
Then glory to his holy name from whom all glories are;
And glory to our sovereign lord, King Henry of Navarre.

THE ARMADA.

Attend, all ye who list to hear
Our noble England's praise;
I tell of the thrice famous deeds
She wrought in ancient days,
When that great fleet invincible
Against her bore in vain
The richest spoils of Mexico,
The stoutest hearts of Spain.

It was about the lovely close
Of a warm summer day,
There came a gallant merchant-ship
Full sail to Plymouth Bay;
Her crew hath seen Castile's black fleet,
Beyond Aurigny's isle,
At earliest twilight, on the waves,
Lie heaving many a mile.

At sunrise she escaped their van,
By God's especial grace;
And the tall Pinta, till the noon,
Had held her close in chase.
Forthwith a guard at every gun
Was placed along the wall;
The beacon blazed upon the roof
Of Edgecumbe's lofty hall;
Many a light fishing bark put out
To pry along the coast,
And with loose rein and bloody spur
Rode inland many a post.
With his white hair unbonneted,
The stout old sheriff comes;
Before him march the halberdiers;
Before him sound the drums;
His yeomen round the market cross
Make clear an ample space;
For there behooves him to set up
The standard of Her Grace.
And haughtily the trumpets peal
And gayly dance the bells,
As slow upon the laboring wind
The royal blazon swells.
Look how the Lion of the sea
Lifts up his ancient crown,
And underneath his deadly paw
Treads the gay lilies down.
So stalked he when he turned to flight,
On that famed Picard field,
Bohemia's plume, and Genoa's bow,
And Cæsar's eagle shield.
So glared he when at Agincourt
In wrath he turned to bay,
And crushed and torn beneath his claws
The princely hunters lay.
Ho! strike the flag-staff deep, Sir Knight:
Ho! scatter flowers, fair maids:
Ho! gunners, fire a loud salute:
Ho! gallants, draw your blades:
Thou sun, shine on her joyously;
Ye breezes, waft her wide;
Our glorious SEMPER EADEM,
The banner of our pride.

The freshening breeze of eve unfurled
That banner's massy fold;
The parting gleam of sunshine kissed
That haughty scroll of gold;
Night sank upon the dusky beach,
And on the purple sea,
Such night in England ne'er hath been
Nor e'er again shall be.
From Eddystone to Berwick bounds,
From Lynn to Milford Bay,
That time of slumber was as bright
And busy as the day;
For swift to east and swift to west
The ghastly war-flame spread,
High on St. Michael's Mount it shone:
It shone on Beachy Head.
Far on the deep the Spaniard saw,
Along each southern shire,
Cape beyond cape, in endless range,
Those twinkling points of fire.
The fisher left his skiff to rock
On Tamar's glittering waves:
The rugged miners poured to war
From Mendip's sunless caves:
O'er Longleat's towers, o'er Cranbourne's oaks,
The fiery herald flew:
He roused the shepherds of Stonehenge,
The rangers of Beaulieu.
Right sharp and quick the bells all night
Rang out from Bristol town,
And ere the day three hundred horse
Had met on Clifton down;
The sentinel on Whitehall gate
Looked forth into the night,
And saw o'erhanging Richmond Hill
The streak of blood-red light.
Then bugle's note and cannon's roar
The death-like silence broke,
And with one start, and with one cry,
The royal city woke.
At once on all her stately gates
Arose the answering fires;
At once the wild alarum clashed
From all her reeling spires;

From all the batteries of the Tower
Pealed loud the voice of fear;
And all the thousand masts of Thames
Sent back a louder cheer:
And from the furthest wards was heard
The rush of hurrying feet,
And the broad streams of pikes and flags
Rushed down each roaring street;
And broader still became the blaze,
And louder still the din,
As fast from every village round
The horse came spurring in:
And eastward straight from wild Blackheath
The warlike errand went,
And roused in many an ancient hall
The gallant squires of Kent.
Southward from Surrey's pleasant hills
Flew those bright couriers forth;
High on bleak Hampstead's swarthy moor
They started for the north:
And on, and on, without a pause
Untired they bounded still:
All night from tower to tower they sprang;
They sprang from hill to hill:
Till the proud peak unfurled the flag
O'er Darwin's rocky dales,
Till like volcanoes flared to heaven
The stormy hills of Wales,
Till twelve fair counties saw the blaze
On Malvern's lonely height,
Till streamed in crimson on the wind
The Wrekin's crest of light,
Till broad and fierce the stars came forth
On Ely's stately fane,
And tower and hamlet rose in arms
O'er all the boundless plain;
Till Belvoir's lordly terraces
The sign of Lincoln sent,
And Lincoln sped the message on
O'er the wide vale of Trent;
Till Skiddaw saw the fire that burned
On Gaunt's embattled pile,
And the red glare on Skiddaw roused
The burghers of Carlisle.

* * * * * * *

THE CAVALIER'S MARCH TO LONDON.

To horse! to horse! brave cavaliers!
  To horse for church and crown!
Strike, strike your tents! snatch up your spears!
  And ho for London town!
The imperial harlot, doomed a prey
  To our avenging fires,
Sends up the voice of her dismay
  From all her hundred spires.

The Strand resounds with maiden's shrieks,
  The 'Change with merchants' sighs,
And blushes stand on brazen cheeks,
  And tears in iron eyes;
And, pale with fasting and with fright,
  Each Puritan committee
Hath summoned forth to prayer and fight
  The Roundheads of the city.

And soon shall London's sentries hear
  The thunder of our drum,
And London's dames, in wilder fear,
  Shall cry, Alack! They come!
Fling the fascines;—tear up the spikes;
  And forward, one and all.
Down, down with all their train-band pikes,
  Down with their mud-built wall.

Quarter?—Foul fall your whining noise,
  Ye recreant spawn of fraud!
No quarter! Think on Strafford, boys.
  No quarter! Think on Laud.
What ho! The craven slaves retire.
  On! Trample them to mud,
No quarter! Charge.—No quarter!
  No quarter! Blood! blood! blood!

Where next? In sooth there lacks no witch,
  Brave lads, to tell us where,
Sure London's sons be passing rich,
  Her daughters wondrous fair:
And let that dastard be the theme
  Of many a board's derision,
Who quails for sermon, cuff, or scream
  Of any sweet precisian.

Their lean divines, of solemn brow,
Sworn foes to throne and steeple,
From an unwonted pulpit now
Shall edify the people:
Till the tired hangman, in despair,
Shall curse his blunted shears,
And vainly pinch, and scrape, and tear,
Around their leathern ears.

We'll hang, above his own Guildhall,
The city's grave Recorder,
And on the den of thieves we'll fall,
Though Pym should speak to order.
In vain the lank-haired gang shall try
To cheat our martial law;
In vain shall Lenthall trembling cry
That strangers must withdraw.

Of bench and woolsack, tub and chair,
We'll build a glorious pyre,
And tons of rebel parchment there
Shall crackle in the fire.
With them shall perish, cheek by jowl,
Petition, psalm, and libel,
The colonel's canting muster-roll
The chaplain's dog-eared Bible.

We'll tread a measure round the blaze
Where England's pest expires,
And lead along the dance's maze
The beauties of the friars:
Then smiles in every face shall shine,
And joy in every soul.
Bring forth, bring forth the oldest wine,
And crown the largest bowl.

And as with nod and laugh ye sip
The goblet's rich carnation,
Whose bursting bubbles seem to tip
The wink of invitation;
Drink to those names,—those glorious names,—
Those names no time shall sever,—
Drink, in a draught as deep as Thames,
Our church and king for ever!

LAYS OF ANCIENT ROME.

PREFACE.

THAT what is called the history of the kings and early consuls of Rome is to a great extent fabulous, few scholars have, since the time of Beaufort, ventured to deny. It is certain that, more than three hundred and sixty years after the date ordinarily assigned for the foundation of the city, the public records were, with scarcely an exception, destroyed by the Gauls. It is certain that the oldest annals of the commonwealth were compiled more than a century and a half after the destruction of the records. It is certain, therefore, that the great Latin writers of a later period did not possess those materials, without which a trustworthy account of the infancy of the republic could not possibly be framed. They own, indeed, that the chronicles to which they had access were filled with battles that were never fought and consuls that were never inaugurated; and we have abundant proof that, in these chronicles, events of the greatest importance, such as the issue of the war with Porsena, and the issue of the war with Brennus, were grossly misrepresented. Under these circumstances a wise man will look with great suspicion on the legend which has come down to us. He will, perhaps, be inclined to regard the princes who are said to have founded the civil and religious institutions of Rome, the son of Mars, and the husband of Egeria, as mere mythological personages of the same class with Perseus and Ixion. As he draws nearer and nearer to the confines of authentic history, he will become less and less hard of belief. He will admit that the most important parts of the narrative have some foundation in truth. But he will distrust almost all the details, not only because they

seldom rest on any solid evidence, but also because he will constantly detect in them, even when they are within the limits of physical possibility, that peculiar character, more easily understood than defined, which distinguishes the creations of the imagination from the realities of the world in which we live.

The early history of Rome is indeed far more poetical than anything else in Latin literature. The loves of the Vestal and the God of War, the cradle laid among the reeds of Tiber, the fig-tree, the she-wolf, the shepherd's cabin, the recognition, the fratricide, the rape of the Sabines, the death of Tarpeia, the fall of Hostus Hostilius, the struggle of Mettus Curtius though the marsh, the women rushing with torn raiment and dishevelled hair between their fathers and their husbands,' the nightly meetings of Numa and the Nymph by the well in the sacred grove, the fight of the three Romans and the three Albans, the purchase of the Sibylline books, the crime of Tullia, the simulated madness of Brutus, the ambiguous reply of the Delphian oracle to the Tarquins, the wrongs of Lucretia, the heroic actions of Horatius Cocles, of Scævola, and of Clœlia, the battle of Regillus won by the aid of Castor and Pollux, the fall of Cremera, the touching story of Coriolanus, the still more touching story of Virginia, the wild legend about the draining of the Alban lake, the combat between Valerius Corvus and the gigantic Gaul, are among the many instances which will at once suggest themselves to every reader.

In the narrative of Livy, who was a man of fine imagination, these stories retain much of their genuine character. Nor could even the tasteless Dionysius distort and mutilate them into mere prose. The poetry shines, in spite of him, through the dreary pedantry of his eleven books. It is discernible in the most tedious and in the most superficial modern works on the early times of Rome. It enlivens the dulness of the Universal History, and gives a charm to the most meager abridgments of Goldsmith.

Even in the age of Plutarch there were discerning men who rejected the popular account of the foundation of Rome, because that account appeared to them to have the air, not of a history, but of a romance or a drama. Plutarch, who was displeased at their incredulity, had nothing better to say in reply to their arguments than that chance sometimes turns poet, and produces trains of events not to be distinguished from the most elaborate plots which are constructed

by art.* But though the existence of a poetical element in the early history of the Great City was detected so many ages ago, the first critic who distinctly saw from what source that poetical element had been derived was James Perizonius, one of the most acute and learned critics of the seventeenth century. His theory, which, in his own age, attracted little or no notice, was revived in the present generation by Niebuhr, a man who would have been the first writer of his time, if his talent for communicating truths had borne any proportion to his talent for investigating them. It has been adopted by several eminent scholars of our own country, particularly by the Bishop of St. David's, by Professor Malden, and by the lamented Arnold. It appears to be now generally received by men conversant with classical antiquity; and indeed it rests on such strong proofs, both internal and external, that it will not be easily subverted. A popular exposition of this theory and of the evidence by which it is supported may not be without interest even for readers who are unacquainted with the ancient languages.

The Latin literature which has come down to us is of later date than the commencement of the second Punic war, and consists almost exclusively of words fashioned on Greek models. The Latin metres, heroic, elegiac, lyric, and dramatic, are of Greek origin. The best Latin epic poetry is the feeble echo of the Iliad and Odyssey. The best Latin eclogues are imitations of Theocritus. The plan of the most finished didactic poem in the Latin tongue was taken from Hesiod. The Latin tragedies are bad copies of the masterpieces of Sophocles and Euripides. The Latin comedies are free translations from Demophilus, Menander, and Apollodorus. The Latin philosophy was borrowed, without alteration, from the Portico and the academy; and the great Latin orators constantly proposed to themselves as patterns the speeches of Demosthenes and Lysias.

But there was an earlier Latin literature, a literature truly Latin, which has wholly perished—which had, indeed, almost wholly perished long before those whom we are in the habit of regarding as the greatest Latin writers were born. That literature abounded with metrical romances,

* Ὑποπτον μὲν ενιοις εστι το δραματικον και πλασματωδες· οὐ δει δε απιστειν, την τύχην δρῶντας, οιων ποιημάτων δημιουργος εστι.—Plut. Rom. viii. This remarkable passage has been more grossly misinterpreted than any other in the Greek language, where the sense was so obvious. The Latin version of Cruserius, the French version of Amyot, the old English version by several hands, and the later English version by Langhorne, are all equally destitute of every trace of the meaning of the original. None of the translators saw even that ποιημα is a poem. They all render it an event.

such as are found in every country where there is much curiosity and intelligence, but little reading and writing. All human beings, not utterly savage, long for some information about past times, and are delighted by narratives which present pictures to the eye of the mind. But it is only in very enlightened communities that books are readily accessible. Metrical composition, therefore, which, in a highly civilized nation, is a mere luxury, is, in nations imperfectly civilized, almost a necessary of life, and is valued less on account of the pleasure which it gives to the ear than on account of the help which it gives to the memory. A man who can invent or embellish an interesting story, and put it into a form which others may easily retain in their recollection, will always be highly esteemed by a people eager for amusement and information, but destitute of libraries. Such is the origin of ballad-poetry, a species of composition which scarcely ever fails to spring up and flourish in every society, at a certain point in the progress towards refinement. Tacitus informs us that songs were the only memorials of the past which the ancient Germans possessed. We learn from Lucan and from Ammianus Marcellinus, that the brave actions of the ancient Gauls were commemorated in the verses of Bards. During many ages, and through many revolutions, minstrelsy retained its influence over both the Teutonic and the Celtic race. The vengeance exacted by the spouse of Attila for the murder of Siegfried was celebrated in rhyme, of which Germany is still justly proud. The exploits of Athelstane were commemorated by the Anglo-Saxons, and those of Canute by the Danes, in rude poems, of which a few fragments have come down to us. The chants of the Welsh harpers preserved, through ages of darkness, a faint and doubtful memory of Arthur. In the highlands of Scotland may still be gleaned some reliques of the old songs about Cuthullin and Fingal. The long struggle of the Servians against the Ottoman power was recorded in lays full of martial spirit. We learn from Herrera that, when a Peruvian Inca died, men of skill were appointed to celebrate him in verses which all the people learned by heart, and sang in public on days of festival. The feats of Kurroglou, the great freebooter of Turkistan, recounted in ballads composed by himself, are known in every village of Northern Persia. Captain Beechey heard the bards of the Sandwich Islands recite the heroic achievements of Tamehameha, the most illustrious of their kings.

Mungo Park found in the heart of Africa a class of singing men, the only annalists of their rude tribes, and heard them tell the story of the great victory which Damel, the negro prince of the Jaloffs, won over Abdulkader, the Mussulman tyrant of Foota Torra. This species of poetry attained a high degree of excellence among the Castilians, before they began to copy Tuscan patterns. It attained a still higher degree of excellence among the English and the Lowland Scotch, during the fourteenth, fifteenth, and sixteenth centuries. But it reached its full perfection in ancient Greece; for there can be doubt that the great Homeric poems are generically ballads, though widely indeed distinguished from all other ballads, and, indeed, from almost all other human compositions, by transcendent merit.

As it is agreeable to general experience that, at a certain stage in the progress of society, ballad-poetry should flourish, so it is also agreeable to general experience that at a subsequent stage in the progress of society, ballad-poetry should be undervalued and neglected. Knowledge advances: manners change: great foreign models of composition are studied and imitated. The phraseology of the old minstrels becomes obsolete. Their versification, which, having received its laws only from the ear, abounds in irregularities, seems licentious and uncouth. Their simplicity appears beggarly when compared with the quaint forms and gaudy coloring of such artists as Cowley and Gongora. The ancient lays, unjustly despised by the learned and polite, linger for a time in the memory of the vulgar, and are at length too often irretrievably lost. We cannot wonder that the ballads of Rome should have altogether disappeared, when we remember how very narrowly, in spite of the invention of printing, those of our own country and those of Spain escaped the same fate. There is, indeed, little doubt that oblivion covers many English songs equal to any that were published by Bishop Percy, and many Spanish songs as good as the best of those which have been so happily translated by Mr. Lockhart. Eighty years ago England possessed only one tattered copy of Childe Waters and Sir Cauline, and Spain only one tattered copy of the noble poem of the Cid. The snuff of a candle, or a mischievous dog, might in a moment have deprived the world forever of any of those fine compositions. Sir Walter Scott, who united to the fire of a great poet the minute curiosity and patient diligence of a great antiquary, was but just in time to save the precious

reliques of the Minstrelsy of the Border. In Germany, the lay of the Nibelungs had been long utterly forgotten, when, in the eighteenth century, it was, for the first time, printed from a manuscript in the old library of a noble family. In truth, the only people who, through their whole passage from simplicity to the highest civilization, never for a moment ceased to love and admire their old ballads, were the Greeks.

That the early Romans should have had ballad poetry, and that this poetry should have perished, is, therefore, not strange. It would, on the contrary, have been strange if it had not come to pass; and we should be justified in pronouncing them highly probable, even if we had no direct evidence on the subject. But we have direct evidence of unquestionable authority.

Ennius, who flourished in the time of the second Punic War, was regarded in the Augustan age as the father of Latin poetry. He was, in truth, the father of the second school of Latin poetry,—of the only school of which the works have descended to us. But from Ennius himself we learn that there were poets who stood to him in the same relation in which the author of the romance of Count Alarcos stood to Garcilaso, or the author of the "Lytell Geste of Robin Hode" to Lord Surrey. Ennius speaks of verses which the Fauns and the Bards were wont to chant in the old time, when none had yet studied the graces of speech, when none had yet climbed the peaks sacred to the Goddesses of Grecian song. "Where," Cicero mournfully asks, "are those old verses now?" *

Contemporary with Ennius was Quintus Fabius Pictor, the earliest of the Roman annalists. His account of the infancy and youth of Romulus and Remus has been preserved by Dionysius, and contains a very remarkable reference to the

* "Quid? Nostri veteres versus ubi sunt?
. . . . . 'Quos olim Fauni vatesque canebant,
Cum neque Musarum scopulos quisquam superârat,
Nec dicti studiosus erat.'"

Cic. in *Bruto*, cap. xviii.

The Muses, it should be observed, are Greek divinities. The Italian Goddesses of verse were the Camœnæ. At a later period, the appellations were used indiscriminately; but in the age of Ennius there was probably a distinction. In the epitaph of Nævius, who was the representative of the old Italian school of poetry, the Camœnæ, not the Muses, are represented as grieving for the loss of their votary. The "Musarum scopuli" are evidently the peaks of Parnassus.

Scaliger, in a note on Varro (*De Lingua Latina*, lib. vi.), suggests, with great ingenuity, that the Fauns, who were represented by the superstition of later ages as a race of monsters, half gods and half brutes, may really have been a class of men who exercised in Latium, at a very remote period, the same functions which belonged to the Magians in Persia, and to the Bards in Gaul.

old Latin poetry. Fabius says that, in his time, his countrymen were still in the habit of singing ballads about the Twins. "Even in the hut of Faustulus,"—so these old lays appear to have run,—" the children of Rhea and Mars were, in port and in spirit, not like unto swineherds or cowherds, but such that men might well guess them to be of the blood of kings and gods." *

Cato the Censor, who also lived in the days of the Second Punic War, mentioned this lost literature in his lost work on the antiquities of his country. Many ages, he said, before his time, there were ballads in praise of illustrious

* Οι δε ἀνδρωθεντες γινονται, κατα τε αξιωσιν ηορφης και φρονηματος ογκον, ου συοφορβοις και βουκολοις εοικοτες, αλλ" οιους αν τις αξιωσειε τους εκ βασιλειου τε γενους, και απο δυιμονων σπορας γενεαθαι νομιζομενους,ως εν τοῖς πατριοις υμνοις υπο Ρωμαιων ετι και νυνα δεται.—*Dion. Hal.* i. 79. This passage has sometimes been cited as if Dionysius had been speaking in his own person, and had, Greek as he was, been so industrious or so fortunate as to discover some valuable remains of that early Latin poetry which the greatest Latin writers of his age regretted as hopelessly lost. Such a supposition is highly improbable; and indeed it seems clear from the context that Dionysius, as Reiske and other editors evidently thought, was merely quoting from Fabius Pictor. The whole passage has the air of an extract from an ancient chronicle, and is introduced by the words, Τοιυτος μεν φάβιος ὁ Πικτωρ λεγόμενος, τηνε γραφει.

Another argument may be urged which seems to deserve consideration. The author of the passage in question mentions a thatched hut which, in his time, stood between Mount Palatine and the Circus. This hut, he says, was built by Romulus, and was constantly kept in repair at the public charge, but never in any respect embellished. Now, in the age of Dionysius there certainly was at Rome a thatched hut, said to have been that of Romulus. But this hut, as we learn from Vitruvius, stood, not near the Circus, but in the Capitol. (Vit. ii. 1.) If, therefore, we understand Dionysius to speak in his own person, we can reconcile his statement with that of Vitruvius only by supposing that there were at Rome, in the Augustan age, two thatched huts, both believed to have been built by Romulus, and both carefully repaired, and held in high honor. The objections to such a supposition seem to be strong. Neither Dionysius nor Vitruvius speaks of more than one such hut. Dio Cassius informs us that twice, during the long administration of Augustus, the hut of Romulus caught fire (xlviii. 43. liv. 29.) Had there been two such huts, would he not have told us of which he spoke? An English historian would hardly give an account of a fire at Queen's College without saying whether it was at Queen's College, Oxford, or at Queen's College, Cambridge. Marcus Seneca, Macrobius, and Conon, a Greek writer from whom Photius has made large extracts, mention only one hut of Romulus, that in the Capitol. (*M. Seneca. Contr.* 1. 6; *Macrobius, Sat.* 1. 15; *Photius. Bibl.* 186.) Ovid, Petronius, Valerius Maximus, Lucius Seneca, and St. Jerome, mention only one hut of Romulus without specifying the site. (*Ovid, Fasti*, iii. 183, *Petronius, Fragm.; Val. Max.* iv. 4; *L. Seneca, Consolatio ad Helviam: D. Hieron. ad Pammachium de Didymo.*)

The whole difficulty is removed, if we suppose that Dionysius was merely noting Fabius Pictor. Nothing is more probable than that the cabin which in the time of Fabius stood near the Circus, might, long before the age of Augustus, have been transported to the Capitol, as the place fittest, by reason both of its safety and of its sanctity, to contain so precious a relic.

The language of Plutarch confirms this hypothesis. He describes, with great precision, the spot where Romulus dwelt between the Palatine Mount and the Circus; but he says not a word implying that the dwelling was still to be seen there. Indeed, his expressions imply that it was no longer there. The evidence of Solinus is still more to the point. He, like Plutarch, describes the spot where Romulus had resided, and says expressly that the hut had been there, but that, in his time, it was there no longer. The site, it is certain, was well remembered, and probably retained its old name, as Charing Cross and the Haymarket have done. This is probably the explanation of the words, "casa Romuli" in Victor's description of the Tenth Region of Rome, under Valentinian.

men; and these ballads it was the fashion for the guests at banquets to sing in turn while the piper played. "Would," exclaims Cicero, "that we still had the old ballads of which Cato speaks!" *

Valerius Maximus gives us exactly similar information, without mentioning his authority, and observes that the ancient Roman ballads were probably of more benefit to the young than all the lectures of the Athenian schools, and that to the influence of the national poetry were to be ascribed the virtues of such men as Camillus and Fabricius.†

Varro, whose authority on all questions connected with the antiquities of his country is entitled to the greatest respect, tells us that at banquets it was once the fashion for boys to sing, sometimes with and sometimes without instrumental music, ancient ballads in praise of men of former times. These young performers, he observes, were of unblemished character, a circumstance which he probably mentioned because, among the Greeks, and indeed in his time among the Romans also, the morals of singing boys were in no high repute.‡

The testimony of Horace, though given incidentally, confirms the statements of Cato, Valerius Maximus, and Varro. The poet predicts that, under the peaceful administration of Augustus, the Romans will, over their full goblets, sing to the pipe, after the fashion of their fathers, the deeds of brave captains, and the ancient legends touching the origin of the city.§

The proposition, then, that Rome had ballad-poetry is

* Cicero refers twice to this important passage in Cato's Antiquities:—"Gravissimus auctor in 'Originibus' dixit Cato, morem apud majores hunc epularum fuisse, ut deinceps, qui accubarent, canerent ad tibiam clarorum virorum laudes atque virtutes. Ex quo perspicuum est, et cantus tum fuisse rescriptos vocum sonis, et carmina."—*Tusc. Quæst.* iv. 2. Again: "Utinam exstarent illa carmine quæ multis sæculis ante suam ætatem in epulis esse cantitata a singulis convivis de clarorum virorum laudibus in 'Originibus' scriptum reliquit Cato."—*Brutus.* cap. xix.

† "Majores natu in conviviis ad tibias egregia superiorum opera carmine comprehensa pangebant, quo ad ea imitanda juventutem alacriorum redderent. * * * * Quas Athenas, quam scholam, quæ alienigena studia huic domesticæ disciplinæ prætulerim? Inde oriebantur Camilli, Scipiones, Fabricii, Marcelli, Fabii."—*Val. Max.* ii. 1.

‡ "In conviviis pueri modesti ut cantarent carmina antiqua, in quibus laudes erant majorum, et assa voce, et cum tibicine."—Nonius, *Assa voce pro sola.*

§ "Nosque et profestis lucibus et sacris,
Inter jocosi munera Liberi,
Cum prole matronisque nostris,
Rite Deos prius apprecati,
Virtute functos, MORE PATRUM, duces,
Lydis remixto carmine tibiis,
Trojamque, et Anchisen, et almæ
Progeniem Veneri canemus."
Carm. iv. 51.

not merely in itself highly probable, but it is fully proved by direct evidence of the greatest weight.

This proposition being established, it becomes easy to understand why the early history of the city is unlike almost everything else in Latin literature—native where almost everything else is borrowed, imaginative where almost everything else is prosaic. We can scarcely hesitate to pronounce that the magnificent, pathetic, and truly national legends, which present so striking a contrast to all that surrounds them, are broken and defaced fragments of that early poetry which, even in the age of Cato the Censor, had become antiquated, and of which Tully had never heard a line.

That this poetry should have been suffered to perish will not appear strange when we consider how complete was the triumph of the Greek genius over the public mind of Italy. It is probable that, at an early period, Homer, Archilochus, and Herodotus, furnished some hints to the Latin minstrels:* but it was not till after the war with Pyrrhus that the poetry of Rome began to put off its old Ausonian character. The transformation was soon consummated. The conquered, says Horace, led captive the conquerors. It was precisely at the time at which the Roman people rose to unrivalled political ascendancy, that they stooped to pass under the intellectual yoke. It was precisely at the time at which the sceptre departed from Greece that the empire of her language and of her arts became universal and despotic. The revolution indeed was not effected without a struggle. Nævius seems to have been the last of the ancient line of poets. Ennius was the founder of a new dynasty. Nævius celebrated the first Punic war in Saturnian verse, the old national verse of Italy.† Ennius sang the second Punic

* See the Preface to the Lay of the Battle of Regillus.

† Cicero speaks highly in more than one place of this poem of Nævius. Ennius sneered at it, and stole from it.

As to the Saturnian measure, see Herman's Elementa Doctrinæ Metricæ. iii. 9.

The Saturnian line consisted of two parts. The first was a catalectic dimeter iambic; the second was composed of three trochees. But the license taken by the early Latin poets seems to have been almost boundless. The most perfect Saturnian line which has been preserved by the grammarians was the work, not of a professional artist, but of an amateur;

"Dabunt malum Metelli Nævio poetæ."

There has been much difference of opinion among learned men respecting the history of this measure. That it is the same with a Greek measure used by Archilochus is indisputable. (Bentley, Phalaris, xi.) But in spite of the authority of Terentianus Maurus, and of the still higher authority of Bentley, we may venture to doubt whether the coincidence was not fortuitous. We constantly find the same rude and simple numbers in different countries, under circumstances which make it impossible to suspect that there has been imitation

War in numbers borrowed from the Iliad. The elder poet, in the epitaph which he wrote for himself, and which is a fine specimen of the early Roman diction and versification, plaintively boasted that the Latin language had died with him.* Thus, what to Horace appeared to be the first faint dawn of Roman literature, appeared to Nævius to be its hapless setting. In truth, one literature was setting and another dawning.

on either side. Bishop Heber heard the children of a village in Bengal singing "Radha, Radha," to the tune of "My boy Billy." Neither the Castilian nor the German minstrels of the middle ages owed anything to Paros or to ancient Rome. Yet both the poem of the Cid and the poem of the Nibelungs contain many Saturnian verses; as,—

"Estas nuvas a mio Cid eran venidas."
"A mi lo dicen; a ti dan las orejadas."
"Man möote michel wunder von Sifride sagen."
"Wa ich den künic vinde daz sol man mir sagen."

Indeed, there cannot be a more perfect Saturnian line than one which is sung in every English nursery—

"The queen was in her parlor eating bread and honey;"

yet the author of this line, we may be assured, borrowed nothing from either Nævius or Archilochus.

On the other hand, it is by no means improbable that, two or three hundred years before the time of Ennius, some Latin minstrels may have visited Sybaris or Crotona, may have heard some verses of Archilochus sung, may have been pleased with the metre, and may have introduced it at Rome. Thus much is certain, that the Saturnian measure, if not a native of Italy, was at least so early and so completely naturalized there that its foreign origin was forgotten.

Bentley says, indeed, that the Saturnian measure was first brought from Greece into Italy by Nævius. But this is merely *obiter dictum*, to use a phrase common in our courts of law, and would not have been deliberately maintained by that incomparable critic, whose memory is held in reverence by all lovers of learning. The arguments which might be brought against Bentley's assertion —for it is mere assertion, supported by no evidence—are innumerable. A few will suffice.

1. Bentley's assertion is opposed to the testimony of Ennius. Ennius sneered at Nævius for writing on the First Punic War in verses such as the old Italian bards used before Greek literature had been studied. Now, the poem of Nævius was in Saturnian verse. Is it possible that Ennius could have used such expressions, if the Saturnian verse had been just imported from Greece for the first time?

2. Bentley's assertion is opposed to the testimony of Horace. "When Greece," says Horace, "introduced her arts into our uncivilized country, those rugged Saturnian numbers passed away." Would Horace have said this, if the Saturnian numbers had been imported from Greece just before the hexameter?

3. Bentley's assertion is opposed to the testimony of Festus and of Aurelius Victor, both of whom positively say that the most ancient prophecies attributed to the Fauns were in Saturnian verse.

4. Bentley's assertion is opposed to the testimony of Terentianus Maurus, to whom he has himself appealed. Terentianus Maurus does indeed say that the Saturnian measure, though believed by the Romans from a very early period ("credidit vetustas") to be of Italian invention, was really borrowed from the Greeks. But Terentianus Maurus does not say that it was first borrowed by Nævius. Nay, the expressions used by Terentianus Maurus clearly imply the contrary; for how could the Romans have believed, from a very early period, that this measure was the indigenous production of Latium, if it was really brought over from Greece in an age of intelligence and liberal curiosity,—in the age which gave birth to Ennius, Plautus, Cato the Censor, and other distinguished writers? If Bentley's assertion were correct, there could have been no more doubt at Rome about the Greek origin of the Saturnian measure than about the Greek origin of hexameters or Sapphics.

* Aulus Gellius, *Noctes Atticæ*, i. 24.

The victory of the foreign taste was decisive: and indeed we can hardly blame the Romans for turning away with contempt from the rude lays which had delighted their fathers, and giving their whole admiration to the great productions of Greece. The national romances, neglected by the great and the refined whose education had been finished at Rhodes or Athens, continued, it may be supposed, during some generations, to delight the vulgar. While Virgil, in hexameters of exquisite modulation, described the sports of rustics, those rustics were still singing their wild Saturnian ballads.* It is not improbable that, at the time when Cicero lamented the irreparable loss of the poems mentioned by Cato, a search among the nooks of the Apennines, as active as the search which Sir Walter Scott made among the descendants of the moss-troopers of Liddesdale, might have brought to light many fine remains of ancient minstrelsy. No such search was made. The Latin ballads perished forever. Yet discerning critics have thought that they could still perceive in the early history of Rome numerous fragments of this lost poetry, as the traveller on classic ground sometimes finds, built into the heavy wall of a fort or convent, a pillar rich with acanthus leaves, or a frieze where the Amazons and Bacchanals seem to live. The theatres and temples of the Greek and the Roman were degraded into the quarries of the Turk and the Goth. Even so did the old Saturnian poetry become the quarry in which a crowd of orators and annalists found the materials for their prose.

It is not difficult to trace the process by which the old songs were transmuted into the form which they now wear. Funeral panegyric and chronicle appear to have been the intermediate links which connected the lost ballads with the histories now extant. From a very early period it was the usage that an oration should be pronounced over the remains of a noble Roman. The orator, as we learn from Polybius, was expected, on such an occasion, to recapitulate all the services which the ancestors of the deceased had, from the earliest time, rendered to the commonwealth. There can be little doubt that the speaker on whom this duty was imposed would make use of all the stories suited to his purpose which were to be found in the popular lays. There can be as little doubt that the family of an eminent man would preserve a copy of the speech which had been pronounced over his corpse. The compilers of the early chronicles would have

* See Servius, in Georg. ii. 385.

recourse to these speeches; and the great historians of a later period would have recourse to the chronicles.

It may be worth while to select a particular story, and to trace its probable progress through these stages. The description of the migration of the Fabian house to Cremera is one of the finest of the many fine passages which lie thick in the earlier books of Livy. The Consul, clad in his military garb, stands in the vestibule of his house, marshalling his clan, three hundred and six fighting men, all of the same proud patrician blood, all worthy to be attended by the fasces and to command the legions. A sad and anxious retinue of friends accompanies the adventurers through the streets; but the voice of lamentation is drowned by the shouts of admiring thousands. As the procession passes the Capitol, prayers and vows are poured forth, but in vain. The devoted band, leaving Janus on the right, marches to its doom through the Gate of Evil Luck. After achieving great deeds of valor against overwhelming numbers, all perish save one child, the stock from which the great Fabian race was destined again to spring, for the safety and glory of the commonwealth. That this fine romance, the details of which are so full of poetical truth, and so utterly destitute of all show of historical truth, came originally from some lay which had often been sung with great applause at banquets, is in the highest degree probable. Nor is it difficult to imagine a mode in which the transmission might have taken place. The celebrated Quintus Fabius Maximus, who died about twenty years before the First Punic War, and more than forty years before Ennius was born, is said to have been interred with extraordinary pomp. In the eulogy pronounced over his body all the great exploits of his ancestors were doubtless recounted and exaggerated. If there were then extant songs which gave a vivid and touching description of an event, the saddest and the most glorious in the long history of the Fabian house, nothing could be more natural than that the panegyrist should borrow from such songs their finest touches, in order to adorn his speech. A few generations later the songs would perhaps be forgotten or remembered only by shepherds and vine-dressers. But the speech would certainly be preserved in the archives of the Fabian nobles. Fabius Pictor would be well acquainted with a document so interesting to his personal feelings, and would insert large extracts from it in his rude chronicle. That chronicle, as we know, was the oldest to which Livy

had access. Livy would at a glance distinguish the bold strokes of the forgotten poet from the dull and feeble narrative by which they were surrounded, would retouch them with a delicate and powerful pencil, and would make them immortal.

That this might happen at Rome can scarcely be doubted; for something very like this has happened in several countries, and, among others, in our own. Perhaps the theory of Perizonius cannot be better illustrated than by showing that what he supposes to have taken place in ancient times has, beyond all doubt, taken place in modern times.

"History," says Hume, with the utmost gravity, "has preserved some instances of Edgar's amours, from which, as from a specimen, we may form a conjecture of the rest." He then tells very agreeably the stories of Elfleda and Elfrida; two stories which have a most suspicious air of romance, and which, indeed, greatly resemble, in their general character, some of the legends of early Rome. He cites, as his authority for these two tales, the chronicle of William of Malmesbury, who lived in the time of King Stephen. The great majority of readers suppose that the device by which Elfleda was substituted for her young mistress, the artifice by which Athelwold obtained the hand of Elfrida, the detection of that artifice, the hunting party, and the vengeance of the amorous king, are things about which there is no more doubt than about the execution of Anne Boleyn, or the slitting of Sir John Coventry's nose. But, when we turn to William of Malmesbury, we find that Hume, in his eagerness to relate these pleasant fables, has overlooked one very important circumstance. William does indeed tell both the stories; but he gives us distinct notice that he does not warrant their truth, and that they rest on no better authority than that of ballads.*

Such is the way in which these two well known tales have been handed down. They originally appeared in a poetical form. They found their way from ballads into an old chronicle. The ballads perished; the chronicle remained. A great historian, some centuries after the ballads had been altogether forgotten, consulted the chronicle. He was struck by the lively coloring of these ancient fictions; he transferred them to his pages; and thus we find inserted, as unquestionable facts, in a narrative which is likely to last

* "Infamias quas post dicam magis resperserunt cantilenæ." Edgar appears to have been most mercilessly treated in the Anglo-Saxon ballads. He was the favorite of the monks; and the monks and the minstrels were at deadly feud.

as long as the English tongue, the inventions of some minstrel whose works were probably never committed to writing, whose name is buried in oblivion, and whose dialect has become obsolete. It must then be admitted to be possible, or rather highly probable, that the stories of Romulus and Remus, and of the Horatii and Curiatii, may have had a similar origin.

Castilian literature will furnish us with another parallel case. Mariana, the classical historian of Spain, tells the story of the ill-starred marriage which the King Don Alonso brought about between the heirs of Carrion and the two daughters of the Cid. The Cid bestowed a princely dower on his sons-in-law. But the young men were base and proud, cowardly and cruel. They were tried in danger, and found wanting. They fled before the Moors, and once, when a lion broke out of his den, they ran and couched in an unseemly hiding-place. They knew that they were despised, and took counsel how they might be avenged. They parted from their father-in-law with many signs of love, and set forth on a journey with Doña Elvira and Doña Sol. In a solitary place the bridegrooms seized their brides, stripped them, scourged them, and departed, leaving them for dead. But one of the house of Bivar, suspecting foul play, had followed them in disguise. The ladies were brought back safe to the house of their father. Complaint was made to the king. It was adjudged by the Cortes that the dower given by the Cid should be returned, and that the heirs of Carrion together with one of their kindred should do battle against three knights of the party of the Cid. The guilty youths would have declined the combat; but all their shifts were vain. They were vanquished in the lists, and forever disgraced, while their injured wives were sought in marriage by great princes.*

Some Spanish writers have labored to show, by an examination of dates and circumstances, that this story is untrue. Such confutation was surely not needed; for the narrative is on the face of it a romance. How it found its way into Mariana's history is quite clear. He acknowledges his obligations to the old chronicles, and had doubtless before him the "Cronica del famoso Cavallero Cid Ruy Diez Campeador," which had been printed as early as the year 1552. He little suspected that all the most striking passages in this chronicle were copied from a poem of the

* Mariana, lib. x. cap. 4.

twelfth century, a poem of which the language and versification had long been obsolete, but which glowed with no common portion of the fire of the Iliad. Yet such was the fact. More than a century and a half after the death of Mariana, this grand old ballad, of which one imperfect copy on parchment, four hundred years old, had been preserved at Bivar, was for the first time printed. Then it was found that every interesting circumstance of the story of the heirs of Carrion was derived by the eloquent Jesuit from a song of which he had never heard, and which was composed by a minstrel whose very name had long been forgotten.*

Such, or nearly such, appears to have been the process by which the lost ballad-poetry of Rome was transformed into history. To reverse that process, to transform some portions of early Roman history back into the poetry out of which they were made, is the object of this work.

In the following poems the author speaks, not in his own person, but in the persons of ancient minstrels who know only what a Roman citizen, born three or four hundred years before the Christian era, may be supposed to have known, and who are in nowise above the passions and prejudices of their age and country. To these imaginary poets must be ascribed some blunders which are so obvious that it is unnecessary to point them out. The real blunder would have been to represent these old poets as deeply versed in general history, and studious of chronological accuracy. To them must also be attributed the illiberal sneers at the Greeks, the furious party spirit, the contempt for the arts of peace, the love of war for its own sake, the ungenerous exultation over the vanquished, which the reader will sometimes observe. To portray a Roman of the age of Camillus or Curius as superior to national antipathies, as mourning over the devastation and slaughter by which empire and triumphs were to be won, as looking on human suffering with the sympathy of Howard, or as treating conquered enemies with the delicacy of the Black Prince, would be to violate all dramatic propriety. The old Romans had some great virtues,—fortitude, temperance, veracity, spirit to resist oppression, respect for legitimate authority, fidelity in the observing of contracts, disinterestedness, ardent

* See the account which Sanchez gives of the Bivar manuscript in the first volume of the *Coleccion de Poesias Castellanas anteriores al Siglo XV.* Part of the story of the Lords of Carrion, in the poem of the Cid, has been translated by Mr. Frere in a manner above all praise.

public spirit; but Christian charity and chivalrous generosity were alike unknown to them.

It would have been obviously improper to mimic the manner of any particular age or country. Something has been borrowed, however, from our own old ballads, and more from Sir Walter Scott, the great restorer of our ballad-poetry. To the Iliad still greater obligations are due; and those obligations have been contracted with the less hesitation because there is reason to believe that some of the old Latin minstrels really had recourse to that inexhaustible store of poetical images.

It would have been easy to swell this little volume to a very considerable bulk, by appending notes filled with quotations; but to a learned reader such notes are not necessary; for an unlearned reader they would have little interest; and the judgment passed both by the learned and by the unlearned on a work of the imagination will always depend much more on the general character and spirit of such a work than on minute details.

HORATIUS.

THERE can be little doubt that among those parts of early Roman history which had a poetical origin was the legend of Horatius Cocles. We have several versions of the story, and these versions differ from each other in points of no small importance. Polybius, there is reason to believe, heard the tale recited over the remains of some Consul or Prætor descended from the old Horatian patricians; for he evidently introduces it as a specimen of the narratives with which the Romans were in the habit of embellishing their funeral oratory. It is remarkable that, according to his description, Horatius defended the bridge alone, and perished in the waters. According to the chronicles which Livy and Dionysius followed, Horatius had two companions, swam safe to shore, and was loaded with honors and rewards.

These discrepancies are easily explained. Our own literature, indeed, will furnish an exact parallel to what may have taken place at Rome. It is highly probable that the memory of the war of Porsena was preserved by compositions much resembling the two ballads which stand first in the *Reliques of Ancient English Poetry*. In both those ballads the English commanded by the Percy fight with the Scots, commanded by the Douglas. In one of the ballads, the Douglas is killed by a nameless English archer, and the Percy by a Scottish spearman: in the other, the Percy slays the Douglas in single combat, and is himself made prisoner. In the former, Sir Hugh Montgomery is shot through the heart by a Northumbrian bowman: in the latter, he is taken, and exchanged for the Percy. Yet both the ballads relate to the same event, and that an event which probably took place within the memory of persons who

were alive when both the ballads were made. One of the minstrels says:

"Old men that knowen the grownde well yenoughe
Call it the battell of Otterburn:
At Otterburn begun this spurne
Upon a monnyn day.
Ther was the dougghte Doglas slean:
The Perse never went away."

The other poet sums up the event in the following lines:

"Thys fraye bygan at Otterborne
Bytwene the nyghte and the day;
Ther the Dowglas lost hys lyfe,
And the Percy was lede away."

It is by no means unlikely that there were two old Roman lays about the defence of the bridge; and that, while the story which Livy has transmitted to us was preferred by the multitude, the other, which ascribed the whole glory to Horatius alone, may have been the favorite with the Horatian house.

The following ballad is supposed to have been made about a hundred and twenty years after the war which it celebrates, and just before the taking of Rome by the Gauls. The author seems to have been an honest citizen, proud of the military glory of his country, sick of the disputes of factions, and much given to pining after good old times which had never really existed. The allusion, however, to the partial manner in which the public lands were allotted could proceed only from a plebeian; and the allusion to the fraudulent sale of spoils marks the date of the poem, and shows that the poet shared in the general discontent with which the proceedings of Camillus, after the taking of Veii, were regarded.

The penultimate syllable of the name Porsena, has been shortened in spite of the authority of Niebuhr, who pronounces, without assigning any ground for his opinion, that Martial was guilty of a decided blunder in the line,

"Hanc spectare manum Porsena non potuit."

It is not easy to understand how any modern scholar, whatever his attainments may be,—and those of Niebuhr were undoubtedly immense,—can venture to pronounce that Martial did not know the quantity of a word which he must have uttered and heard uttered a hundred times before he left school. Niebuhr seems also to have forgotten that

Martial has fellow culprits to keep him in countenance. Horace has committed the same decided blunder; for he gives us, as a pure iambic line,

"Minacis aut Etrusca Porsenæ manus."

Silius Italicus has repeatedly offended in the same way, as when he says,

"Cernitur effugiens ardentem Porsena dextram;"

and again,

"Clusinum vulgus, cum, Porsena magne, jubebas."

A modern writer may be content to err in such company.

Niebuhr's supposition that each of the three defenders of the bridge was the representative of one of the three patrician tribes is both ingenious and probable, and has been adopted in the following poem.

HORATIUS.

A LAY MADE ABOUT THE YEAR OF THE CITY CCCLX.

1.

LARS PORSENA of Clusium
By the Nine Gods he swore
That the great house of Tarquin
Should suffer wrong no more.
By the Nine Gods he swore it,
And named a trysting day,
And made his messengers ride forth,
East and west and south and north,
To summon his array.

2.

East and west and south and north
The messengers ride fast,
And tower and town and cottage
Have heard the trumpet's blast.
Shame on the false Etruscan
Who lingers in his home,
When Porsena of Clusium
Is on the march for Rome.

3.

The horsemen and the footmen
  Are pouring in amain
From many a stately market-place;
  From many a fruitful plain;
From many a lonely hamlet,
  Which, hid by beach and pine,
Like an eagle's nest hangs on the crest
  Of purple Apennine;

4.

From lordly Volaterræ,
  Where scowls the far-famed hold
Piled by the hands of giants
  For god-like kings of old;
From seagirt Populonia,
  Whose sentinels descry
Sardinia's snowy mountain-tops
  Fringing the southern sky;

5.

From the proud mart of Pisæ,
  Queen of the western waves,
Where ride Massilia's triremes
  Heavy with fair-haired slaves;
From where sweet Clanis wanders
  Through corn, and vines, and flowers;
From where Cortona lifts to heaven
  Her diadem of towers.

6.

Tall are the oaks whose acorns
  Drop in dark Auser's rill;
Fat are the stags that champ the boughs
  Of the Ciminian hill;
Beyond all streams Clitumnus
  Is to the herdsman dear;
Best of all pools the fowler loves
  The great Volsinian mere.

7.

But now no stroke of woodman
  Is heard by Auser's rill;
No hunter tracks the stag's green path
  Up the Ciminian hill;
Unwatched along Clitumnus
  Grazes the milk-white steer;
Unharmed the water-fowl may dip
  In the Volsinian mere.

8.

The harvests of Arretium
This year old men shall reap;
This year young boys in Umbro
Shall plunge the struggling sheep;
And in the vats of Luna,
This year, the must shall foam
Round the white feet of laughing girls,
Whose sires have marched to Rome.

9.

There be thirty chosen prophets,
The wisest of the land,
Who alway by Lars Porsena
Both morn and evening stand:
Evening and morn the Thirty
Have turned the verses o'er,
Traced from the right on linen white
By mighty seers of yore.

10.

And with one voice the Thirty
Have their glad answer given:
"Go forth, go forth, Lars Porsena,
Go forth, beloved of Heaven;
Go, and return in glory
To Clusium's royal dome,
And hang round Nurscia's altars
The golden shields of Rome."

11.

And now hath every city
Sent up her tale of men:
The foot are fourscore thousand,
The horse are thousands ten.
Before the gates of Sutrium
Is met the great array,
A proud man was Lars Porsena
Upon the trysting day.

12.

For all the Etruscan armies
Were ranged beneath his eye,
And many a banished Roman,
And many a stout ally;
And with a mighty following
To join the muster came
The Tusculan Mamilius,
Prince of the Latian name.

13.

But by the yellow Tiber
Was tumult and affright:
From all the spacious champaign
To Rome men took their flight.
A mile around the city,
The throng stopped up the ways:
A fearful sight it was to see
Through two long nights and days.

14.

For aged folk on crutches,
And women great with child,
And mothers sobbing over babes
That clung to them and smiled,
And sick men borne in litters
High on the necks of slaves,
And troops of sun-burned husbandmen
With reaping-hooks and staves.

15.

And droves of mules and asses
Laden with skins of wine,
And endless flocks of goats and sheep
And endless herds of kine,
And endless trains of wagons
That creaked beneath their weight
Of corn-sacks and of household goods
Choked every roaring gate.

16.

Now, from the rock Tarpeian,
Could the wan burghers spy
The line of blazing villages
Red in the midnight sky.
The Fathers of the City,
They sat all night and day,
For every hour some horseman came
With tidings of dismay.

17.

To eastward and to westward
Have spread the Tuscan bands;
Nor house, nor fence, nor dovecote,
In Crustumerium stands.
Verbenna down to Ostia
Hath wasted all the plain;
Astur hath stormed Janiculum,
And the stout guards are slain.

18.

I wis, in all the Senate,
There was no heart so bold,
But sore it ached, and fast it beat,
When that ill news was told.
Forthwith up rose the Consul,
Uprose the Fathers all;
In haste they girded up their gowns,
And hied them to the wall.

19.

They held a council standing
Before the River-gate;
Short time was there, ye well may guess,
For musing or debate.
Out spoke the Consul roundly:
"The bridge must straight go down;
For, since Janiculum is lost,
Naught else can save the town."

20.

Just then a scout came flying,
All wild with haste and fear:
"To arms! to arms! Sir Consul;
Lars Porsena is here."
On the low hills to westward
The Consul fixed his eye,
And saw the swarthy storm of dust
Rise fast along the sky.

21.

And nearer fast and nearer
Doth the red whirlwind come;
And louder still and still more loud,
From underneath that rolling cloud,
Is heard the trumpet's war-note proud,
The trampling and the hum.
And plainly and more plainly
Now through the gloom appears,
Far to left and far to right,
In broken gleams of dark-blue light,
The long array of helmets bright,
The long array of spears.

22.

And plainly and more plainly,
Above that glimmering line,
Now might ye see the banners
Of twelve fair cities shine;
But the banner of proud Clusium
Was highest of them all,
The terror of the Umbrian,
The terror of the Gaul.

23.

And plainly and more plainly
Now might the burghers know,
By port and vest, by horse and crest,
Each warlike Lucumo.
There Cilnius of Arretium
On his fleet roan was seen;
And Astur of the fourfold shield,
Girt with the brand none else may wield,
Tolumnius with the belt of gold,
And dark Verbenna from the hold
By reedy Thrasymene.

24.

Fast by the royal standard,
O'erlooking all the war,
Lars Porsena of Clusium
Sate in his ivory car.
By the right wheel rode Mamilius,
Prince of the Latian name;
And by the left false Sextus,
That wrought the deed of shame.

25.

But when the face of Sextus
Was seen among the foes,
A yell that rent the firmament
From all the town arose.
On the house-tops was no woman
But spate towards him and hissed;
No child but screamed out curses,
And shook its little fist.

26.

But the Consul's brow was sad,
And the Consul's speech was low,
And darkly looked he at the wall,
And darkly at the foe.
"Their van will be upon us
Before the bridge goes down;
And if they once may win the bridge,
What hope to save the town?"

27.

Then out spake brave Horatius,
The Captain of the gate:
"To every man upon this earth
Death cometh soon or late.
And how can man die better
Than facing fearful odds,
For the ashes of his fathers,
And the temples of his Gods,

28.

"And for the tender mother
Who dandled him to rest,
And for the wife who nurses
His baby at her breast,
And for the holy maidens
Who feed the eternal flame,
To save them from false Sextus
That wrought the deed of shame?

29.

"Hew down the bridge, Sir Consul,
With all the speed ye may;
I, with two more to help me,
Will hold the foe in play.
In yon strait path a thousand
May well be stopped by three.
Now, who will stand on either hand,
And keep the bridge with me?"

30.

Then out spake Spurius Lartius,
A Ramnian proud was he:
"Lo, I will stand at thy right hand,
And keep the bridge with thee."
And out spake strong Herminius,
Of Titian blood was he:
"I will abide on thy left side,
And keep the bridge with thee."

31.

"Horatius," quoth the Consul,
"As thou sayest, so let it be."
And straight against that great array
Forth went the dauntless Three.
For Romans in Rome's quarrel
Spared neither land nor gold,
Nor son nor wife, nor limb nor life,
In the brave days of old.

32.

Then none was for a party;
Then all were for the state;
Then the great man helped the poor,
And the poor man loved the great:
Then lands were fairly portioned;
Then spoils were fairly sold:
The Romans were like brothers
In the brave days of old.

33.

Now Roman is to Roman
More hateful than a foe,
And the Tribunes beard the high,
And the Fathers grind the low.
As we wax hot in faction,
In battle we wax cold;
Wherefore men fight not as they fought
In the brave days of old.

34.

Now, while the Three were tightening
Their harness on their backs,
The Consul was the foremost man
To take in hand an axe;
And Fathers mixed with Commons
Seized hatchet, bar, and crow,
And smote upon the planks above,
And loosed the props below.

35.

Meanwhile the Tuscan army,
Right glorious to behold,
Came flashing back the noonday light.
Rank behind rank, like surges bright
Of a broad sea of gold.
Four hundred trumpets sounded
A peal of warlike glee,
As that great host, with measured tread,
And spears advanced, and ensigns spread
Rolled slowly towards the bridge's head,
Where stood the dauntless Three.

36.

The Three stood calm and silent,
And looked upon the foes,
And a great shout of laughter
From all the vanguard rose:
And forth three chiefs came spurring
Before that mighty mass;
To earth they sprang, their swords they drew,
And lifted high their shields, and flew
To win the narrow pass;

37.

Aunus from green Tifernum,
Lord of the Hill of Vines;
And Seius, whose eight hundred slaves
Sicken in Ilva's mines;
And Picus, long to Clusium
Vassal in peace and war,

Who led to fight his Umbrian powers
From that gray crag where, girt with towers,
The fortress of Nequinum lowers
O'er the pale waves of Nar.

38.

Stout Lartius hurled down Aunus
Into the stream beneath;
Herminius struck at Seius,
And clove him to the teeth;
At Picus brave Horatius
Darted one fiery thrust,
And the proud Umbrian's gilded arms
Clashed in the bloody dust.

39.

Then Ocnus of Falerii
Rushed on the Roman Three;
And Lausulus of Urgo
The rover of the sea;
And Aruns of Volsinium,
Who slew the great wild boar,
The great wild boar that had his den
Amidst the reeds of Cosa's fen,
And wasted fields and slaughtered men
Along Albinia's shore.

40.

Herminius smote down Aruns;
Lartius laid Ocnus low:
Right to the heart of Lausulus
Horatius sent a blow.
"Lie there," he cried, "fell pirate!
No more, aghast and pale,
From Ostia's walls the crowd shall mark
The track of thy destroying bark.
No more Campania's hinds shall fly
To woods and caverns when they spy
Thy thrice accursed sail."

41.

But now no sound of laughter
Was heard amongst the foes.
A wild and wrathful clamor
From all the vanguard rose.
Six spears' lengths from the entrance
Halted that mighty mass,
And for a space no man came forth
To win the narrow pass.

42.

But hark! the cry is Astur:
And lo! the ranks divide;
And the great Lord of Luna
Comes with his stately stride.
Upon his ample shoulders
Clangs loud the fourfold shield,
And in his hand he shakes the brand
Which none but he can wield.

43.

He smiled on those bold Romans
A smile serene and high;
He eyed the flinching Tuscans,
And scorn was in his eye.
Quoth he, "The she-wolf's litter
Stand savagely at bay:
But will ye dare to follow,
If Astur clears the way?"

44.

Then, whirling up his broadsword
With both hands to the height,
He rushed against Horatius,
And smote with all his might.
With shield and blade Horatius
Right deftly turned the blow.
The blow, though turned, came yet too nigh;
It missed his helm, but gashed his thigh:
The Tuscans raised a joyful cry
To see the red blood flow.

45.

He reeled, and on Herminius
He leaned one breathing-space;
Then, like a wild cat mad with wounds,
Sprang right at Astur's face.
Through teeth, and skull, and helmet,
So fierce a thrust he sped,
The good sword stood a hand-breadth out
Behind the Tuscan's head.

46.

And the great Lord of Luna
Fell at that deadly stroke,
As falls on Mount Alvernus
A thunder-smitten oak.
Far o'er the crashing forest
The giant arms lie spread;
And the pale augurs, muttering low,
Gaze on the blasted head.

47.

On Astur's throat Horatius
Right firmly pressed his heel,
And thrice and four times tugged amain,
Ere he wrenched out the steel.
"And see," he cried, "the welcome,
Fair guest, that waits you here!
What noble Lucumo comes next
To taste our Roman cheer?"

48.

But at his haughty challenge
A sullen murmur ran,
Mingled of wrath, and shame, and dread,
Along that glittering van.
There lacked not men of prowess,
Nor men of lordly race;
For all Etruria's noblest
Were round the fatal place.

49.

But all Etruria's noblest
Felt their hearts sink to see
On the earth the bloody corpses,
In the path the dauntless Three:
And, from the ghastly entrance
Where those bold Romans stood,
All shrank, like boys who unaware,
Ranging the woods to start a hare,
Come to the mouth of the dark lair
Where, growling low, a fierce old bear
Lies amidst bones and blood.

50.

Was none who would be foremost
To lead such dire attack;
But those behind cried "Forward!"
And those before cried "Back!"
And backward now and forward
Wavers the deep array;
And on the tossing sea of steel,
To and fro the standards reel;
And the victorious trumpet-peal
Dies fitfully away.

51.

Yet one man for one moment
Strode out before the crowd;
Well known was he to all the Three,
And they gave him greeting loud.

"Now welcome, welcome Sextus!
Now welcome to thy home!
Why dost thou stay, and turn away?
Here lies the road to Rome."

52.

Thrice looked he on the city;
Thrice looked he on the dead;
And thrice came on in fury,
And thrice turned back in dread;
And, white with fear and hatred,
Scowled at the narrow way
Where, wallowing in a pool of blood,
The bravest Tuscans lay.

53.

But meanwhile axe and lever
Have manfully been plied,
And now the bridge hangs tottering
Above the boiling tide.
"Come back, come back, Horatius!"
Loud cried the fathers all.
"Back, Lartius! back, Herminii!
Back, ere the ruin fall!"

54.

Back darted Spurius Lartius;
Herminius darted back:
And as they passed, beneath their feet
They felt the timbers crack.
But when they turned their faces
And on the farther shore
Saw brave Horatius stand alone,
They would have crossed once more.

55.

But with a crash like thunder
Fell every loosened beam,
And, like a dam, the mighty wreck
Lay right athwart the stream:
And a long shout of triumph
Rose from the walls of Rome,
As to the highest turret-tops
Was splashed the yellow foam.

56.

And like a horse unbroken
When first he feels the rein,
The furious river struggled hard,
And tossed his tawny mane;

And burst the curb, and bounded,
Rejoicing to be free;
And whirling down, in fierce career,
Battlement, and plank, and pier,
Rushed headlong to the sea.

57.

Alone stood brave Horatius,
But constant still in mind;
Thrice thirty thousand foes before,
And the broad flood behind.
"Down with him!" cried false Sextus,
With a smile on his pale face.
"Now yield thee," cried Lars Porsena,
"Now yield thee to our grace."

58.

Round turned he, as not deigning
Those craven ranks to see;
Naught spake he to Lars Porsena,
To Sextus naught spake he;
But he saw on Palatinus
The white porch of his home;
And he spake to the noble river
That rolls by the towers of Rome.

59.

"Oh, Tiber! father Tiber!
To whom the Romans pray,
A Roman's life, a Roman's arms,
Take thou in charge this day!"
So he spake, and speaking sheathed
The good sword by his side,
And, with his harness on his back,
Plunged headlong in the tide.

60.

No sound of joy or sorrow
Was heard from either bank;
But friends and foes in dumb surprise,
With parted lips and straining eyes,
Stood gazing where he sank;
And when above the surges
They saw his crest appear,
All Rome sent forth a rapturous cry,
And even the ranks of Tuscany
Could scarce forbear to cheer.

61.

But fiercely ran the current,
Swollen high by months of rain:
And fast his blood was flowing;
And he was sore in pain,

And heavy with his armor,
And spent with changing blows:
And oft they thought him sinking,
But still again he rose.

62.

Never, I ween, did swimmer,
In such an evil case,
Struggle through such a raging flood
Safe to the landing place:
But his limbs were borne up bravely
By the brave heart within,
And our good father Tiber
Bare bravely up his chin.*

63.

"Curse on him!" quoth false Sextus;
"Will not the villain drown?
But for this stay, ere close of day
We should have sacked the town!"
"Heaven help him!" quoth Lars Porsena,
"And bring him safe to shore;
For such a gallant feat of arms
Was never seen before."

64.

And now he feels the bottom;
Now on dry earth he stands;
Now round him throng the Fathers
To press his gory hands;
And now with shouts and clapping,
And noise of weeping loud,
He enters through the River-gate,
Borne by the joyous crowd.

65.

They gave him of the corn-land,
That was of public right,
As much as two strong oxen
Could plough from morn till night;
And they made a molten image,
And set it up on high,
And there it stands unto this day
To witness if I lie.

* "Our ladye bare upp her chinne."
Ballad of Childe Waters.
"Never heavier man and horse
Stemmed a midnight torrent's force;
* * * * * * *
Yet through good heart and our lady's grace,
At length he gained the landing-place."
Lay of the Last Minstrel.

66.

It stands in the Comitium,
Plain for all folk to see;
Horatius in his harness,
Halting upon one knee;
And underneath is written,
In letters all of gold,
How valiantly he kept the bridge
In the brave days of old.

67.

And still his name sounds stirring
Unto the men of Rome,
As the trumpet blast that cries to them
To charge the Volscian home;
And wives still pray to Juno
For boys with hearts as bold
As his who kept the bridge so well
In the brave days of old.

68.

And in the nights of winter,
When the cold north winds blow,
And the long howling of the wolves
Is heard amidst the snow;
When round the lonely cottage
Roars loud the tempest's din,
And the good logs of Algidus
Roar louder yet within;

69.

When the oldest cask is opened,
And the largest lamp is lit,
When the chestnuts glow in the embers
And the kid turns on the spit;
When young and old in circle
Around the firebrands close;
When the girls are weaving baskets
And the lads are shaping bows;

70.

When the goodman mends his armor,
And trims his helmet's plume;
When the goodwife's shuttle merrily
Goes flashing through the loom;
With weeping and with laughter
Still is the story told,
How well Horatius kept the bridge
In the brave days of old.

THE
BATTLE OF THE LAKE REGILLUS.

THE following poem is supposed to have been produced ninety years after the lay of Horatius. Some persons mentioned in the lay of Horatius make their appearance again, and some appellations and epithets used in the lay of Horatius have been purposely repeated; for, in an age of ballad-poetry, it scarcely ever fails to happen, that certain phrases come to be appropriated to certain men and things, and are regularly applied to those men and things by every minstrel. Thus we find both in the Homeric poems and in Hesiod, *βιη 'Ηζακληειη, περικλυτος' Αμφιγυηεις, διακτοζος' Αζγειφοντης, επταπυλος θηβη, 'Ελενης 'ενεκ ηυκομοιο.* Thus, too, in our own national songs, Douglas is almost always the doughty Douglas: England is merry England: all the gold is red; and all the ladies are gay.

The principal distinction between the lay of Horatius and the lay of the Lake Regillus is, that the former is meant to be purely Roman, while the latter, though national in its general spirit, has a slight tincture of Greek learning and of Greek superstition. The story of the Tarquins, as it has come down to us, appears to have been compiled from the works of several popular poets; and one, at least, of those poets appears to have visited the Greek colonies in Italy, if not Greece itself, and to have had some acquaintance with the works of Homer and Herodotus. Many of the most striking adventures of the house of Tarquin, till Lucretia makes her appearance, have a Greek character. The Tarquins themselves are represented as Corinthian nobles of the great house of the Bacchiadæ, driven from the country by the tyranny of that Cypselus, the tale of whose strange escape Herodotus has related with incomparable simplicity and

liveliness.* Livy and Dionysius tells us that, when Tarquin the Proud was asked what was the best mode of governing a conquered city, he replied only by beating down with his staff all the tallest poppies in his garden.† This is exactly what Herodotus, in the passage to which reference has already been made, relates of the council given to Periander, the son of Cypselus. The stratagem by which the town of Gabii is brought under the power of the Tarquins is, again, obviously copied from Herodotus.‡ The embassy of the young Tarquins to the oracle at Delphi is just such a story as would be told by a poet whose head was full of the Greek mythology; and the ambiguous answer returned by Apollo is in the exact style of the prophecies which, according to Herodotus, lured Crœsus to destruction. Then the character of the narrative changes. From the first mention of Lucretia to the retreat of Porsena nothing seems to be borrowed from foreign sources. The villany of Sextus, the suicide of his victim, the revolution, the death of the sons of Brutus, the defence of the bridge, Mucius burning his hand, § Clœlia swimming through Tiber, seem to be all strictly Roman. But when we have done with the Tuscan war, and enter upon the war with the Latines, we are again struck by the Greek air of the story. The battle of the Lake Regillus is in all respects a Homeric battle, except that the combatants ride astride on their horses, instead of driving chariots. The mass of fighting men is hardly mentioned. The leaders single each other out, and engage hand to hand. The great object of the warriors on both sides is, as in the Iliad, to obtain possession of the spoils and bodies of the slain; and several circumstances are related which forcibly remind us of the great slaughter round the corpses of Sarpedon and Patroclus.

But there is one circumstance which deserves especial notice. Both the war of Troy and the war of Regillus were caused by the licentious passions of young princes, who were therefore peculiarly bound not to be sparing of their own persons in the day of battle. Now the conduct of Sextus at Regillus, as described by Livy, so exactly resembles that of Paris, as described at the beginning of the third book of the Iliad, that it is difficult to believe the re-

* Herodotus, v. 92. Livy, i. 34. Dionysius, iii. 46.
† Livy, i. 54. Dionysius, iv. 56.
‡ Herodotus, iii. 154. Livy, i. 53.
§ M. de Pouilly attempted, a hundred and twenty years ago, to prove that the story of Mucius was of Greek origin; but he was signally confuted by the Abbé Sallier. See the *Mémoires de l'Académie des Inscriptions*, vi. 27 68.

semblance accidental. Paris appears before the Trojan ranks, defying the bravest Greek to encounter him :

Τρωσιν μεν προμαχιζεν' Αλεξανδρος θεοειδης,
. . . . . Αργειων προκαλιζετο παντας αριστους,
αντιβιον μαχεσασθαι εν αινη δηιοτητι.

Livy introduces Sextus in a similar manner : " Ferocem iuvenem Tarquinium ostentanten se in primâ exsulum acie.' Menelaus rushes to meet Paris. A Roman noble, eager for vengeance, spurs his horse towards Sextus. Both the guilty princes are instantly terror-stricken :

Τον δ' ως ουν ενοησεν Αλεξανδρος θεοειδης,
εν προμαχοισι φανεντα, κατεπληγη φιλον ητορ,
αψ δ' εταρων εις εθνος εχαζετο κηρ αλεεινων.

" Tarquinius," says Livy, " retro in agmen suorum infenso cessit hosti." If this be a fortuitous coincidence, it is one of the most extraordinary in literature.

In the following poem, therefore, images and incidents have been borrowed, not merely without scruple, but on principle, from the incomparable battle-pieces of Homer.

The popular belief at Rome, from an early period seems to have been that the event of the great day of Regillus was decided by supernatural agency. Castor and Pollux, it was said, had fought, armed and mounted, at the head of the legions of the commonwealth, and had afterwards carried the news of the victory with incredible speed to the city. The well in the Forum at which they had alighted was pointed out. Near the well rose their ancient temple. A great festival was kept to their honor on the Ides of Quintilis, supposed to be the anniversary of the battle ; and on that day sumptuous sacrifices were offered to them at the public charge. One spot on the margin of Lake Regillus was regarded during many ages with superstitious awe. A mark, resembling in shape a horse's hoof, was discernible in the volcanic rock ; and this mark was believed to have been made by one of the celestial chargers.

How the legend originated, cannot now be ascertained : but we may easily imagine several ways in which it might have originated : nor is it at all necessary to suppose, with Julius Frontinus, that two young men were dressed up by the Dictator to personate the sons of Leda. It is probable that Livy is correct when he says that the Roman general, in the hour of peril, vowed a temple to Castor. If so, nothing could be more natural than that the multitude should

ascribe the victory to the favor of the Twin Gods. When such was the prevailing sentiment, any man who chose to declare that, in the midst of the confusion and slaughter, he had seen two godlike forms on white horses scattering the Latines, would find ready credence. We know, indeed, that, in modern times, a very similar story actually found credence among a people much more civilized than the Romans of the fifth century before Christ. A chaplain of Cortes, writing about thirty years after the conquest of Mexico, in an age of printing-presses, libraries, universities, scholars, logicians, jurists, and statesmen, had the face to assert that, in one engagement against the Indians, St. James had appeared on a gray horse at the head of the Castilian adventurers. Many of these adventurers were living when this lie was printed. One of them, honest Bernal Diaz, wrote an account of the expedition. He had the evidence of his own senses against the chaplain's legend; but he seems to have distrusted even the evidence of his own senses. He says that he was in the battle, and that he saw a gray horse, with a man on his back, but that the man was, to his thinking, Francesco de Moria, and not the ever-blessed apostle St. James. "Nevertheless," he adds, "it may be that the person on the gray horse was the glorious apostle St. James, and that I, sinner that I am, was unworthy to see him." The Romans of the age of Cincinnatus were probably quite as credulous as the Spanish subjects of Charles the Fifth. It is therefore conceivable that the appearance of Castor and Pollux may have become an article of faith before the generation which had fought at Regillus had passed away. Nor could anything be more natural than that the poets of the next age should embellish this story, and make the celestial horsemen bear the tidings of victory to Rome.

Many years after the Temple of the Twin Gods had been built in the Forum, an important addition was made to the ceremonial by which the state annually testified its gratitude for their protection. Quintus Fabius and Publius Decius were elected Censors at a momentous crisis. It had become absolutely necessary that the classification of the citizens should be revised. On that classification depended the distribution of political power. Party spirit ran high; and the republic seemed to be in danger of falling under the dominion either of a narrow oligarchy or of an ignorant and headstrong rabble. Under such circumstances, the most illustrious patrician and the most illustrious plebeian of the

age were intrusted with the office of arbitrating between the angry factions; and they performed their arduous task to the satisfaction of all honest and reasonable men.

One of their reforms was a remodelling of the equestrian order; and, having effected this reform, they determined to give to their work a sanction derived from religion. In the chivalrous societies of modern times, societies which have much more than may at first sight appear in common with the equestrian order of Rome, it has been usual to invoke the special protection of some Saint, and to observe this day with peculiar solemnity. Thus the companions of the Garter wear the image of St. George depending from their collars, and meet, on great occasions, in St. George's Chapel. Thus, when Louis the Fourteenth instituted a new order of chivalry for the rewarding of military merit, he commended it to the favor of his own glorified ancestor and patron, and decreed that all the members of the fraternity should meet at the royal palace on the Feast of St. Louis, should attend the King to Chapel, should hear mass, and should subsequently hold their great annual assembly. There is a considerable resemblance between this rule of the Order of St. Louis and the rule which Fabius and Decius made respecting the Roman knights. It was ordained that a grand muster and inspection of the equestrian body should be part of the ceremonial performed, on the anniversary of the battle of Regillus, in honor of Castor and Pollux, the two equestrian Gods. All the knights, clad in purple and crowned with olive, were to meet at a Temple of Mars in the suburbs. Thence they were to ride in state to the Forum, where the temple of the Twins stood. This pageant was, during several centuries, considered as one of the most splendid sights of Rome. In the time of Dionysius the cavalcade sometimes consisted of five thousand horsemen, all persons of fair repute and easy fortune.*

There can be no doubt that the Censors who instituted this magnificent ceremony acted in concert with the Pontiffs to whom, by the constitution of Rome, the superintendence of the public worship belonged; and it is probable that those high religious functionaries were, as usual, fortunate enough to find in their books or traditions some warrant for the innovation.

* See Livy, ix. 46. Val. Max., ii. 2. Aurel. Vict. De Viris Illustribus, 32. Dionysius, vi. 13. Plin. Hist. Nat. xv. 5. See also the singularly ingenious chapter in Niebuhr's posthumous volume, *Die Censur die Q. Fabius und P. Decius.*

The following poem is supposed to have been made for this great occasion. Songs, we know, were chanted at the religious festivals of Rome from an early period, indeed from so early a period that some of the sacred verses were popularly ascribed to Numa, and were utterly unintelligible in the age of Augustus. In the second Punic War a great feast was held in honor of Juno, and a song was sung in her praise. This song was extant when Livy wrote; and, though exceedingly rugged and uncouth, seemed to him not wholly destitute of merit.* A song, as we learn from Horace, was part of the established ritual at the great Secular Jubilee.† It is therefore likely that the Censors and Pontiffs, when they had resolved to add a grand procession of knights to the other solemnities annually performed on the Ides of Quintilis, would call in the aid of a poet. Such a poet would naturally take for his subject the battle of Regillus, the appearance of the Twin Gods, and the institution of their festival. He would find abundant materials in the ballads of his predecessors; and he would make free use of the scanty stock of Greek learning which he had himself acquired. He would probably introduce some wise and holy Pontiff enjoining the magnificent ceremonial which, after a long interval, had at length been adopted. If the poem succeeded, many persons would commit it to memory. Parts of it would be sung to the pipe at banquets. It would be peculiarly interesting to the great Posthumian house, which numbered among its many images that of the Dictator Aulus, the hero of Regillus. The orator who, in the following generation, pronounced the funeral panegyric over the remains of Lucius Posthumius Megellus, thrice Consul, would borrow largely from the lay; and thus some passages, much disfigured, would probably find their way into the chronicles which were afterwards in the hands of Dionysius and Livy.

Antiquaries differ widely as to the situation of the field of battle. The opinion of those who suppose that the armies met near Cornufelle, between Frascati and the Monte Porzio, is, at least, plausible, and has been followed in the poem.

As to the details of the battle, it has not been thought desirable to adhere minutely to the accounts which have come down to us. Those accounts, indeed, differ widely from each other, and, in all probability, differ as widely

* Livy, xxvi. 27. † Hor. Carmen Seculare.

from the ancient poem from which they were originally derived.

It is unnecessary to point out the obvious indications of the Iliad, which have been purposely introduced.

THE BATTLE OF THE LAKE REGILLUS.

A LAY SUNG AT THE FEAST OF CASTOR AND POLLUX ON THE IDES OF QUINTILIS, IN THE YEAR OF THE CITY CCCCLI.

1.

Ho, trumpets, sound a war-note!
Ho, lictors, clear the way!
The Knights will ride in all their pride,
Along the streets to-day.
To-day the doors and windows
Are hung with garlands all,
From Castor in the Forum,
To Mars without the wall.
Each knight is robed in purple,
With olive each is crown'd;
A gallant war-horse under each
Paws haughtily the ground.
While flows the Yellow River,
While stands the Sacred Hill,
The proud Ides of Quintillis
Shall have such honor still.
Gay are the Martian Kalends:
December's Nones are gay.
But the proud Ides, when the squadron rides,
Shall be Rome's whitest day.

2.

Unto the Great Twin Brethren
We keep this solemn feast.
Swift, swift, the Great Twin Brethren
Came spurring from the east.
They came o'er wild Parthenius
Tossing in waves of pine,
O'er Cirrha's dome, o'er Adria's foam,
O'er purple Apennine,
From where with flutes and dances
Their ancient mansion rings,

In lordly Lacedæmon,
The City of two kings,
To where, by Lake Regillus,
Under the Porcian height,
All in the lands of Tusculum,
Was fought the glorious fight.

3.

Now on the place of slaughter
Are cots and sheepfolds seen,
And rows of vines, and fields of wheat,
And apple-orchards green.
The swine crush the big acorns
That fall from Corne's oaks;
Upon the turf by the Fair Fount
The reaper's pottage smokes.
The fisher baits his angle;
The hunter twangs his bow;
Little they think on those strong limbs
That moulder deep below.
Little they think how sternly
That day the trumpets pealed;
How in the slippery swamp of blood
Warrior and war-horse reeled;
How wolves came with fierce gallop,
And crows on eager wings,
To tear the flesh of captains,
And peck the eyes of kings;
How thick the dead lay scattered
Under the Porcian height;
How through the gates of Tusculum
Raved the wild stream of flight;
And how the Lake Regillus
Bubbled with crimson foam,
What time the Thirty Cities
Came forth to war with Rome.

4.

But, Roman, when thou standest
Upon that holy ground,
Look thou with heed on the dark rock
That girds the dark lake round.
So shalt thou see a hoof-mark
Stamped deep into the flint:
It was no hoof of mortal steed
That made so strange a dint:
There to the Great Twin Brethren
Vow thou thy vows, and pray
That they, in tempest and in fight,
Will keep thy head away.

5.

Since last the Great Twin Brethren
Of mortal eyes were seen,
Have years gone by a hundred
And fourscore and thirteen.
That summer a Virginius
Was Consul first in place;
The second was stout Aulus,
Of the Posthumian race.
The Herald of the Latines
From Gabii came in state:
The Herald of the Latines
Passed through Rome's Eastern Gate:
The Herald of the Latines
Did in our Forum stand;
And there he did his office,
A sceptre in his hand.

6.

"Hear, Senators and people
Of the good town of Rome:
The Thirty Cities charge you
To bring the Tarquins home:
And if ye still be stubborn,
To work the Tarquins wrong,
The Thirty Cities warn you,
Look that your walls be strong."

7.

Then spake the Consul Aulus,
He spake a bitter jest;
"Once the jays sent a message
Unto the eagle's nest:—
Now yield thou up thine eyrie
Unto the carrion-kite,
Or come forth valiantly, and face
The jays in deadly fight.—
Forth looked in wrath the eagle;
And carrion-kite and jay,
Soon as they saw his beak and claw,
Fled screaming far away."

8.

The Herald of the Latines
Hath hied him back in state:
The fathers of the City
Are met in high debate.
Then spake the elder Consul,
An ancient man and wise:
"Now hearken, Conscript Fathers,
To that which I advise.

In seasons of great peril
'Tis good that one bear sway;
Then choose we a Dictator,
Whom all men shall obey.
Camerium knows how deeply
The sword of Aulus bites;
And all our city calls him
The man of seventy fights.
Then let him be Dictator
For six months and no more,
And have a master of the Knights,
And axes twenty-four."

9.

So Aulus was Dictator,
The man of seventy fights;
He made Æbutius Elva
His Master of the Knights,
On the third morn thereafter,
At dawning of the day,
Did Aulus and Æbutius
Set forth with their array.
Sepronius Atratinus
Was left in charge at home
With boys and with gray-headed men,
To keep the walls of Rome.
Hard by the Lake Regillus
Our camp was pitched at night;
Eastward a mile the Latines lay,
Under the Porcian height.
Far over hill and valley
Their mighty host was spread;
And with their thousand watchfires
The midnight sky was red.

10.

Up rose the golden morning
Over the Porcian height,
The proud Ides of Quintilis
Marked evermore with white.
Not without secret trouble
Our bravest saw the foes,
For, girt by threescore thousand spears,
The thirty standards rose.
From every warlike city
That boasts the Latian name,
Foredoomed to dogs and vultures,
That gallant army came;
From Setia's purple vineyards,
From Norba's ancient wall,
From the white streets of Tusculum,
The proudest town of all;

From where the Witch's Fortress
O'erhangs the dark-blue seas,
From the still glassy lake that sleeps
Beneath Aricia's trees—
Those trees in whose dim shadow
The ghastly priest doth reign,
The priest who slew the slayer,
And shall himself be slain ;—
From the drear banks of Ufens,
Where flights of marsh-fowl play,
And buffaloes lie wallowing
Through the hot summer's day ;
From the gigantic watch-towers,
No work of earthly men,
Whence Cora's sentinels o'erlook
The never-ending fen ;
From the Laurentian jungle,
The wild hog's reedy home,
From the green steps whence Anio leaps
In floods of snow-white foam.

11.

Aricia, Cora, Norba,
Velitræ, with the might
Of Setia and of Tusculum,
Were marshalled on their right :
Their leader was Mamilius,
Prince of the Latian name ;
Upon his head a helmet
Of red gold shone like flame :
High on a gallant charger
Of dark-gray hue he rode ;
Over his gilded armor
A vest of purple flowed,
Woven in the land of sunrise
By Syria's dark-browed daughters,
And by the sails of Carthage brought
Far o'er the southern waters.

12.

Lavinium and Circeium
Had on the left their post,
With all the banners of the marsh,
And banners of the coast.
Their leader was false Sextus,
That wrought the deed of shame :
With restless pace and haggard face.
To his last field he came.
Men said he saw strange visions,
Which none beside might see ;
And that strange sounds were in his ears,
Which none might hear but he.

A woman fair and stately,
But pale as are the dead,
Oft through the watches of the night
Sate spinning by his bed.
And as she plied the distaff,
In a sweet voice and low,
She sang of great old houses
And fights fought long ago.
So spun she and so sung she,
Until the east was gray;
Then pointed to her bleeding breast,
And shrieked, and fled away.

13.

But in the centre thickest
Were ranged the shields of foes,
And from the centre loudest
The cry of battle rose.
There Tibur marched and Pedum
Beneath proud Tarquin's rule,
And Ferentinum of the rock,
And Gabii of the pool.
There rode the Volscian succors:
There, in a dark, stern ring,
The Roman exiles gathered close
Around the ancient king.
Though white as Mount Soracte,
When winter nights are long,
His beard flowed down o'er mail and belt,
His heart and hand were strong;
Under his hoary eyebrows
Still flashed forth quenchless rage;
And if the lance shook in his gripe,
'Twas more with hate than age.
Close at his side was Titus
On an Apulian steed,
Titus, the youngest Tarquin,
Too good for such a breed.

14.

Now on each side the leaders
Gave signal for the charge;
And on each side the footmen
Strode on with lance and targe;
And on each side the horsemen
Struck their spurs deep in gore,
And front to front the armies
Met with a mighty roar:
And under that great battle
The earth with blood was red;
And, like the Pomptine fog at morn,
The dust hung ovehead;

And louder still and louder
Rose from the darkened field
The braying of the war-horns,
The clang of sword and shield,
The rush of squadrons sweeping
Like whirlwinds o'er the plain,
The shouting of the slayers,
And screeching of the slain.

15.

False Sextus rode out foremost:
His look was high and bold;
His corslet was of bison's hide,
Plated with steel and gold.
As glares the famished eagle
From the Digentian rock,
On a choice lamb that bounds alone
Before Bandusia's flock,
Herminius glared on Sextus,
And came with eagle speed;
Herminius on black Auster,
Brave champion on brave steed.
In his right hand the broadsword
That kept the bridge so well,
And on his helm the crown he won
When proud Fidenæ fell.
Wo to the maid whose lover
Shall cross his path to-day!
False Sextus saw, and trembled,
And turned, and fled away.
As turns, as flies, the woodman
In the Calabrian brake,
When through the reeds gleams the round eye
Of that fell painted snake;
So turned, so fled, false Sextus,
And hid him in the rear,
Behind the dark Lavinian ranks,
Bristling with crest and spear.

16.

Then far to North Æbutius,
The Master of the Knights,
Gave Tubero of Norba
To feed the Porcian kites.
Next under those red horse-hoofs
Flaccus of Setia lay;
Better had he been pruning
Among his elms that day.
Mamilius saw the slaughter,
And tossed his golden crest,
And towards the Master of the Knights
Through the thick battle pressed.
Æbutius smote Mamilius
So fiercely on the shield,

That the great lord of Tusculum
Wellnigh rolled on the field.
Mamilius smote Æbutius,
With a good aim and true,
Just where the neck and shoulder join,
And pierced him through and through;
And brave Æbutius Elva
Fell swooning to the ground:
But a thick wall of bucklers
Encompassed him around.
His clients from the battle
Bare him some little space;
And filled a helm from the dark lake,
And bathed his brow and face;
And when at last he opened
His swimming eyes to light,
Men say, the earliest word he spake
Was, "Friends, how goes the fight?"

17.

But meanwhile in the centre
Great deeds of arms were wrought;
There Aulus the Dictator,
And there Valerius fought.
Aulus with his good broadsword,
A bloody passage cleared
To where, amidst the thickest foes,
He saw the long white beard.
Flat lighted that good broadsword
Upon proud Tarquin's head.
He dropped the lance: he dropped the reins:
He fell as fall the dead.
Down Aulus springs to slay him,
With eyes like coals of fire;
But faster Titus hath sprung down,
And hath bestrode his sire.
Latian captains, Roman knights,
Fast down to earth they spring;
And hand to hand they fight on foot
Around the ancient king.
First Titus gave tall Cæso
A death wound in the face;
Tall Cæso was the bravest man
Of the brave Fabian race;
Aulus slew Rex of Gabii,
The priest of Juno's shrine:
Valerius smote down Julius,
Of Rome's great Julian line;
Julius, who left his mansion
High on the Velian hill,
And through all turns of weal and wo
Followed proud Tarquin still.
Now right across proud Tarquin
A corpse was Julius laid:

And Titus groaned with rage and grief,
And at Valerius made.
Valerius struck at Titus,
And lopped off half his crest;
But Titus stabbed Valerius
A span deep in the breast.
Like a mast snapped by the tempest,
Valerius reeled and fell.
Ah! wo is me for the good house
That loves the people well!
Then shouted loud the Latines;
And with one rush they bore
The struggling Romans backward
Three lances' length and more:
And up they took proud Tarquin,
And laid him on a shield,
And four strong yeomen bare him,
Still senseless, from the field.

18.

But fiercer grew the fighting
Around Valerius dead;
For Titus dragged him by the foot,
And Aulus by the head.
"On, Latines, on!" quoth Titus,
"See how the rebels fly!"
"Romans, stand firm!" quoth Aulus,
"And win this fight or die!
They must not give Valerius
To raven and to kite;
For aye Valerius loathed the wrong,
And aye upheld the right:
And for your wives and babies
In the front rank he fell.
Now play the men for the good house
That loves the people well!"

19.

Then tenfold round the body
The roar of battle rose,
Like the roar of a burning forest,
When a strong north wind blows.
Now backward, and now forward,
Rocked furiously the fray,
Till none could see Valerius,
And none wist where he lay.
For shivered arms and ensigns
Were heaped there in a mound,
And corpses stiff, and dying men
That writhed and gnawed the ground;
And wounded horses kicking,
And snorting purple foam:
Right well did such a couch befit
A Consular of Rome.

20.

But north looked the Dictator;
North looked he long and hard;
And spake to Caius Cossus,
The Captain of his Guard:
"Caius, of all the Romans
Thou hast the keenest sight;
Say, what through yonder storm of dust
Comes from the Latian right?"

21.

Then answered Caius Cossus:
"I see an evil sight;
The banner of proud Tusculum
Comes from the Latian right;
I see the plumed horsemen;
And far before the rest
I see the dark-gray charger,
I see the purple vest;
I see the golden helmet
That shines far off like flame;
So ever rides Mamilius,
Prince of the Latian name."

22.

"Now hearken, Caius Cossus:
Spring on thy horse's back;
Ride as the wolves of Apennine
Were all upon thy track;
Haste to our southward battle:
And never draw thy rein
Until thou find Herminius,
And bid him come amain."

23.

So Aulus spake, and turned him
Again to that fierce strife;
And Caius Cossus mounted,
And rode for death and life.
Loud clanged beneath his horse-hoofs
The helmets of the dead,
And many a curdling pool of blood
Splashed him from heel to head.
So came he far to southward,
Where fought the Roman host,
Against the banners of the marsh
And banners of the coast.
Like corn before the sickle
The stout Lavinians fell,
Beneath the edge of the true sword
That kept the bridge so well.

24.

"Herminius! Aulus greets thee;
He bids thee come with speed,
To help our central battle;
For sore is there our need.
There wars the youngest Tarquin,
And there the Crest of Flame,
The Tusculan Mamilius,
Prince of the Latian name.
Valerius hath fallen fighting
In front of our array,
And Aulus of the seventy fields
Alone upholds the day."

25.

Herminius beat his bosom,
But never a word he spake:
He clapped his hands on Auster's mane;
He gave the reins a shake.
Away, away went Auster
Like an arrow from the bow;
Black Auster was the fleetest steed
From Aufidus to Po.

26.

Right glad were all the Romans
Who, in that hour of dread,
Against great odds bare up the war
Around Valerius dead,
When from the south the cheering
Rose with a mighty swell,—
"Herminius comes, Herminius,
Who kept the bridge so well!"

27.

Mamilius spied Herminius,
And dashed across the way.
"Herminius! I have sought thee
Through many a bloody day.
One of us two, Herminius,
Shall never more go home.
I will lay on for Tusculum,
And lay thou on for Rome!"

28.

All round them paused the battle,
While met in mortal fray
The Roman and the Tusculan,
The horses black and gray.
Herminius smote Mamilius
Through breastplate and through breast,
And fast flowed out the purple blood
Over the purple vest.

Mamilius smote Herminius
Through headpiece and through head,
And side by side those chiefs of pride
Together fell down dead.
Down fell they dead together
In a great lake of gore;
And still stood all who saw them fall
While men might count a score.

29.

Fast, fast with heels wild spurning,
The dark-gray charger fled;
He burst through ranks of fighting men,
He sprang o'er heaps of dead.
His bridle far out-streaming,
His flanks all blood and foam,
He sought the southern mountains,
The mountains of his home.
The pass was steep and rugged,
The wolves they howled and whined;
But he ran like a whirlwind up the pass,
And he left the wolves behind.
Through many a startled hamlet
Thundered his flying feet:
He rushed through the gate of Tusculum,
He rushed up the long white street;
He rushed by tower and temple,
And paused not from his race
Till he stood before his master's door
In the stately market-place.
And straightway round him gathered
A pale and trembling crowd,
And when they knew him cries of rage
Break forth, and wailing loud:
And women rent their tresses
For their great prince's fall:
And old men girt on their old swords,
And went to man the wall.

30.

But, like a graven image,
Black Auster kept his place,
And ever wistfully he looked
Into his master's face.
The raven-mane that daily,
With pats and fond caresses,
The young Herminia washed and combed,
And twined in even tresses,
And decked with colored ribands
From her own gay attire,
Hung sadly o'er her father's corpse
In carnage and in mire.

Forth with a shout sprang Titus,
And seized black Auster's rein,
Then Aulus sware a fearful oath,
And ran at him amain.
"The furies of thy brother
With me and mine abide,
If one of your accursed house
Upon black Auster ride!"
As on an Alpine watch-tower
From Heaven comes down the flame,
Full on the neck of Titus
The blade of Aulus came:
And out the red-blood spouted,
In a wide arch and tall,
As spouts a fountain in the court
Of some rich Capuan's hall.
The knees of all the Latines
Were loosened with dismay
When dead, on dead Herminius,
The bravest Tarquin lay.

31.

And Aulus the Dictator
Stroked Auster's raven mane,
With heed he looked unto the girths,
With heed unto the rein.
"Now bear me well, Black Auster,
Into yon thick array;
And thou and I will have revenge
For thy good lord this day."

32

So spake he; and was buckling
Tighter Black Auster's band,
When he was aware of a princely pair
That rode at his right hand.
So like they were, no mortal
Might one from other know:
White as snow their armor was:
Their steeds were white as snow.
Never on earthly anvil
Did such rare armor gleam;
And never did such gallant steeds
Drink of an earthly stream.

33.

And all who saw them trembled,
And pale grew every cheek;
And Aulus the Dictator
Scarce gathered voice to speak.
"Say by what name men call you?
What city is your home?
And wherefore ride ye in such guise
Before the ranks of Rome?"

34.

"By many names men call us;
In many lands we dwell:
Well Samothracia knows us:
Cyrene knows us well.
Our house in gay Tarentum
Is hung each morn with flowers:
High o'er the masts of Syracuse
Our marble portal towers:
But by the proud Eurotas
Is our dear native home;
And for the right we come to fight
Before the ranks of Rome."

35.

So answered those strange horsemen,
And each couched low his spear;
And forthwith all the ranks of Rome
Were bold, and of good cheer:
And on the thirty armies
Came wonder and affright,
And Ardea wavered on the left,
And Cora on the right.
"Rome to the charge!" cried Aulus;
"The foe begins to yield!
Charge for the hearth of Vesta!
Charge for the Golden Shield!
Let no man stop to plunder,
But slay, and slay, and slay:
The gods who live for ever
Are on our side to-day."

36.

Then the fierce trumpet-flourish
From earth to heaven arose,
The kites know well the long stern swell
That bids the Romans close.
Then the good sword of Aulus
Was lifted up to slay:
Then, like a crag down Apennine,
Rushed Auster through the fray.
But under those strange horsemen
Still thicker lay the slain;
And after those strange horses
Black Auster toiled in vain.
Behind them Rome's long battle
Came rolling on the foe,
Ensigns dancing wild above,
Blades all in line below.
So comes the Po in flood-time
Upon the Celtic plain:
So comes the squall, blacker than night,
Upon the Adrian main.

Now, by our Sire Quirinius,
It was a goodly sight
To see the thirty standards
Sweep down the tide of flight.
So flies the spray of Adria
When the black squall doth blow;
So corn sheaves in the flood-time
Spin down the whirling Po.
False Sextus to the mountains
Turned first his horse's head:
And fast fled Ferentinum,
And fast Circeium fled.
The horsemen of Nomentum
Spurred hard out of the fray;
The footmen of Velitræ
Threw spear and shield away.
And underfoot was trampled,
Amidst the mud and gore,
The banners of proud Tusculum,
That never stooped before:
And down went Flavius Faustus,
Who led his stately ranks
From where the apple blossoms wave
On Anio's echoing banks,
And Tullus of Arpinum,
Chief of the Volscian aids,
And Metius with the long fair curls,
The lover of Anxur's maids,
And the white head of Vulso,
The great Arician seer,
And Nepos of Laurentum,
The hunter of the deer;
And in the back false Sextus
Felt the good Roman steel,
And wriggling in the dust he died,
Like a worm beneath the wheel:
And fliers and pursuers
Were mingled in a mass;
And far away the battle
Went roaring through the pass.

37.

Sempronius Atratinus
Sate in the Eastern gate.
Beside him were three Fathers,
Each in his chair of state;
Fabius, whose nine stout grandsons
That day were in the field,
And Manlius, eldest of the Twelve
Who keep the Golden Shield;
And Sergius, the High Pontiff,
For wisdom far renowned;
In all Etruria's colleges
Was no such Pontiff found.

And all around the portal,
And high above the wall,
Stood a great throng of people,
But sad and silent all;
Young lads, and stooping elders
That might not bear the mail,
Matrons with lips that quivered,
And maids with faces pale.
Since the first gleam of daylight,
Sempronius had not ceased
To listen for the rushing
Of horse-hoofs from the east.
The mist of eve was rising,
The sun was hastening down,
When he was aware of a princely pair
Fast pricking towards the town.
So like they were, man never
Saw twins so like before;
Red with gore their armor was,
Their steeds were red with gore.

38.

"Hail to the great Asylum!
Hail to the hill-tops seven!
Hail to the fire that burns for aye,
And the shield that fell from heaven!
This day, by Lake Regillus,
Under the Porcian height,
All in the lands of Tusculum,
Was fought a glorious fight.
To-morrow your Dictator
Shall bring in triumph home
The spoils of thirty cities
To deck the shrines of Rome!"

39.

Then burst from that great concourse
A shout that shook the towers,
And some ran north and some ran south,
Crying, "The day is ours!"
But on rode these strange horsemen,
With slow and lordly pace;
And none who saw their bearing
Durst ask their name or race.
On rode they to the Forum.
While laurel-boughs and flowers,
From house-tops and from windows,
Fell on their crests in showers.
When they drew nigh to Vesta,
They vaulted down amain,
And washed their horses in the well
That springs by Vesta's fane.
And straight again they mounted,
And rode to Vesta's door;
Then, like a blast, away they passed,
And no man saw them more.

40.

And all the people trembled,
And pale grew every cheek;
And Sergius the High Pontiff
Alone found voice to speak:
"The Gods who live for ever
Have fought for Rome to-day!
These be the Great Twin Brethren
To whom the Dorians pray.
Back comes the Chief in triumph,
Who in the hour of fight,
Hath seen the Great Twin Brethren
In harness on his right.
Safe comes the ship to haven,
Through billows and through gales,
If once the Great Twin Brethren
Sit shining on the sails.
Wherefore they washed their horses
In Vesta's holy well,
Wherefore they rode to Vesta's door,
I know, but may not tell.
Here, hard by Vesta's temple,
Build we a stately dome
Unto the Great Twin Brethren
Who fought so well for Rome.
And when the months returning
Bring back this day of fight,
The proud Ides of Quintilis,
Marked evermore with white,
Unto the Great Twin Brethren
Let all the people throng,
With chaplets and with offerings,
With music and with song;
And let the doors and windows
Be hung with garlands all,
And let the Knights be summoned
To Mars without the wall:
Thence let them ride in purple
With joyous trumpet-sound,
Each mounted on his war-horse,
And each with olive crowned;
And pass in solemn order
Before the sacred dome,
Where dwell the Great Twin Brethren
Who fought so well for Rome."

VIRGINIA.

A COLLECTION consisting exclusively of war-songs would give an imperfect, or rather an erroneous notion of the spirit of the old Latin ballads. The Patricians during about a century and a half after the expulsion of the kings, held all the high military commands. A Plebeian, even though, like Lucius Siccius, he were distinguished by his valor and knowledge of war, could serve only in subordinate posts. A minstrel, therefore, who wished to celebrate the early triumphs of his country, could hardly take any but Patricians for his heroes. The warriors who are mentioned in the two preceding lays, Horatius, Lartius, Herminius, Aulus Posthumius Ebutius Elva, Sempronius Atratinus, Valerius Poplicola, were all members of the dominant order; and a poet who was singing their praises, whatever his own political opinions might be, would naturally abstain from insulting the class to which they belonged, and from reflecting on the system which had placed such men at the head of the legions of the commonwealth.

But there was a class of compositions in which the great families were by no means so courteously treated. No parts of early Roman history are richer with poetical coloring than those which relate to the long contest between the privileged houses and the commonalty. The population of Rome was, from a very early period, divided into hereditary casts, which, indeed, readily united to repel foreign enemies, but which regarded each other, during many years, with bitter animosity. Between those castes there was a barrier hardly less strong than that which, at Venice, parted the members of the Great Council from their countrymen. In some respects indeed, the line which separated an Icilius or a Duilius from a Posthumius or a Fabius was even more

deeply marked than that which separated the rower of a gondola from a Contarini or a Morosini. At Venice the distinction was merely civil. At Rome it was both civil and religious. Among the grievances under which the Plebeians suffered, three were felt as peculiarly severe. They were excluded from the highest magistracies; they were excluded from all share in the public lands; and they were ground down to the dust by partial and barbarous legislation touching pecuniary contracts. The ruling class ir Rome was a moneyed class; and it made and administered the laws with a view solely to its own interest. Thus the relation between lender and borrower was mixed up with the relation between sovereign and subject. The great men held a large portion of the community in dependence by means of advances at enormous usury. The law of debt, framed by creditors, and for the protection of creditors, was the most horrible that has ever been known among men. The liberty, and even the life, of the insolvent were at the mercy of the Patrician money-lenders. Children often became slaves in consequence of the misfortunes of their parents. The debtor was imprisoned, not in a public jail under the care of impartial public functionaries, but in a private workhouse belonging to the creditor. Frightful stories were told respecting these dungeons. It was said that torture and brutal violation were common; that tight stocks, heavy chains, scanty measures of food, were used to punish wretches guilty of nothing but poverty; and that brave soldiers, whose breasts were covered with honorable scars, were often marked still more deeply on the back by the scourges of high-born usurers.

The Plebeians were, however, not wholly without constitutional rights. From an early period they had been admitted to some share of political power. They were enrolled in the centuries, and were allowed a share, considerable though not proportioned to their numerical strength, in the disposal of those high dignities from which they were themselves excluded. Thus their position bore some resemblance to that of the Irish Catholics during the interval between the year 1792 and the year 1829. The Plebeians had also the privilege of annually appointing officers, named Tribunes, who had no active share in the government of the Commonwealth, but who, by degrees, acquired a power which made them formidable even to the ablest and most resolute Consuls and Dictators. The person of the Tribune

was inviolable; and, though he could directly effect little, he could obstruct everything.

During more than a century after the institution of the Tribuneship, the Commons struggled manfully for the removal of grievances under which they labored; and, in spite of many checks and reverses, succeeded in wringing concession after concession from the stubborn aristocracy. At length, in the year of the city 378, both parties mustered their whole strength for their last and most desperate conflict. The popular and active Tribune, Caius Licinius, proposed the three memorable laws which are called by his name, and which were intended to redress the three great evils of which the Plebeians complained. He was supported, with eminent ability and firmness, by his colleague, Lucius Sextius. The struggle appears to have been the fiercest that ever in any community terminated without an appeal to arms. If such a contest had raged in any Greek city, the streets would have run with blood. But, even in the paroxysms of faction, the Roman retained his gravity, his respect for law, and his tenderness for the lives of his fellow-citizens. Year after year Licinius and Sextius were re-elected Tribunes. Year after year, if the narrative which has come down to us is to be trusted, they continued to exert, to the full extent, their power of stopping the whole machine of government. No curule magistrates could be chosen; no military muster could be held. We know too little of the state of Rome in those days to be able to conjecture how, during that long anarchy, the peace was kept, and ordinary justice administered between man and man. The animosity of both parties rose to the greatest height. The excitement, we may well suppose, would have been peculiarly intense at the annual election of Tribunes. On such occasions there can be little doubt that the great families did all that could be done, by threats and caresses, to break the union of the Plebeians. That union, however, proved indissoluble. At length the good cause triumphed. The Licinian laws were carried. Lucius Sextius was the first Plebeian Consul, Caius Licinius the third.

The results of this great change were singularly happy and glorious. Two centuries of prosperity, harmony, and victory followed the reconciliation of the orders. Men who remembered Rome engaged in waging petty wars almost within sight of the Capitol lived to see her the mistress of Italy. While the disabilities of the Plebeians continued,

she was scarcely able to maintain her ground against the Volscians and Hernicans. When those disabilities were removed, she rapidly became more than a match for Carthage and Macedon.

During the great Licinian contest the Plebeian poets were, doubtless, not silent. Even in modern times songs have been by no means without influence on public affairs; and we may therefore infer, that, in a society where printing was unknown, and where books were rare, a pathetic or humorous party-ballad must have produced effects such as we can but faintly conceive. It is certain that satirical poems were common at Rome from a very early period. The rustics who lived at a distance from the seat of government, and took little part in the strife of factions, gave vent to their petty local animosities in coarse Fescennine verse. The lampoons of the city were doubtless of a higher order; and their sting was early felt by the nobility. For in the twelve Tables, long before the time of the Licinian laws, a severe punishment was denounced against the citizen who should compose or recite verses reflecting on another.* Satire is, indeed the only sort of composition in which the Latin poets, whose works have come down to us, were not mere imitators of foreign models; and it is therefore the only sort of composition in which they had never been rivalled. It was not, like their tragedy, their comedy, their epic and lyric poetry, a hot-house plant which, in return for assiduous and skilful culture, yielded only scanty and sickly fruits. It was hardy, and full of sap; and in all the various juices which it yielded might be distinguished the flavor of the Ausonian soil. "Satire," said Quintilian, with just pride, "is all our own." It sprang, in truth, naturally from the constitution of the Roman government and from the spirit of the Roman people; and, though it submitted to metrical rules derived from Greece, it retained to the last its essentially Roman character. Lucilius was the earliest satirist whose works were held in esteem under the Cæsars. But, many years before Lucilius was born, Nævius had been flung into a dungeon, and guarded there with circumstances of unusual rigor till the Tribunes interfered in his behalf, on account of the bitter lines in which he had attacked the great Cæcilian

* Cicero justly infers from this law that there had been early Latin poets whose works had been lost before his time. "Quam-quam id quidem etiam xii tabulæ declarant; condi jam tum solitum esse carmen, quod ne liceret fieri ad alterius injuriam lege sanxerunt."—*Tusc.* iv. 2.

mily.* The genius and spirit of the Roman satirists sur-
ived the liberties of their country, and were not extinguished
y the cruel despotism of the Julian and Flavian emperors.
he great poet who told the story of Domitian's turbot was
ıe legitimate successor of those forgotten minstrels whose
ngs animated the factions of the infant Republic.

Those minstrels, as Niebuhr has remarked, appear to
ıve generally taken the popular side. We can hardly be
istaken in supposing that, at the great crisis of the civil con-
ict, they employed themselves in versifying all the most
werful and virulent speeches of the Tribunes, and in heap-
ıg abuse on the chiefs of the aristocracy. Every personal
efect, every domestic scandal, every tradition dishonorable
a noble house, would be sought out, brought into notice,
ıd exaggerated. The illustrious head of the aristocratical
arty, Marcus Furius Camillus, might perhaps be, in some
ıeasure, protected by his venerable age and by the memory
his great services to the state. But Appius Claudius Cras-
ıs enjoyed no such immunity. He was descended from a
ng line of ancestors distinguished by their haughty de-
ıeanor, and by the inflexibility with which they had with-
ood all the demands of the Plebeian order. While the politi-
l conduct and deportment of the Claudian nobles drew upon
ıem the fiercest public hatred, they were wanting, if any
edit is due to the early history of Rome, in a class of qual-
ies which, in a military Commonwealth, is sufficient to
ver a multitude of offences. Several of them appear to have
en eloquent, versed in civil business, and learned after the
shion of their age; but in war they were not distinguished
skill or valor. Some of them, as if conscious where their
eakness lay, had, when filling the highest magistracies,
ken internal administration as their department of public
ısiness, and left the military command to their colleagues.†
ne of them had been intrusted with an army, and had failed
nominiously.‡ None of them had been honored with a
ıumph. None of them had achieved any martial exploit,
ch as those by which Lucius Quinctius Cincinnatus, Titus
ıinctius Capitolinus, Aulus Cornelius Cossus, and, above
, the great Camillus, had extorted the reluctant esteem of
e multitude. During the Licinian conflict, Appius Claudius
assus signalized himself by the ability and severity with

* Plautus, Miles Gloriosus. Aulus Gellius iii. 3.
† In the years of the city 260, 304, and 330.
‡ In the year of the city 282.

which he harangued against the two great agitators. He would naturally, therefore, be the favorite mark of the Plebeian satirists; nor would they have been at a loss to find a point on which he was open to attack.

His grandfather, named like himself, Appius Claudius, had left a name as much detested as that of Sextus Tarquinius. He had been Consul more than seventy years before the introduction of the Licinian laws. By availing himself of a singular crisis in public feeling, he had obtained the consent of the Commons to the abolition of the Tribuneship, and had been the chief of that Council of Ten to which the whole direction of the State had been committed. In a few months his administration had become universally odious. It was swept away by an irresistible outbreak of popular fury; and its memory was still held in abhorrence by the whole city. The immediate cause of the downfall of this execrable government was said to have been an attempt made by Appius Claudius on the chastity of a beautiful young girl of humble birth. The story ran, that the Decemvir, unable to succeed by bribes and solicitations, resorted to an outrageous act of tyranny. A vile dependent of the Claudian house laid claim to the damsel as his slave. The cause was brought before the tribunal of Appius. The wicked magistrate, in defiance of the clearest proofs, gave judgment for the claimant; but the girl's father, a brave soldier, saved her from servitude and dishonor by stabbing her to the heart in the sight of the whole Forum. That blow was the signal for a general explosion. Camp and city rose at once; the Ten were pulled down; the Tribuneship was re-established; and Appius escaped the hands of the executioner only by a voluntary death.

It can hardly be doubted that a story so admirably adapted to the purposes both of the poet and of the demagogue would be eagerly seized upon by minstrels burning with hatred against the Patrician order, against the Claudian house, and especially against the grandson and namesake of the infamous Decemvir.

In order that the reader may judge fairly of these fragments of the lay of Virginia, he must imagine himself a Plebeian who has just voted for the re-election of Sextius and Licinius. All the power of the Patricians has been exerted to throw out the two great champions of the Commons. Every Posthumius, Æmilius, and Cornelius has used his influence to the utmost. Debtors have been let out of the

workhouses on condition of voting against the men of the people; clients have been posted to hiss and interrupt the favorite candidates; Appius Claudius Crassus has spoken with more than his usual eloquence and asperity; all has been in vain; Licinius and Sextius have a fifth time carried all the tribes; work is suspended; the booths are closed; the Plebeians bear on their shoulders the two champions of liberty through the Forum. Just at this moment it is announced that a popular poet, a zealous adherent of the Tribunes, has made a new song which will cut the Claudian family to the heart. The crowd gathers round him, and calls on him to recite it. He takes his stand on the spot where, according to tradition, Virginia, more than seventy years ago, was seized by the pander of Appius, and he begins his story.

VIRGINIA.

FRAGMENTS OF A LAY SUNG IN THE FORUM ON THE DAY WHEREON LUCIUS SEXTIUS SEXTINUS LATERANUS AND CAIUS LICINIUS CALVUS STOLO WERE ELECTED TRIBUNES OF THE COMMONS THE FIFTH TIME, IN THE YEAR OF THE CITY CCCLXXXII.

Ye good men of the Commons, with loving hearts and true,
Who stand by the bold Tribunes that still have stood by you,
Come, make a circle round me, and mark my tale with care,
A tale of what Rome once hath borne; of what Rome yet may bear.
This is no Grecian fable, of fountains running wine,
Of maids with snaky tresses, or sailors turned to swine.
Here, in this very Forum, under the noonday sun,
In sight of all the people, the bloody deed was done.
Old men still creep among us who saw that fearful day,
Just seventy years and seven ago, when the wicked Ten bare sway.

Of all the wicked Ten still the names are held accursed,
And of all the wicked Ten, Appius Claudius was the worst.
He stalked along the Forum like King Tarquin in his pride:
Twelve axes waited on him, six marching on a side;
The townsmen shrank to right and left, and eyed askance with fear
His lowering brow, his curling mouth which always seemed to sneer
That brow of hate, that mouth of scorn, marks all the kindred still;
For never was there Claudius yet but wished the Commons ill:

Nor lacks he fit attendance; for close behind his heels,
With outstretched chin and crouching pace, the client Marcus steals,
His loins girt up to run with speed, be the errand what it may,
And the smile flickering on his cheek, for aught his lord may say.
Such varlets pimp and jest for hire among the lying Greeks:
Such varlets still are paid to hoot when brave Licinius speaks.
Where'er ye shed the honey, the buzzing flies will crowd;
Where'er ye fling the carrion, the raven's croak is loud;
Where'er down Tiber garbage floats, the greedy pike ye see;
And wheresoe'r such lord is found, such client still will be.

Just then, as though one cloudless chink in a black stormy sky
Shines out the dewy morning-star, a fair young girl came by.
With her small tablets in her hand, and her satchel on her arm,
Home she went bounding from the school, nor dreamed of shame or harm;
And past those dreaded axes she innocently ran,
With bright, frank brow that had not learned to blush at gaze of man;
And up the Sacred Street she turned, and, as she danced along,
She warbled gayly to herself lines of the good old song,
How for a sport the princes came spurring from the camp,
And found Lucrece, combing the fleece, under the midnight lamp.
The maiden sang as sings the lark, when up he darts his flight,
From his nest in the green April corn, to meet the morning light;
And Appius heard her sweet young voice, and saw her sweet young face,
And loved her with the accursed love of his accursed race,
And all along the Forum, and up the Sacred Street,
His vulture eye pursued the trip of those small glancing feet.

* * * * * * * *

Over the Alban mountains the light of morning broke;
From all the roofs of the Seven Hills curled the thin wreaths of smoke:
The city gates were opened: the Forum, all alive,
With buyers and with sellers was humming like a hive.
Blithely on brass and timber the craftsman's stroke was ringing,
And blithely o'er her panniers the market-girl was singing,
And blithely young Virginia came smiling from her home:
Ah! wo for young Virginia, the sweetest maid in Rome!
With her small tablets in her hand, and her satchel on her arm,
Forth she went bounding to the school, nor dreamed of shame or harm.
She crossed the Forum shining with stalls in alleys gay,
And just had reached the very spot whereon I stand this day,
When up the varlet Marcus came; not such as when erewhile
He crouched behind his patron's heels with the true client smile:
He came with lowering forehead, swollen features, and clenched fist
And strode across Virginia's path, and caught her by the wrist.
Hard strove the frighted maiden, and screamed with look aghast;
And at her scream from right and left the folk came running fast;
The money-changer Crispus, with his thin silver hairs,
And Hanno from the stately booth glittering with Punic wares,
And the strong smith Muræna, grasping a half-forged brand.

And Volero the flesher, his cleaver in his hand.
All came in wrath and wonder; for all knew that fair child;
And, as she passed them twice a day, all kissed their hands and smiled
And the strong smith Muræna gave Marcus such a blow,
The caitiff reeled three paces back, and let the maiden go.
Yet glared he fiercely round him, and growled in harsh, fell tone,
"She's mine, and I will have her. I seek but for mine own:
She is my slave, born in my house, and stolen away and sold
The year of the sore sickness, ere she was twelve hours old.
'Twas in the sad September, the month of wail and fright,
Two augurs were borne forth that morn; the Consul died ere night.
I wait on Appius Claudius; I waited on his sire:
Let him who works the client wrong, beware the patron's ire."

So spake the varlet Marcus; and dread and silence came
On all the people at the sound of the great Claudian name.
For then there was no Tribune to speak the word of might,
Which makes the rich man tremble, and guards the poor man's right.
There was no brave Licinius, no honest Sextius then;
But all the city, in great fear, obeyed the wicked Ten.
Yet ere the varlet Marcus again might seize the maid,
Who clung tight to Muræna's skirt, and sobbed, and shrieked for aid.
Forth through the throng of gazers the young Icilius pressed,
And stamped his foot, and rent his gown, and smote upon his breast,
And sprang upon that column, by many a minstrel sung,
Whereon three mouldering helmets, three rustling swords are hung,
And beckoned to the people, and in bold voice and clear
Poured thick and fast the burning words which tyrants quake to hear.

"Now, by your children's cradles, now, by your father's graves,
Be men to-day, Quirites, or be for ever slaves!
For this did Servius give us laws? For this did Lucrece bleed?
For this was the great vengeance done on Tarquin's evil seed?
For this did those false sons make red the axes of their sire?
For this did Scævola's right hand hiss in the Tuscan fire?
Shall the vile fox-earth awe the race that stormed the lion's den?
Shall we, who could not brook one lord, crouch to the wicked Ten?
Oh for that ancient spirit, which curbed the Senate's will!
Oh for the tents which in old time whitened the Sacred Hill!
In those brave days our fathers stood firmly side by side;
They faced the Marcian fury; they tamed the Fabian pride;
They drove the fiercest Quinctius an outcast forth from Rome;
They sent the haughtiest Claudius with shivered fasces home.
But what their care bequeathed us our madness flung away:
All the ripe fruit of threescore years was blighted in a day.
Exult, ye proud Patricians! The hard-fought fight is o'er.
We strove for honors—'twas in vain: for freedom—'tis no more.
No crier to the polling, summons the eager throng;
No Tribune breathes the word of might that guards the weak from wrong.
Our very hearts, that were so high, sink down beneath your will.
Riches, and lands, and power, and state—ye have them:—keep them still.
Still keep the holy fillets; still keep the purple gown,

The axes, and the curule chair, the car, and laurel crown:
Still press us for your cohorts, and, when the fight is done,
Still fill your garners from the soil which our good swords have won.
Still, like a spreading ulcer, which leech-craft may not cure,
Let your foul usance eat away the substance of the poor.
Still let your haggard debtors bear all their fathers bore;
Still let your dens of torment be noisome as of yore;
No fire when Tiber freezes; no air in dog-star heat;
And store of rods for freeborn backs, and holes for freeborn feet.
Heap heavier still the fetters; bar closer still the grate;
Patient as sheep we yield us up unto your cruel hate.
But, by the Shades beneath us, and by the Gods above,
Add not unto your cruel hate your yet more cruel love!
Have ye not graceful ladies, whose spotless lineage springs
From Consuls, and High Pontiffs, and ancient Alban kings?
Ladies who deign not on our paths to set their tender feet,
Who from their cars look down with scorn upon the wondering street?
Who in Corinthian mirrors their own proud smiles behold,
And breathe of Capuan odors, and shine with Spanish gold?
Then leave the poor Plebeian his single tie to life—
The sweet, sweet love of daughter, of sister and of wife,
The gentle speech, the balm for all that his vexed soul endures,
The kiss, in which he half forgets even such a yoke as yours.
Still let the maiden's beauty swell the father's breast with pride;
Still let the bridegroom's arms enfold an unpolluted bride.
Spare us the inexpiable wrong, the unutterable shame,
That turns the coward's heart to steel, the sluggard's blood to flame.
Lest, when our latest hope is fled, ye taste of our despair,
And learn by proof, in some wild hour, how much the wretched dare."

* * * * * * * * * *

Straightway Virginius led the maid a little space aside,
To where the reeking shamble stood, piled up with horn and hide.
Close to yon low dark archway, where, in a crimson flood,
Leaps down to the great sewer the gurgling stream of blood.
Hard by, a flesher on a block had laid his whittle down:
Virginius caught the whittle up, and hid it in his gown.
And then his eyes grew very dim, and his throat began to swell,
And in a hoarse, changed voice he spake, "Farewell, sweet child. Farewell!
Oh! how I loved my darling! Though stern I sometimes be,
To thee, thou know'st, I was not so. Who could be so to thee?
And how my darling loved me! How glad she was to hear
My footsteps on the threshold when I came back last year!
And how she danced with pleasure to see my civic crown,
And took my sword, and hung it up, and brought me forth my gown!
Now, all those things are over—yes, all thy pretty ways,
Thy needlework, thy prattle, thy snatches of old lays;
And none will grieve when I go forth, or smile when I return,
Or watch beside the old man's bed, or weep upon his urn.
The house that was the happiest within the Roman walls,
The house that envied not the wealth of Capua's marble halls,
Now, for the brightness of thy smile, must have eternal gloom,
And for the music of thy voice, the silences of the tomb.

The time is come. See how he points his eager hand this way!
See how his eyes gloat on thy grief, like a kite's upon the prey!
With all his wit, he little deems that, spurned, betrayed, bereft,
Thy father hath in his despair one fearful refuge left.
He little deems that in this hand I clutch what still can save
Thy gentle youth from taunts and blows, the portion of the slave;
Yea, and from nameless evil, that passeth taunt and blow—
Foul outrage which thou know'st not, which thou shalt never know.
Then clasp me round the neck once more, and give me one more kiss;
And, now, my own dear little girl, there is no way but this."
With that he lifted high the steel, and smote her in the side,
And in her blood she sank to earth, and with one sob she died.

Then, for a little moment, all people held their breath;
And through the crowded Forum was stillness as of death;
And in another moment brake forth from one and all
A cry as if the Volscians were coming o'er the wall.
Some with averted faces shrieking fled home amain;
Some ran to call a leech; and some ran to lift the slain:
Some felt her lips and little wrist, if life might there be found;
And some tore up their garments fast, and strove to staunch the wound.
In vain they ran, and felt, and stanched; for never truer blow
That good right arm had dealt in fight against a Volscian foe.

When Appius Claudius saw that deed, he shuddered and sank down,
And hid his face some little space with the corner of his gown,
Till, with white lips and bloodshot eyes, Virginius tottered nigh,
And stood before the judgment-seat, and held the knife on high.
"Oh! dwellers in the nether gloom, avengers of the slain,
By this dear blood I cry to you, do right between us twain;
And even as Appius Claudius hath dwelt by me and mine,
Deal you by Appius Claudius and all the Claudian line!"
So spake the slayer of his child, and turned, and went his way;
But first he cast one haggard glance to where the body lay,
And writhed, and groaned a fearful groan; and then, with steadfast feet
Strode right across the market-place unto the Sacred Street.

Then up sprang Appius Claudius: "Stop him; alive or dead!
Ten thousand pounds of copper to the man who brings his head."
He looked upon his clients, but none would work his will.
He looked upon his lictors, but they trembled and stood still.
And, as Virginius through the press his way in silence cleft,
Ever the mighty multitude fell back to right and left.
And he hath passed in safety unto his woful home,
And there ta'en horse to tell the camp what deeds are done in Rome.

By this the flood of people was swollen from every side,
And streets and porches round were filled with that o'erflowing tide;
And close around the body gathered a little train
Of them that were the nearest and dearest to the slain.
They brought a bier and hung it with many a cypress crown,
And gently they uplifted her, and gently laid her down.
The face of Appius Claudius wore the Claudian scowl and sneer.

And in the Claudian note he cried, "What doth this rabble here?
Have they no crafts to mind at home, that hitherward they stray?
Ho! lictors, clear the market-place and fetch the corpse away!"
Till then the voice of pity and fury was not loud,
But a deep sullen murmur wandered among the crowd,
Like the moaning noise that goes before the whirlwind on the deep,
Or the growl of a fierce watch-dog but half-aroused from sleep.
But when the lictors at that word, tall yeomen all and strong,
Each with his axe and sheaf of twigs, went down into the throng,
Those old men say who saw that day of sorrow and of sin,
That in the Roman Forum was never such a din.
The wailing, hooting, cursing, the howls of grief and hate,
Were heard beyond the Pincian hill, beyond the Latin gate.
But close around the body where stood the little train
Of them that were the nearest and dearest to the slain,
No cries were there, but teeth set fast, low whispers, and black frowns,
And breaking up of benches, and girding up of gowns.
'Twas well the lictors might not pierce to where the maiden lay,
Else surely had they been all twelve torn limb from limb that day.
Right glad they were to struggle back, blood streaming from their heads,
With axes all in splinters and raiment all in shreds.
Then Appius Claudius gnawed his lip, and the blood left his cheek;
And thrice he beckoned with his hand, and thrice he strove to speak;
And thrice the tossing Forum sent out a frightful yell—
"See, see, thou dog! what thou hast done; and hide thy shame in hell!
Thou that wouldst make our maidens slaves, must first make slaves of men.
Tribunes!—Hurrah for Tribunes! Down with the wicked Ten!"
And straightway, thick as hailstones, came whizzing through the air
Pebbles, and bricks, and potsherds, all round the curule chair:
And upon Appius Claudius great fear and trembling came;
For never was a Claudius yet brave against aught but shame.
Though the great houses love us not, we own, to do them right,
That the great houses, all save one, have borne them well in fight
Still Caius of Corioli, his triumphs and his wrongs,
His vengeance and his mercy, live in our camp-fire songs.
Beneath the yoke of Furius oft have Gaul and Tuscan bowed;
And Rome may bear the pride of him of whom herself is proud.
But evermore a Claudius shrinks from a stricken field,
And changes color like a maid at sight of sword and shield.
The Claudian triumphs all were won within the City-towers;
The Claudian yoke was never pressed on any necks but ours.
A Cossus, like a wild cat, springs ever at the face;
A Fabius rushes like a boar against the shouting chase;
But the vile Claudian litter, raging with currish spite,
Still yelps and snaps at those who run, still runs from those who smite.
So now 'twas seen of Appius. When stones began to fly,
He shook, and crouched, and wrung his hands, and smote upon his thigh.
"Kind clients, honest lictors, stand by me in this fray!
Must I be torn to pieces? Home, home the nearest way!"

While yet he spake and looked around with a bewildered stare,
Four sturdy lictors put their necks beneath the curule chair;
And fourscore clients on the left, and fourscore on the right,
Arrayed themselves with swords and staves, and loins girt up for fight.
But, though without or staff or sword, so furious was the throng,
That scarce the train with might and main could bring their lord along.
Twelve times the crowd made at him; five times they seized his gown;
Small chance was his to rise again, if once they got him down:
And sharper came the pelting; and evermore the yell—
"Tribunes! we will have Tribunes!"—rose with a louder swell:
And the chair tossed as tosses a bark with tattered sail,
When raves the Adriatic beneath an eastern gale,
When the Calabrian sea-marks are lost in clouds of spume,
And the great Thunder-Cape has donned his veil of inky gloom.
One stone hit Appius in the mouth, and one beneath the ear;
And ere he reached Mount Palatine, he swooned with pain and fear.
His cursed head, that he was wont to hold so high with pride,
Now, like a drunken man's, hung down, and swayed from side to side;
And when his stout retainers had brought him to his door,
His face and neck were all one cake of filth and clotted gore.
As Appius Claudius was that day, so may his grandson be!
God send Rome one such other sight, and send me there to see!

* * * * * *

THE PROPHECY OF CAPYS.

It can hardly be necessary to remind any reader that, according to the popular tradition, Romulus, after he had slain his granduncle Amulius, and restored his grandfather Numitor, determined to quit Alba, the hereditary domain of the Sylvian princes, and to found a new city. The gods, it was added, vouchsafed the clearest signs of the favor with which they regarded the enterprise, and of the high destinies reserved for the young colony.

This event was likely to be a favorite theme of the old Latin minstrels. They would naturally attribute the project of Romulus to some divine intimation of the power and prosperity which it was decreed that his city should attain. They would probably introduce seers foretelling the victories

of unborn Consuls and Dictators, and the last great victory would generally occupy the most conspicuous place in the prediction. There is nothing strange in the supposition that the poet who was employed to celebrate the first great triumph of the Romans over the Greeks might throw his song of exultation into this form.

The occasion was one likely to excite the strongest feelings of national pride. A great outrage had been followed by a great retribution. Seven years before this time, Lucius Posthumius Megellus, who sprang from one of the noblest houses of Rome, and had been thrice Consul, was sent ambassador to Tarentum, with charge to demand reparation for grievous injuries. The Tarentines gave him audience in their theatre, where he addressed them in such Greek as he could command, which, we may well believe, was not exactly such as Cineas would have spoken. An exquisite sense of the ridiculous belonged to the Greek character; and closely connected with this faculty was a strong propensity to flippancy and impertinence. When Posthumius placed an accent wrong, his hearers burst into a laugh. When he remonstrated, they hooted him, and called him barbarian; and at length hissed him off the stage as if he had been a bad actor. As the grave Roman retired, a buffoon, who, from his constant drunkenness, was nicknamed the Pintpot, came up with gestures of the grossest indecency, and bespattered the Senatorial gown with filth. Posthumius turned round to the multitude and held up the gown, as if appealing to the universal law of nations. The sight only increased the insolence of the Tarentines. They clapped their hands, and set up a shout of laughter which shook the theatre. "Men of Tarentum," said Posthumius, "it will take not a little blood to wash this gown."*

Rome, in consequence of this insult, declared war against the Tarentines. The Tarentines sought for allies beyond the Ionian sea. Pyrrhus, King of Epirus, came to their help with a large army; and, for the first time, the two great nations of antiquity were fairly matched against each other.

The fame of Greece in arms, as well as in arts, was then at the height. Half a century earlier, the career of Alexander had excited the admiration and terror of all nations from the Ganges to the Pillars of Hercules. Royal houses, founded by Macedonian captains, still reigned at Antioch

* Dion. Hal. De Legationibus.

and Alexandria. That barbarian warriors, led by barbarian chiefs, should win a pitched battle against Greek valor guided by Greek science, seemed as incredible as it would now seem that the Burmese or the Siamese should, in the open plain, put to flight an equal number of the best English troops. The Tarentines were convinced that their countrymen were irresistible in war; and this conviction had emboldened them to treat with the grossest indignity one whom they regarded as the representative of an inferior race. Of the Greek generals then living, Pyrrhus was indisputably the first. Among the troops who were trained in the Greek discipline, his Epirotes ranked high. His expedition to Italy was a turning-point in the history of the world. He found there a people who, far inferior to the Athenians and Corinthians in the fine arts, in the speculative sciences, and in all the refinements of life, were the best soldiers on the face of the earth. Their arms, their gradations of rank, their order of battle, their method of intrenchment, were all of Latin origin, and had all been gradually brought near to perfection, not by the study of foreign models, but by the genius and experience of many generations of great native commanders. The first words which broke from the king, when his practised eye had surveyed the Roman encampment, were full of meaning:—"These barbarians," he said, "have nothing barbarous in their military arrangements." He was at first victorious; for his own talents were superior to those of the captains who were opposed to him, and the Romans were not prepared for the onset of the elephants of the East, which were then for the first time seen in Italy—moving mountains, with long snakes for hands.* But the victories of the Epirotes were fiercely disputed, dearly purchased, and altogether unprofitable. At length Manius Curius Dentatus, who had in his first consulship won two triumphs, was again placed at the head of the Roman Commonwealth, and sent to encounter the invaders. A great battle was fought near Beneventum. Pyrrhus was completely defeated. He repassed the sea; and the world learned with amazement that a people had been discovered who, in fair fighting, were superior to the best troops that had been drilled on the system of Parmenio and Antigonus.

The conquerors had a good right to exult in their success,

* *Anguimanus* is the old Latin epithet for elephant.—Lucretius, ii. 538, v. 1302

for their glory was all their own. They had not learned from their enemy how to conquer him. It was with their own national arms, and in their own national battle-array, that they had overcome weapons and tactics long believed to be invincible. The pilum and the broadsword had vanquished the Macedonian spear. The legion had broken the Macedonian phalanx. Even the elephants, when the surprise produced by their first appearance was over, could cause no disorder in the steady yet flexible battalions of Rome.

It is said by Florus, and may easily be believed, that the triumph far surpassed in magnificence any that Rome had previously seen. The only spoils which Papirius Cursor and Fabius Maximus could exhibit were flocks and herds, wagons of rude structure, and heaps of spears and helmets. But now, for the first time, the riches of Asia and the arts of Greece adorned a Roman pageant. Plate, fine stuffs, costly furniture, rare animals, exquisite paintings, and sculptures, formed part of the procession. At the banquet would be assembled a crowd of warriors and statesmen, among whom Manius Curius Dentatus would take the highest room. Caius Fabricius Luscinus, then, after two consulships and two triumphs, Censor of the Commonwealth, would doubtless occupy a place of honor at the board. In situations less conspicuous probably lay some of those who were, a few years later, the terror of Carthage; Caius Duilius, the founder of the maritime greatness of his country; Marcus Atilius Regulus, who owed to defeat a renown far higher than that which he had derived from his victories; and Caius Lutatius Catulus, who, while suffering from a grievous wound, fought the great battle of the Ægates, and brought the first Punic War to a triumphant close. It is impossible to recapitulate the names of these eminent citizens without reflecting that they were all, without exception, Plebeians, and would, but for the ever memorable struggle maintained by Caius Lucinius and Lucius Sextius, have been doomed to hide in obscurity, or to waste in civil broils, the capacity and energy which prevailed against Pyrrhus and Hamilcar.

On such a day we may suppose that the patriotic enthusiasm of a Latin poet would vent itself in reiterated shouts of *Io triumphe*, such as were uttered by Horace on a far less exciting occasion, and in boasts resembling those which Virgil, two hundred and fifty years later, put into the mouth of Anchises. The superiority of some foreign nations, and

especially of the Greeks, in the lazy arts of peace, would be admitted with disdainful candor; but pre-eminence in all the qualities which fit a people to subdue and govern mankind would be claimed for the Romans.

The following lay belongs to the latest age of the Latin ballad-poetry. Nævius and Livius Andronicus were probably among the children whose mothers held them up to see the chariot of Curius go by. The minstrel who sang on that day might possibly have lived to read the first hexameters of Ennius, and to see the first comedies of Plautus. His poem, as might be expected, shows a much wider acquaintance with the geography, manners, and productions of remote nations, than would have been found in compositions of the age of Camillus. But he troubles himself little about dates; and having heard travellers talk with admiration of the Colossus of Rhodes, and of the structures and gardens with which the Macedonian kings of Syria had embellished their residence on the banks of the Orontes, he has never thought of enquiring whether these things existed in the age of Romulus.

THE PROPHECY OF CAPYS.

A LAY SUNG AT THE BANQUET IN THE CAPITOL, ON THE DAY WHEN MANIUS CURIUS DENTATUS, A SECOND TIME CONSUL, TRIUMPHED OVER KING PYRRHUS AND THE TARENTINES, IN THE YEAR OF THE CITY CCCCLXXIX.

1.

Now slain is King Amulius,
Of the great Sylvian line,
Who reigned in Alba Longa,
On the throne of Aventine.
Slain is the Pontiff Camers,
Who spake the words of doom:
"The children to the Tiber,
The mother to the tomb."

2.

In Alba's Lake no fisher
His net to-day is flinging:
On the dark rind of Alba's oaks
To-day no axe is ringing:
The yoke hangs o'er the manger:
The scythe lies in the hay:
Through all the Alban villages
No work is done to-day.

3.

And every Alban burgher
Hath donned his whitest gown;
And every head in Alba
Weareth a poplar crown;
And every Alban door-post
With boughs and flowers is gay;
For to-day the dead are living;
The lost are found to-day.

4.

They were doomed by a bloody king:
They were doomed by a lying priest:
They were cast on the raging flood:
They were tracked by the raging beast.
Raging beast and raging flood
Alike have spared the prey;
And to-day the dead are living,
The lost are found to-day.

5.

The troubled river knew them,
And smoothed his yellow foam,
And gently rocked the cradle
That bore the fate of Rome.
The ravening she-wolf knew them,
And licked them o'er and o'er,
And gave them of her own fierce milk,
Rich with raw flesh and gore.
Twenty winters, twenty springs,
Since then have rolled away;
And to-day the dead are living,
The lost are found to-day.

6.

Blithe it was to see the twins,
Right goodly youths and tall,
Marching from Alba Longa
To their old grandsire's hall,
Along their path fresh garlands
Are hung from tree to tree:
Before them stride the pipers,
Piping a note of glee.

7.

On the right goes Romulus,
With arms to the elbows red,
And in his hand a broadsword,
And on the blade a head—
A head in an iron helmet,
With horse hair hanging down,
A shaggy head, a swarthy head,
Fixed in a ghastly frown—
The head of King Amulius
Of the great Sylvian line,
Who reigned in Alba Longa,
On the throne of Aventine.

8.

On the left side goes Remus,
With wrists and fingers red,
And in his hand a boar-spear,
And on the point a head—
A wrinkled head and aged,
With silver beard and hair,
And holy fillets round it,
Such as the pontiffs wear—
The head of ancient Camers,
Who spoke the words of doom:
"The children to the Tiber:
The mother to the tomb."

9.

Two and two behind the twins
Their trusty comrades go,
Four-and-twenty valiant men,
With club, and axe, and bow.
On each side every hamlet
Pours forth its joyous crowd,
Shouting lads, and baying dogs,
And children laughing loud,
And old men weeping fondly
As Rhea's boys go by,
And maids who shriek to see the heads,
Yet, shrieking, press more nigh.

10.

So they marched along the lake;
They marched by fold and stall,
By corn-field and by vineyard,
Unto the old man's hall.

11.

In the hall-gate sate Capys,
Capys, the sightless seer;
From head to foot he trembled
As Romulus drew near.

And up stood stiff his thin white hair,
And his blind eyes flashed fire:
"Hail! foster child of the wondrous nurse!
Hail! son of the wondrous sire!

12.

"But thou—what dost thou here
In the old man's peaceful hall?
What doth the eagle in the coop,
The bison in the stall?
Our corn fills many a garner;
Our vines clasp many a tree;
Our flocks are white on many a hill;
But these are not for thee.

13.

"For thee no treasure ripens
In the Tartessian mine;
For thee no ship brings precious bales
Across the Lybian brine:
Thou shalt not drink from amber;
Thou shalt not rest on down;
Arabia shall not steep thy locks,
Nor Sidon tinge thy gown.

14.

"Leave gold and myrrh and jewels,
Rich table and soft bed,
To them who of man's seed are born,
Whom woman's milk hath fed.
Thou wast not made for lucre,
For pleasure, nor for rest;
Thou that art sprung from the War-god's loins,
And hast tugged at the she-wolf's breast.

15.

"From sunrise until sunset
All earth shall hear thy fame:
A glorious city thou shalt build,
And name it by thy name.
And there, unquenched through ages,
Like Vesta's sacred fire,
Shall live the spirit of thy nurse,
The spirit of thy sire.

16.

"The ox toils through the furrow,
Obedient to the goad;
The patient ass, up flinty paths,
Plods with his weary load:
With whine and bound the spaniel
His master's whistle hears;

And the sheep yields her patiently
To the loud clashing shears.

17.

"But thy nurse will hear no master,
Thy nurse will bear no load;
And wo to them that shear her,
And wo to them that goad!
When all the pack, loud baying,
Her bloody lair surrounds,
She dies in silence, biting hard,
Amidst the dying hounds.

18.

"Pomona loves the orchard;
And Liber loves the vine;
And Pales loves the straw-built shed
Warm with the breath of kine;
And Venus loves the whispers
Of plighted youth and maid,
In April's ivory moonlight
Beneath the chestnut shade.

19.

"But thy father loves the clashing
Of broadsword and of shield:
He loves to drink the stream that reeks
From the fresh battle-field:
He smiles a smile more dreadful
Than his own dreadful frown,
When he sees the thick black cloud of smoke
Go up from the conquered town.

20.

"And such as is the War-god,
The author of thy line,
And such as she who suckled thee,
Even such be thou and thine.
Leave to the soft Campanian
His baths and his perfumes;
Leave to the sordid race of Tyre
Their dyeing-vats and looms;
Leave to the sons of Carthage
The rudder and the oar:
Leave to the Greek his marble Nymphs
And scrolls of wordy lore.

21.

"Thine, Roman, is the pilum:
Roman, the sword is thine,
The even trench, the bristling mound,
The legion's ordered line;

And thine the wheels of triumph,
Which with their laurelled train
Move slowly up the shouting streets
To Jove's eternal fane.

22.

"Beneath thy yoke the Volscian
Shall veil his lofty brow:
Soft Capua's curled revellers
Before thy chair shall bow:
The Lucumoes of Arnus
Shall quake thy rods to see:
And the proud Samnite's heart of steel
Shall yield to only thee.

23.

"The Gaul shall come against thee
From the land of snow and night;
Thou shalt give his fair haired armies
To the raven and the kite.

24.

"The Greek shall come against thee
The conquerer of the East.
Beside him stalks to battle
The huge earth-shaking beast,
The beast on whom the castle
With all its guards doth stand,
The beast who hath between his eyes
The serpent for a hand.
First march the bold Epirotes,
Wedged close with shield and spear;
And the ranks of false Tarentum
Are glittering in the rear.

25.

"The ranks of false Tarentum
Like hunted sheep shall fly:
In vain the bold Epirotes
Shall round their standards die:
And Apennine's gray vultures
Shall have a noble feast
On the fat and on the eyes
Of the huge earth-shaking beast.

26.

"Hurrah! for the good weapons
That keep the War-god's land.
Hurrah! for Rome's stout pilum
In a stout Roman hand.
Hurrah! for Rome's short broadsword,
That through the thick array
Of levelled spears and serried shields
Hews deep its gory way.

27.

"Hurrah! for the great triumph
That stretches many a mile.
Hurrah! for the wan captives
That pass in endless file.
Ho! bold Epirotes, whither
Hath the Red Knight ta'en flight?
Ho! dogs of false Tarentum,
Is not the gown washed white?

28.

"Hurrah! for the great triumph
That stretches many a mile.
Hurrah! for the rich dye of Tyre,
And the fine web of Nile,
The helmets gay with plumage
Torn from the pheasant's wings,
The belts set thick with starry gems
That shone on Indian kings,
The urns of massy silver,
The goblets rough with gold,
The many-colored tablets bright
With loves and wars of old,
The stone that breathes and struggles,
The brass that seems to speak;—
Such cunning they who dwell on high
Have given unto the Greek.

29.

"Hurrah! for Manius Curius,
The bravest son of Rome,
Thrice in utmost need sent forth,
Thrice drawn in triumph home.
Weave, weave, for Manius Curius
The third embroidered gown:
Make ready the third lofty car,
And twine the third green crown;
And yoke the steeds of Rosea
With necks like a bended bow;
And deck the bull, Mevania's bull,
The bull as white as snow.

30.

"Blest and thrice blest the Roman
Who sees Rome's brightest day,
Who sees that long victorious pomp
Wind down the Sacred Way,
And through the bellowing Forum,
And round the Suppliant's Grove,
Up to the everlasting gates
Of Captolian Jove.

31.

"Then where, o'er two bright havens
The towers of Corinth frown;
Where the gigantic King of day
On his own Rhodes looks down;
Where soft Orontes murmurs
Beneath the laurel shades;
Where Nile reflects the endless length
Of dark-red colonnades;
Where in the still deep water,
Sheltered from waves and blasts,
Bristles the dusky forest
Of Byrsa's thousand masts;
Where fur-clad hunters wander
Amidst the Northern ice;
Where through the sand of morning-land
The camel bears the spice;
Where Atlas flings his shadow
Far o'er the Western foam,
Shall be great fear on all who hear
The mighty name of Rome."

THE END.

to the desk.

UNIVERSITY OF MICHIGAN
3 9015 06387 5994